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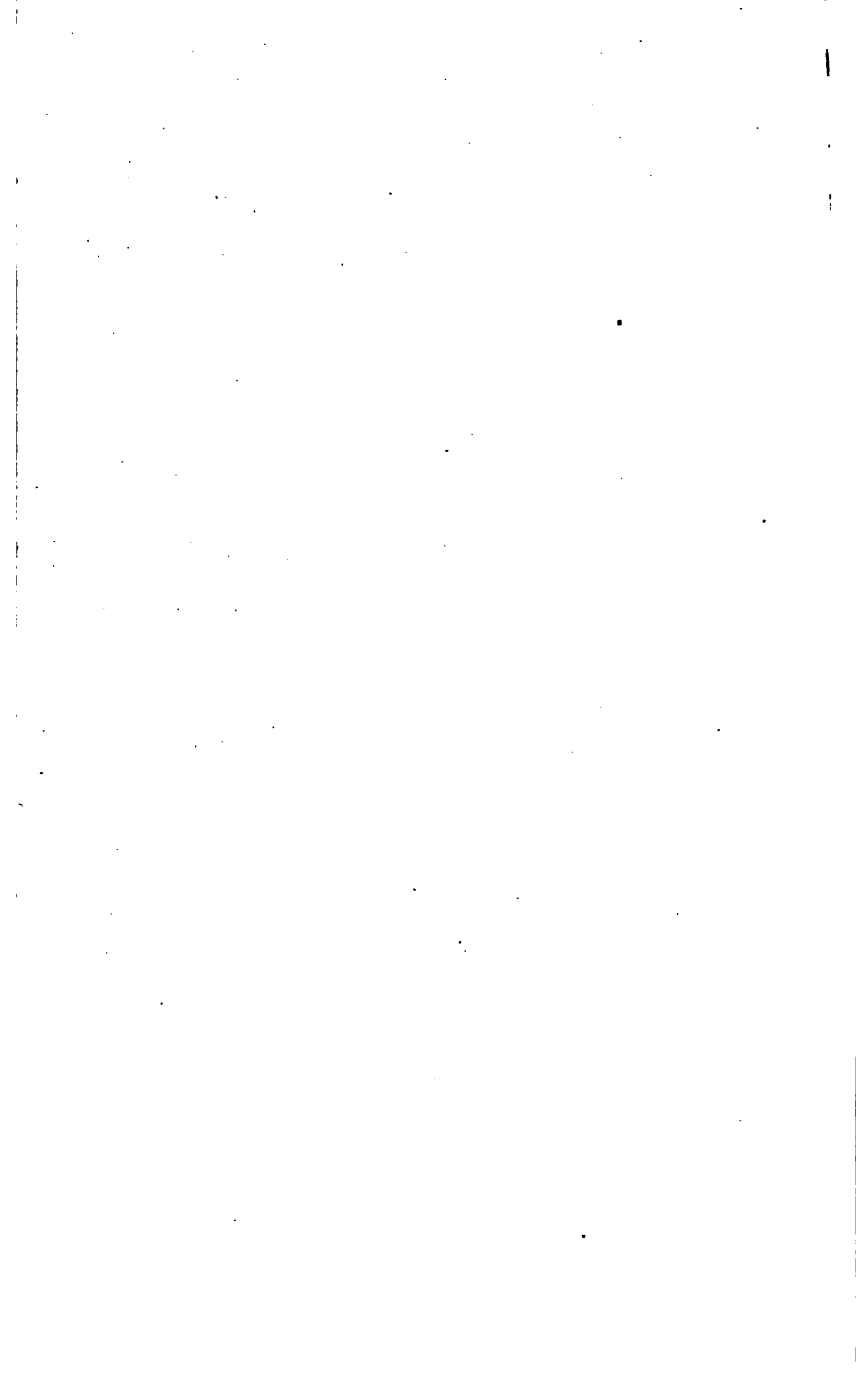


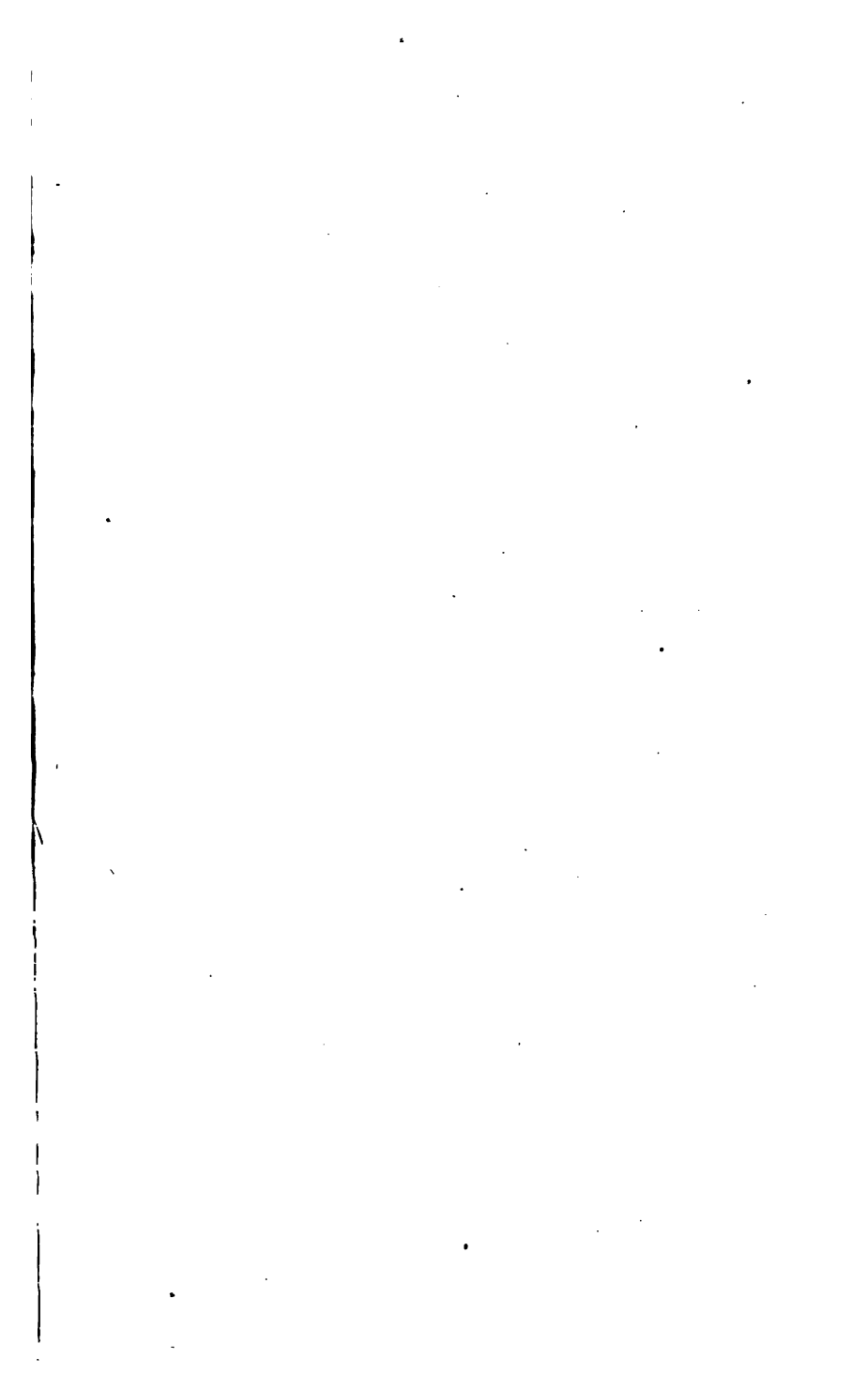
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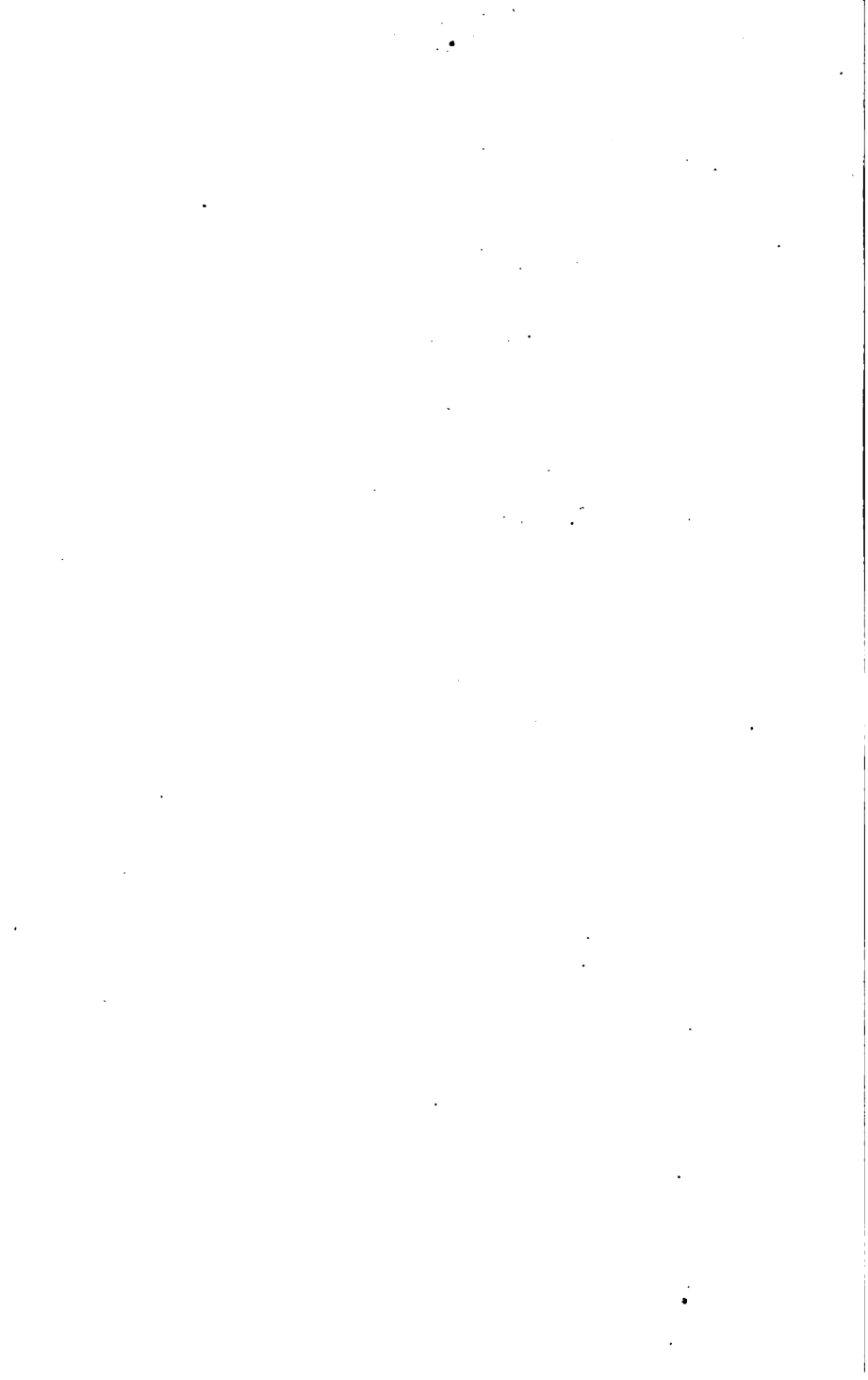


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# L A T I N   G R A M M A R

FOR

THE USE OF SCHOOLS.

BY I. N. MADVIG,

PROFESSOR OF LATIN LITERATURE, COPENHAGEN.

TRANSLATED FROM THE ORIGINAL GERMAN, WITH THE SANCTION AND COÖPERATION OF THE AUTHOR,

BY THE

REV. GEORGE WOODS, M.A.,

OF UNIVERSITY COLLEGE, OXFORD; RECTOR OF SULLY, GLAMORGANSHIRE.

---

*The First American from the Fifth English Edition, carefully revised and compared with the German Editions of 1857 and 1867, with retranslations of portions of the work,*

BY THOMAS A. THACHER,

PROFESSOR OF LATIN IN YALE COLLEGE.

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## PREFACE TO THE AMERICAN EDITION.

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THE translation of Madvig's "Latin Grammar," by the Rev. George Woods, has been before the public more than twenty years, and has passed through five editions in England. The work has been steadily advancing in public favor; and the reputation of Madvig himself, as a learned and philosophical classical scholar, suffers no change, except as it is more and more confirmed and established by time.

This edition is issued to meet the increasing demand for the Grammar, which is springing up in all parts of this country. It is substantially the translation of the Rev. Mr. Woods; but in the revision of the translation, great freedom has been used, especially in making such verbal changes as seemed to promote perspicuity and help the learner to an instant understanding of the author's meaning. A translator who is not perfectly familiar with both the languages with which he has to do, is in danger of occasionally transferring a word from his dictionary to his page, without first submitting it to the scrutiny of his own thoughts; and where infelicities of expression arise from such a cause, they are more likely to catch the eye of a stranger than of the translator himself.

Of the hundreds of changes which have here been made in the text of the English edition, some are accounted for by what has just been said; a few by the fact that the phraseology of Tischer's German edition, published under the direction of Madvig himself, has been preferred to that of the original work; and others still have been made because Madvig has used new forms of expression in the edition issued by himself, to take the place of Tischer's, in the year 1867.

In one particular this edition has ventured to depart both from the author and the English translator, in that the name usually given to the *subjunctive* mood by English grammarians is here retained. The German grammarians usually agree with Madvig in calling this the *conjunctive*. This difference of usage appears among the old Latin grammarians also, while there is nothing in the original signification of the words which seems to decide the choice between them. Isidorus, to be sure, calls the mood *conjunctivus* "*quia ei conjungitur aliquid, ut locutio plena sit*" (I., 8, 4). But Probus names the moods "*pronunciativus, id est, indicativus, imperativus, optativus, adjunctivus, infinitivus*" (I., VII., 3, 4, 5, 6, 7); and Asper Junior, under the name *qualitates*, calls them *finita, imperativa, optativa, adjunctiva, infinitiva* (VII., 1).

Maximus Victorinus says, "*Modi autem sunt decem: indicativus, promissivus, imperativus, optativus, conjunctivus, infinitivus, impersonalis, gerundi, hortandi, modus. Addunt quidam percunctativum modum*" (*Ar̄s Grammatica*, 20).

Donatus says, there are seven moods, "*ut multi existimant: indicativus, qui et pronunciativus dicitur, imperativus, promissivus; sed hunc nos modum non accipimus; optativus,*

*conjunctivus, infinitivus, impersonalis*” (II., XII., 1). Phocas names the “*indicativus*,” “*imperativus*,” “*promissivus*,” and “*infinitivus*.”

The above references do not yet give us the name *subjunctive*, but they show that the classification of the forms of the verb was not a settled thing among the ancient Latin grammarians, and that they were far from agreement in respect to the names to be given to the moods.

Charisius, however, whom critics agree in placing high as an authority among the ancient Latin grammarians, uses the name *subjunctive*. Cyminius, the editor of the *editio princeps* of his work, which was published in the year 1532, speaks of him as “*Romanæ linguæ accuratissimus observator*,” and as “*grammaticorum omnium facile princeps*.” (See Lindemann’s *Corpus Grammaticorum Latinorum veterum*, Tomus IV., Fasciculus L., *Præfationes*. Lipsiæ, 1840.)

In his *Institutiones Grammaticæ*, Charisius treats very fully of the verb; and his testimony is of especial value on such a point as the one under consideration, because he professes to give his son, for whose benefit he wrote and compiled his work, the teachings of the earlier grammarians, as well as his own. He gives the names of the moods, which he calls *modi verborum sive qualitates*, as follows: *pronunciativus, seu finitivus, imperativus, optativus, subjunctivus seu conjunctivus, infinitivus*. This list, to be sure, leaves us to our choice between the two names in question; but our author himself uses only the name *subjunctive* in the pages of his work which contain the conjugations of the verbs, as well as in countless other places. (See Lindemann *ut supra*, pp. 97, 98, 99, 100, 135, 136, and elsewhere.)



It is not necessary to give further proof of the disagreement among the authorities, both ancient and modern, on this comparatively unimportant point; nor, in view of this disagreement, to apologize further for using in this edition of Madvig's "Grammar" that name for the subjunctive mood which will be most familiar to the reader.

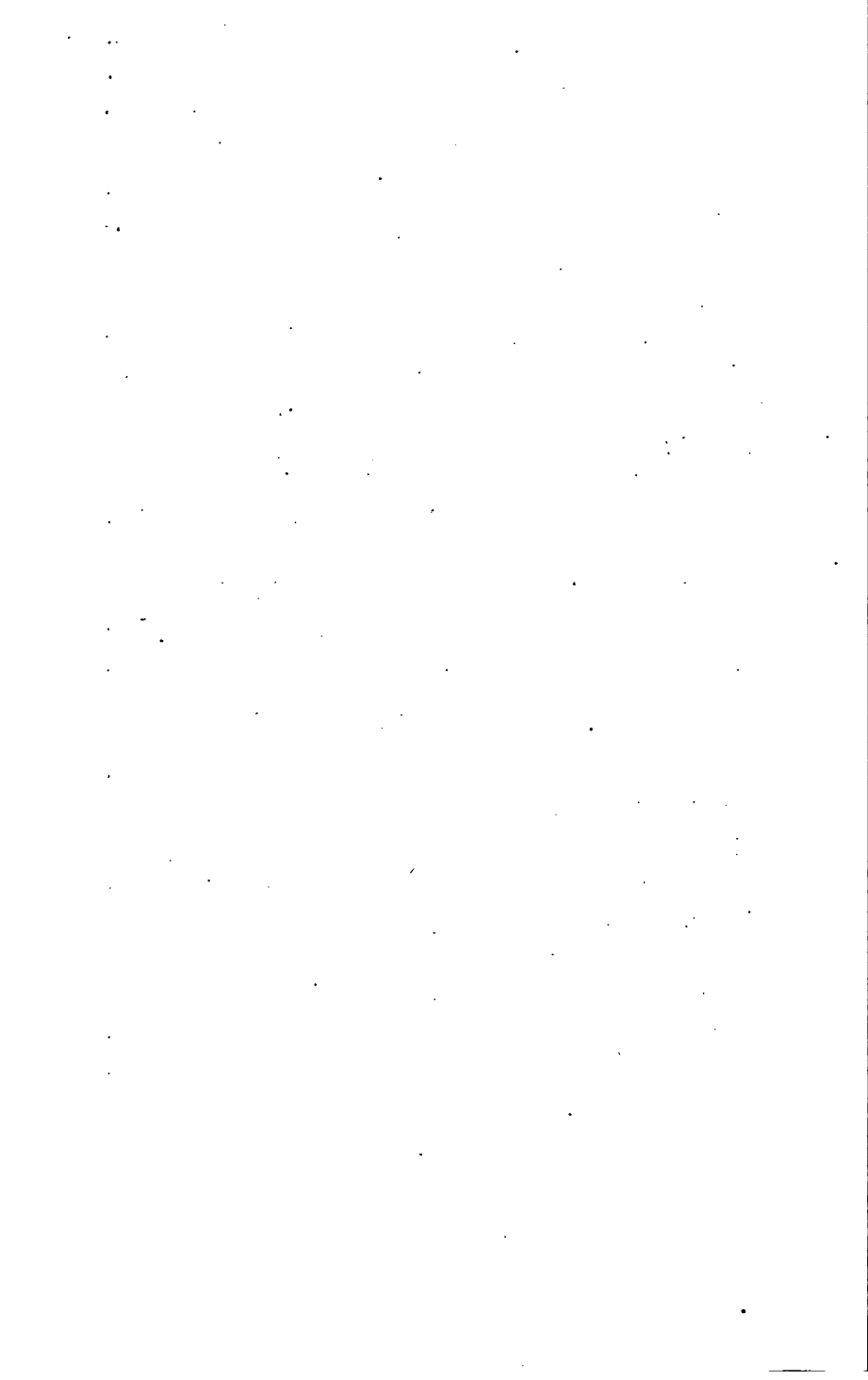
As this book will rarely be used by beginners, it is not thought important to indicate the differences between the German and the English methods of pronouncing Latin. How the Romans themselves pronounced their language is not known, nor can it ever be known. Scholars may not agree in opinion respecting the extent of this ignorance; but even if it were in itself very limited, pertaining, for instance, only to the sound of a single letter, it might with reason be made an objection to any attempt to imitate the original pronunciation of the language; for the number of distinct sounds is so small in such a language as the Latin or our own, that every one of them runs like a thread through every page, and constitutes an important element of it. The difficulties which attend this subject, and are inherent in it, are such, that there is no nation in Europe the classical scholars of which agree in claiming that they can reproduce the pronunciation of the Roman forum, or in attempting to do so. On the other hand, the scholars of each nation pronounce Latin, in the main, according to the analogy of their own language. There is no method which can properly be called "continental."

If now scholars who speak English are not to enjoy the same freedom as those who live on the Continent, whom shall they imitate? They do not themselves know enough

about the pronunciation of the ancient Romans to save their attempts to imitate that from being a caricature in the ears of a Roman, if a Roman could be summoned to hear them. It can hardly be urged that they should imitate the Germans, for they are confessedly in error in their practice, — and the same is true of the scholars of other nations. Or if only the continental pronunciation of the vowels is to be imitated, must it not still be a matter of doubt how the frequently recurring diphthongs, *æ* and *œ*, are to be pronounced?

The English method of pronouncing Latin is unquestionably at a wider remove from the ancient and genuine than the German or the French or the Italian method is. But the explanation of that fact is to be found in this, that the pronunciation of the English language itself has taken a freer and wider range than that of any continental nation. But to give up a method of pronouncing Latin which is generally received by two great nations, and is inwrought also into a large constituent part of their own language, — a method easily learned and easily retained, — and to adopt in its stead a method which is full either of obvious or of probable errors, and which comes into constant conflict with English words of Latin parts, is, to say the least, of doubtful expediency.

The opinion of Madvig on the question of pronouncing Latin according to quantity, as the ancients did, is given in the note on page 467 of the “Grammar;” and the second observation on page 468 has a bearing on the same subject.



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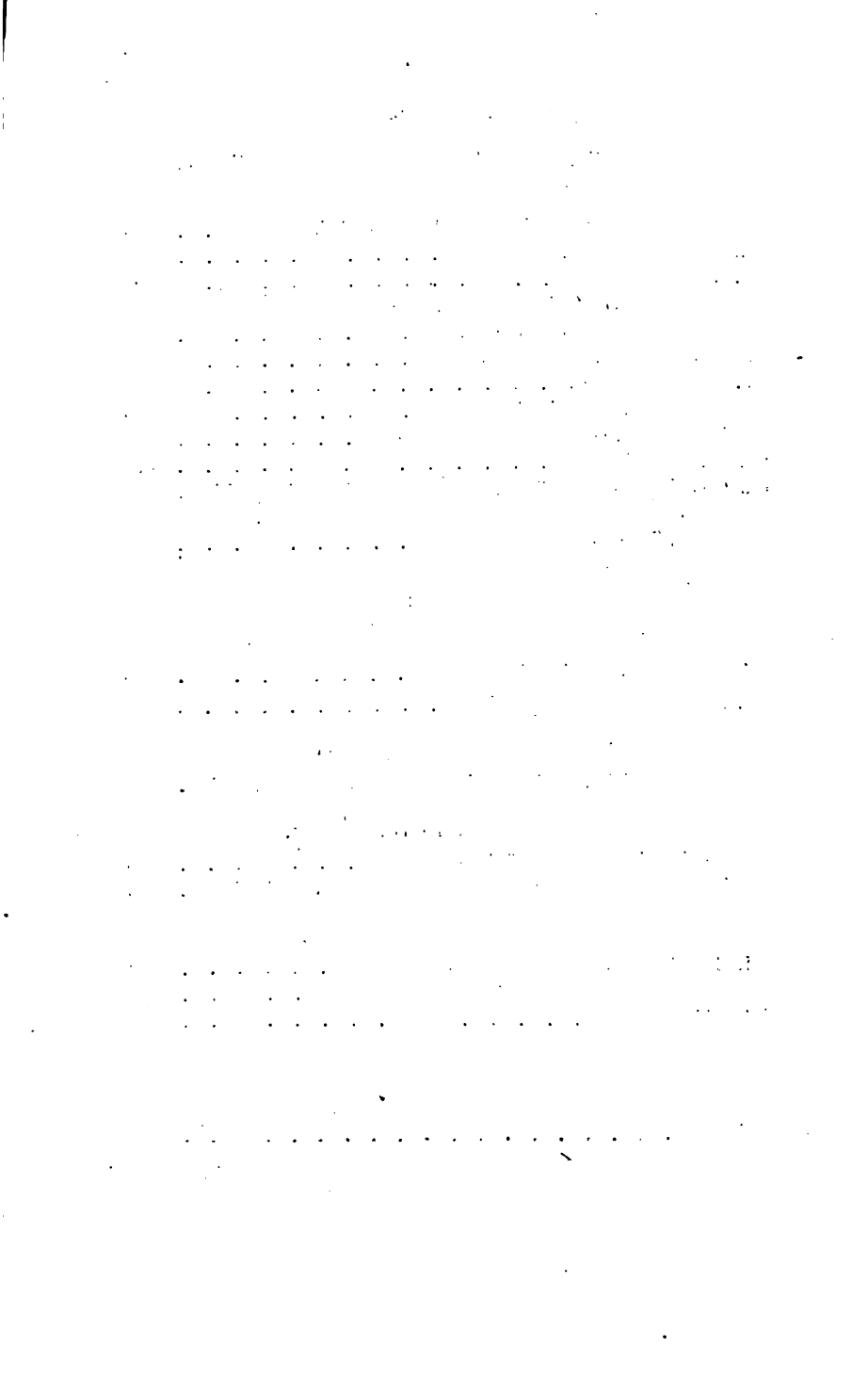
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# LATIN GRAMMAR.

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§ 1. LATIN GRAMMAR teaches the Form of Latin Words, and their Combination in sentences. It is divided into ETYMOLOGY and SYNTAX. Latin METRE, or the rules for the structure of Latin Verse, will be treated as supplementary to the Grammar.

§ 2. The Latin language was formerly spoken by the Romans, first in a part of Central Italy, and subsequently in the whole of Italy, and in other countries which the Romans had subjugated; at present it is known only from books and other written monuments of this nation.

The oldest Latin writings which have come down to us were composed about 200 years before the birth of Christ. In the sixth century of the Christian era the language became entirely extinct, having been thoroughly corrupted and mixed with their own tongues by foreign nations which had migrated into the Roman territories. By these means, various new languages (the Romance languages, as Italian, French, Spanish, Portuguese) were gradually formed. The numerous authors, who have written in Latin in later times, learned it as a dead language.

During the long period above specified, the language underwent many changes, not only in the number of words, and in their significations, forms, and combinations, but partially also in the pronunciation. In this Grammar it is for the most part represented as it was spoken and written during the most brilliant period of Roman literature; and, where this is not the case, the usage of the most approved writers of that age is designated as the best. This period, extending from about the time of Cæsar and Cicero till



shortly after the birth of Christ, is commonly termed the *golden age* of the language. The next, to about 120 years after the birth of Christ, is called the *silver age*.

Obs. The Latin language is originally most nearly related to the Greek, and from this it also borrowed many terms at a later period, when the Romans became acquainted with the arts, the sciences, and the institutions of the Greeks. Both languages, moreover, belong to the same stem, from which the German and Northern tongues, with many others, have sprung; as the ancient Sanscrit, now totally extinct, in India, and the Zend in Persia. All these languages are designated by the common name of Indo-Germanic, or Japhetic.

# ETYMOLOGY.

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§ 3. Etymology treats 1, — Of the Sounds, of which words consist, and their pronunciation; 2. Of the Inflection of words; and 3. Of their Derivation and Composition.

## I. — OF PRONUNCIATION.

### CHAPTER I.

#### THE LETTERS.

§ 4. The Latin language is written with twenty-three Letters, a, b, c, d, e, f, g, h, i, (j), k, l, m, n, o, p, q, r, s, t, u, (v), x, y, z (zeta). The consonants which have an affinity with the vowels i and u, — viz., j (i consonans) and v (u consonans), — were written by the Romans like those vowels (v for u as well as for v). These vowels and consonants are now usually distinguished in writing. The letters y and z do not belong to the original Roman characters, and are employed only in Greek words, which were adopted by the Latins at a later period.

Obs. 1. The Romans made no distinction between large and small letters. According to the present usage, large initial letters are usually employed only at the commencement of a sentence, and in proper names, with the adjectives and adverbs derived from them.

Obs. 2. The Latin characters, as well as the Greek, were borrowed from the Hebrew and Phœnician.

§ 5 a. The Vowels (*litterae vocales*) were pronounced sometimes short (with a sharp utterance, broken off by a movement of the organs of speech), sometimes long (the voice dwelling on the lengthened sound); but this difference of pronunciation is not discriminated in writing.

Obs. 1. In elementary books (as, for example, in this Grammar) the long vowels are sometimes distinguished by ¯, and the short by ˘, placed over them. The sign = denotes that the vowel over which it is placed was pronounced sometimes long and sometimes short. In the earliest period a long vowel was sometimes distinguished by reduplica-

tion. The long *i* was also expressed by *ei* (*heio* for *hio*, as it was always pronounced; *eidus*, *arteis*).

Obs. 2. *I* is a consonant (*j*) at the beginning of Latin words before every other vowel, except in the participle *iens*. So also in the middle of words between two vowels (major, Pompejus, but *Gai*), except in *tenuia*, *tenuior*, *assiduor* (in the Greek names *Achaja*, *Graius*, *Maja*, *Ajax*, *Troja*, but *Troius*). Before a vowel at the beginning of Greek words, it is a vowel (*t-ambus*).<sup>1</sup>

Obs. 3. *U* is a consonant (*v*) at the beginning of words before a vowel (*vado*) and in the middle of words between two vowels (*avidus*), also after *ng*, *l*, and *r*, when *u* does not belong to the inflectional ending (*angvis*, *solvo*, *arvum*, but *colui*), and in some words after the initial *s* (*svadeo*, *svavis*, *svesco*, *svetonius*). In compound words it follows the same rule as in the simple; e.g. *e-ruo*. After *v* it was the old usage to pronounce and write *o* in the place of *u*; e.g. *servos* for *servus*, *divom* for *divum*; and in some words *o* for *e*; e.g. *voater*, *vortex*, for *vester*, *ventex*.<sup>1</sup>

Obs. 4. For the sake of the verse, the poets sometimes make *i* and *u* consonants after a consonant; e.g. *abjes*, *consiljum*, *genva*, *tenuia*, for *abies*, *consilium*, *genua*, *tenuia*. Conversely, they resolve *v* into *u*, as *su-emus* instead of *svemus*, and frequently after *l* (*silu-a*, *dissolu-o*, *dissolu-endus*). This is called *diaeresis* (resolution).<sup>2</sup>

Obs. 5. In some cases the pronunciation wavered between two cognate vowels, or varied at different periods, which also led to a variation in the orthography: e.g. in *classes* and *classis* (accus. plur.), *herf* and *here*, *yesterday*; *faciendus* and *factundus*. In some few words and forms, where *Y* was both spoken and written at a later period, the sound of *ü* was formerly predominant (even down to the time of Cicero and Cæsar); e.g. *lubet* for *libet*, *optumus* for *optimus*.

b. Of the compound vowel sounds (Diphthongs), those commonly met with are *ae*, *oe*, and *au*; *eu* occurs only in a few words (*heus*, *heu*, *ehou*, *ceu*, *seu*, *meu*, *neuter*, *neutiquam*); *ei* only in the interjection *hei*; *ui* in *huie* and *cui*, and in the interjection *hui*.

Obs. 1. *Ae* originated in *ai*, as it was also written in the earliest times, *oe* in *oi*. In pronunciation, *oe* had some resemblance to *u* (*poena*, *punire*). These Diphthongs correspond to the Greek *au* and *oi* (*Heoataeus*, *Phletoerus*, *Oeta*).

<sup>1</sup> The variation of the sound of these consonants as we utter them does not affect the rule. Thus *j* is a consonant in *Troja*, *Achaja*, *abjes*, *consiljum*, &c., although scholars who speak English usually give it the ordinary English sound in *Troja*, and the ordinary German sound (like *y*) in the other words. (T.)

<sup>2</sup> The word *diaeresis* is Greek, as well as the names *synaloephe*, *synacresis*, *synthesis*, *ecthipsis*, and *syncope*, which occur in the ensuing paragraphs.

Obs. 2. In words adopted by the Latins from the Greek, *ei* is expressed before consonants by *i*, before vowels by *ī* or *ē* (*Heraclitus*, *Euclides*, *Aristogiton*, *Eclipsis*; *Darēus* and *Darius*, *Alexandrēa* and *Alexandria*, *Aristotelius* and *Aristotelēus*).

Obs. 3. In some words the pronunciation and orthography waver between *ae* and *e* (*saeculum*, *saepire*, *taeter*, are better than *seculum*, &c., *heres* better than *haeres*); in others between *oe* and *e* (*fecundus*, *femina*, *fenus*, *fetus*); in others again between *ae* and *oe* (*caelum*, *caeruleus*, *maereo*); in *obscoenus*, between all three forms. *Au* and *ō* were also interchanged in some words (*plaudo*, *plōdo*, *Claudius*, *Clōdinus*). A preference should be given to such forms as are most sanctioned by ancient inscriptions.

c. The following remarks apply to the permutation of the vowels as resulting from the inflection, derivation, and composition of words.

If the radical vowel be lengthened in the inflection, *ā* is generally changed into *ē* (*āgo-ēgi*). If the radical vowel be weakened by a prefix, *ae* is often changed into *i* (*laedo*, *illīdo*), *ā* into *i*, if the syllable be open (i.e. ending in a vowel), and into *ē*, if it be close (i.e. ending in a consonant); e.g. *facio*, *perfi-cio*, *perfec-tus*: *ō* in an open syllable is often changed into *i* (*teneo*, *contineo*, but *conten-tus*; *nomen*, *nomi-nis*! *semen*, but *seminarium*; before *r* it remains unchanged, e.g. *affero*, *congero*, from *fero*, *gero*); conversely, *i* is changed into *ē* in a close syllable, e.g. *judex* from the theme *judic*: *ō* in an open syllable often becomes *ū* in a close one; e.g. in *adolesco*, *adultus*; *colo*, *cultus*; *ebur*, *eboris*; *corpus*, *corporis*: *ū* often takes the place of other vowels before *l* (*pello*, *pepuli*; *scalpo*, *exsculpo*; *familia*, *famulus*).

§ 6. When two consecutive vowels are to be separated and pronounced distinctly, a kind of hesitation (*hiatus*, *gap*) is produced in the utterance, especially if one vowel concludes a word and the other commences one; e.g. *contra audentior*. Hence in reading verse, the former vowel is regularly omitted without regard to the quantity, which is termed *elisis* (striking out), or *synaloephe* (blending); e.g. *saper' aude* for *saperē aude*, *qvoqv' et* for *qvoqvē et*, *Dardanid' e muris* for *Dardanidae e muris*, *ultr' Asiam* for *ultrō Asiam*. The same takes place if the second word begins with *h*, or the first ends in *m*; e.g. *toller' humo* for *tollere humo*, *mult' ille* for *multum ille*. See § 8 and 9. (For the exceptions

compare § 502 b.) Without doubt something like this occurred in ordinary pronunciation.

Obs. 1. It often happens also, that in the formation and inflection of words, what were originally two vowels are contracted into a long vowel or diphthong, especially when a or o is followed by another vowel, or the same vowel is repeated; e.g. *cōgo* from *cōāgo*, *tibicen* from *tibīcēn*, *mensae* from *mensai*. Sometimes only *one* vowel was pronounced, though two were written (*deest*, *deerunt*). In some cases, contrary to the prose usage, the poets allow themselves to combine two vowels into one sound (by *synaeresis* or *synizesis*, sinking together), as *dēin*, *dēinde*, *prōinde*, *quoad*, particularly *e* with *i*, *a*, and *o*, in words the nominative of which ends in *eus*, *ea*, or *eum*; e.g. *alvī*, *cereā*, *aureo*, as well as *anteis*, *anteit*, from the verb *anteo*. The old Comic writers (Plautus and Terence) go much further in this (*quīa*, &c.).

Obs. 2. In the interrogative enclitic *nē*, the vowel was sometimes left out in ordinary pronunciation, even before a consonant (e.g. *nostin'*, *qvæso*); in this case, the final *s* is also omitted in the second person sing. pres. of some verbs, and in *satis* (*viden'* for *videasne*, *audin'* for *audisne*, *satin'* for *satisne*).

§ 7. Of the Consonants, some are mutes; *b*, *c* (*k*, *q*), *d*, *f*, *g*, *p*, *t*, which have an abrupt sound: some, liquids; *l*, *m*, *n*, *r*, which (particularly *l* and *r*) may be easily attached to a preceding consonant. To these may also be added the sibilant *s*. *x* is a double letter for *cs*, *z* (Greek) for *sd*.<sup>1</sup>

Of the mute consonants, *c* (*k*, *q*) and *g* are palatals, *p* and *b* labials, *t* and *d* dentals. Some have a harder and more abrupt pronunciation (*c*, *p*, *t*, *tenues*), some a softer and with somewhat of an aspiration (*b*, *g*, *d*, which are called *mediae*, as compared with *ch*, *ph*, *th*, which have the strongest aspiration). *f* approaches nearly to the labials, but has at the same time somewhat of a dental sound.

§ 8. With reference to the pronunciation of the particular consonants, it may be observed, that *c* was always pronounced by the ancients like *k*, or with only a slight modification of that sound (in *doces* as in *doctus*, in *accipis* as in *capis*). At a very late period, when the language was on the verge of extinction, that pronunciation came into vogue which is now usual in Germany; viz., of

<sup>1</sup> Cf. Corssen, "über Aussprache, Vocalismus und Betonung d. Latein. Sprache," I. 122, 123. (T.)

giving *c* before *e*, *i*, *y*, *ae*, *oe*, *eu*, the sound of *ts* (compare *ti*). A peculiar variety of the sound *c* was *qv* (*qu*), which is reckoned as *one* consonant, as *inqvilius* from *incelo*. The subordinate sound was occasionally dropped in some words (*qvotidie* and *cotidie*, as it was often pronounced and written *coqvus* and *cœus*). Before a consonant, *qv* is either changed simply into *c*, as in *relictus*, *coxi* (*cœo-si*), from *relinqvo*, *coqvo*, or in some cases into *cu*, as in *secutus* from *seqvor*. If in the inflection of a word *u* would have to stand after *qv*, the Latins pronounced and wrote either *cu*, or *qvo* (according to § 5, *α*, *Oba* 3), as *secuntur* or *seqvuntur*; at a later period, however, they wrote *qvum*, and, according to the present usage, *seqvuntur*, *relinqvuntur*. (*Concutio*, from *qvatio*.)

**K** was only used in a few words as an initial letter before *a*, especially in abbreviations: **K** = *Kaeso* (a prænomen), **K** or **Kal.** = *Kalendæ*.

**Ti** is now pronounced before vowels like *tʃi*,<sup>1</sup> except after *s* and *t* (*justior*, *mixtio*, *Attius*), in the lengthened passive infinitive (*patier*), and in Greek words (*Isocratius* = *Isocratēs*, *Boeotia*); but this pronunciation dates from a very recent period. Thus, in the later pronunciation, *ti* before a vowel, and *ci*, came to have the same sound, and were occasionally interchanged in writing; e.g. in the derivative ending *cius* (*patricius*, *suppositicius*).

**M** as a final consonant, when followed by a vowel, had an obscure and scarcely audible sound, on which account it is dropped in reading verse (by *ecthlipsis*, squeezing out), together with the vowel which precedes it, precisely as if that terminated the word (*ventur' excidio* for *venturum excidio*, *need' etiam* for *needum etiam*). See § 6.

**M** and **n** are related in such a way (as nasal sounds) that **m** is heard before **m**, **b**, and **p**, but **n** before the remaining consonants (*combuo*; but *concupio*, *condo*; *tum*, but *tunc*). Before the enclitic particles *ne* and *que*, **m** is retained (*deorumne*, *hominum-qve*). Before *c* (*q*) and *g*, **n** had the same sound as in the English word *long*.

**R** now stands in many Latin words where there was formerly an *s*, since the Romans, with the exception of a few words (such as *qvæso*, *vasis*, &c., from *vas*, *asinus*, *miser*), have changed *s* be-

<sup>1</sup> By German scholars; but not by those of the English race, nor even by the Italian descendants of the Romans, (E.)

tween two vowels into *r* (*Papirius*, *Veturius*, for *Papisius*, *Vetusius*; *arborem* for *arbosem*; *gero* for *geso*, whence *gessi*; *oris* for *osis*, from *os*). *S*, however, always remains unchanged, when another consonant has been dropped before it (*divisi* for *dividsi*, from *divido*), or when it begins the last part of a compound word (*desilio*).

§ 9. *H* is not a consonant, but the sign of a guttural aspiration of the vowel, so that two vowels with an *h* between them are considered as immediately following each other, and the elision of a final vowel is not prevented by *h* (§ 6). Hence some words with *h* between two vowels are occasionally contracted (*nihil* and *nil*, *prehendo* and *prendo*, *vehemens* and *vemens*). At the beginning of some words, *h* was sometimes prefixed, and at other times omitted (*arundo*, *harundo*; *ave*, *have*; *hedera*, *edera*; *herus*, *erus*).

In the earliest times the consonants were scarcely ever aspirated (pronounced with *h*): afterwards this was done in Greek words (*thesaurus*, *elephantus*, *delphinus*), and in those of barbarous origin (*rheda*), but only in very few genuine Latin words; as *brachium*, *pulcher*, *triumphus* (*sepulchrum* is incorrect), and in some proper names, as *Cethægus*, *Gracchus*.

§ 10. A regard for Euphony and convenience of pronunciation has often much influence on the consonants in words, and leads to alterations in them.

At the end of words (as a final consonant), no consonant is doubled (we have therefore *mel*, *fel*, although the gen. is *mellis*, *fellis*): no consonant is doubled before another in the middle of a word, except a mute before a liquid (*effluo*; but *falsum* from *fallo*, *cursum* from *curro*). Yet among the words compounded with the prepositions *trans* and *ex* (*ecs*), we sometimes find *transscribo*, and frequently *exspecto*, *extinguo* (*ecsspecto*), for *expecto*, *extinguo*. A consonant has sometimes been dropped from the end of a word which has no inflectional ending (*sermo*, *sermonis*; *cor*, *cordis*; *lac*, *lactis*).

Changes take place more especially when consonants of a different character are brought together, either by the composition of words, or by the addition of an inflectional ending or of a suffix used in the formation of derivative words.

Before a liquid, a *tenuis* (*c*, *p*, *t*) is often changed into the corresponding *media* (*b*, *g*, *d*) (*negligens* from *nec*); and a *media* before a *tenuis* or *s* into the corresponding *tenuis*, in the pronuncia-

tion, though not always in writing. G before t and s always becomes c, as *actus* from *ago*, *unxi* (*uno-si*) from *ungo*; and b before t and s generally becomes p; *scriptas*, *scripsi*; yet we find both *obtineo* and *optineo*, *absens*, *obaideo*, *urbs*.

Sometimes (by *assimilation*) a consonant was completely changed into that which succeeded it, — d, t, and b into s in *cessi*, *fessum*, *passus*, *fassus*, *jussi*, from *cedo*, *fedie*, *patior*, *fateor*, *jubeo*, d into c in *quicquam*, *quicquid*, n and r into l in *cerolla*, *agellus*, from *cerona*, *ager*, — especially the final consonant of the prepositions (*attingo* from *ad* and *tango*), in which case, however, the change was often not distinguished in writing (compare § 173 and 204, *Obs.* 1). Sometimes one consonant disappeared entirely before another, particularly d and t before s: e.g. *divisi* for *divid-si*, from *divido*; *mons* for *monts*, *nox* for *noct-s* (genitive *noct-is*), *flexi* for *flect-si*.

§ 11. In order to facilitate the pronunciation, a vowel is sometimes inserted between two consonants (e in *ager*, gen. *agri*; u in *viniculum*, which was also pronounced *vinclum*). On the other hand, a vowel was sometimes left out in familiar discourse and here and there in writing (by *syncope*, abbreviation): e.g. *dextra* for *dextera*, *consumpse* (instead of *consumpasse*, § 10) for *consumpisse*. Abbreviations of this kind are frequent in the Comic writers.

*Obs.* The oldest pronunciation of all nations shows itself inclined to certain combinations of sound, and averse to others; and particular sounds are somewhat modified by different nations of kindred origin. Pronunciation is also subject to very frequent changes, so long as the language remains unwritten. These are the causes of certain differences of pronunciation between the Greek and Latin languages; e.g. in the sounds v and f, in final m and n, in the aspirate (which is the first sound of several words in Greek which in Latin begin with s: e.g. *ὑπέρ*, *super*; *ὑπό*, *sub*; *ὑλῆ*, *silva*; *ὑς*, *sus*). Hence also arise other differences in several particular words which were originally identical: e.g. an initial consonant has been dropped in Latin in *uro* (*πῦρ*, *comburo*) and *fallo* (*σφάλω*), and in Greek in *στρίξω* (*strido*). Such variations in the pronunciation and form of words show themselves also in the inflection, which has sometimes preserved traces of an older form of the word; e.g. *fluxi*, *struxi*, from *fluo*, *struo*.

§ 12. The orthography of the Romans was somewhat unsettled, even at one and the same given period, since some writers invariably followed the pronunciation, although even this, in some



words and forms, was not quite definite and distinct (as in the acc. *urbēs* or *urbīs*) ; while others, on the contrary, in compound or derivative words, looked more to their origin (e.g. *tamqvam*, *numqvam*, although they were pronounced as *tanqvam* or *nunqvam*), or adhered to an orthography which had been once adopted, though it no longer agreed with the pronunciation then in vogue. Far greater was the diversity in the orthography of different periods, inasmuch as the pronunciation also underwent many changes. On the whole, it is now best and safest to follow the orthography of the later Roman grammarians, which corresponds to the pronunciation of their times, or to a gradually established usage. In doubtful cases, we shall often find what is right by considering the origin of the words, and what may from thence be probably inferred as to their pronunciation (e.g. *condicio* from *condicere*). But in editions of the works of the older writers, e.g. Cicero and Virgil, the antiquated orthography is retained in many words ; e.g. *divom*, *volt* (§ 5, *a*, *Obs.* 3).

§ 13. In the manuscripts of the ancients, the words at the end of the lines were not divided accurately according to the syllables (*syllabae*). A consonant between two vowels belongs to the last vowel, with which it is also combined in the pronunciation ; of two or more consonants, the last — or, if they can begin a Latin word, the last two — go with the following vowel, the other or others with the preceding (*pa-tris*, *fa-scia*, *ef-fluo*, *perfec-tus*, *emp-tus*). The double letter *x*, which belongs partly to the preceding, partly to the following vowel, is best connected with the preceding. In words compounded with prepositions, the final consonant of the preposition is not separated from it (*ab-eo*, *ad-eo*, *praeter-eo*, so *prod-eo*, *red-eo*).

*Obs.* 1. Latin words cannot begin with any other combinations of consonants than with a mute followed by *l* or *r* or *s*, with a tenuis (*sc*, *sp*, *st*), or *s* with a tenuis and *r* or *l* (*splendor*, *scribo*, *spretus*, *stratus*). Yet we find *gnarus* and (rarely) *gnavus*, *gnatus*.

*Obs.* 2. In many books, however, according to a very prevalent traditional usage, the words are so divided, that all those consonants likewise, which can begin a word in Greek, and all mutes with liquids (even if they cannot begin a Greek word, e.g. *gm*), and, finally, similar combinations of two mutes (e.g. *gd* and *ct*), are attached to the syllable following (*i-gnis*, *o-mnis*, *ra-ptus*, *Ca-dmus*, *i-pse*, *scripsi*, *Le-sbos*, *a-gmen*, *Da-phne*, *rhy-thmus*, *amara-gdus*).

## CHAPTER II.

THE MEASURE OF THE SYLLABLES AND ACCENTUATION (PROSODY).<sup>1</sup>

§ 14. The pronunciation of the syllables varies according to the duration of the sound (the quantity of the syllables) and the accentuation. In the pronunciation of the Romans themselves, the distinction of quantity, which also controls the place of the accent in Latin, was the most marked and perceptible; and euphony depends on this, both in prose and verse. But in the modern pronunciation of Latin (as in our own and in modern languages generally), the difference of accent only is commonly heard with distinctness, — and indeed with more stress than was the case with the ancients; while the difference of quantity is only observable in particular cases, and not in all the successive syllables which the speaker utters.

§ 15. Some syllables are long, some short; to the first is given twice the duration (*mora*) of the last; a very few only are doubtful (*ancipites*), so that they may be pronounced either way. A syllable is long either *by nature*, when its vowel has of itself the long, continued pronunciation; e.g. *sōl*, *trādo* (§ 5, *a*), or by *the position* of its vowel, when the vowel-sound, which is in itself short, must be sustained for a longer time, on account of two or more consonants following it, as in the first syllable in *ossis*.

*Obs.* In the old pronunciation, it was distinctly perceived by the ear whether a vowel before two or more consonants was long in itself, without any reference to position (as in *mōns*, *gēntis*; *pāx*, gen. *pācis*; *ēst*, for *edit*), or whether the vowel itself was short, and the syllable consequently only long by position (as in *fāx*, gen. *fācis*; *ēst* from *sum*); but we are often unacquainted with this distinction, since we generally ascertain the quantity of syllables only from the usage of the poets, where, if a vowel is long by position, its nature is of no importance.

§ 16, *a*. All diphthongs are long.

*Obs.* The diphthong *ae* in *prae* is shortened before a vowel in compound words; e.g. *praeacutus*; but in all other (Greek) words, it is always long, even before a vowel; e.g. *Aeolides*, *Aeetes*.

<sup>1</sup> The Greek word *προσῳδία* (properly an accompanying song, a tone accompanying the pronunciation) signifies at first the accentuation; but at a later period it was used also to denote the quantity (length or shortness) of the syllables, and the rules relating to it.

6. Every vowel before another vowel in the same word (even if an *h* be interposed, § 9) is pronounced short (*dēus*, *contrāho*, *advēho*).

From this rule are excepted, —

1. *e* before *i* after a vowel in the genitive and dative of the fifth declension (*diēi*, but *fidēi*).

2. *a* in the resolved genitive in *ai* in the first declension (*mensai*).

3. *i* in the genitives in *ius* (*alius*, &c., for *alterius*. See § 37, Obs. 2).

4. *a* and *e* before *i* in the vocative of proper names in *ius* in the second declension (*Gai, Pompei*).

5. The first vowel in the interjections *ēheu* and *ōhe* (but also *ōhe*), in the adjective *dīus*, sometimes in the proper name *Dīāna* (more frequently *Dīāna*), and in all the forms from *fiō*, except *fiērem* (*fiēres*, &c.) and *fiēri*.

6. Greek words in which the vowel retains the quantity which it has in Greek; *āēr*, *ōes*, *herōus*, *Menelāus*. In such words, therefore, *e* and *i* are long before another vowel, when *η* or *ι* occur in the Greek (*Brisēis*, *Medēa*, *Aenēas*, *Alexandrēa* or *Alexandriā*, *Epicurēus*, *Spondēus*; *chorēa* alone is sometimes *chorēa*); on the other hand, they are short when the Greek has *ε* or *ι* (*idēa*, *philosophia*). But we find *acadēmīa* (*ἀκαδημία*).

Obs. At the end of a word, a long vowel or *ae* may sometimes be shortened in verse before a vowel following, instead of being elided. Compare § 502, 6.

§ 17. Vowels formed by contraction and syncope in the middle of words are long (*cōgo* from *cōāgo*, *mālo* from *māgēvōlo*, *tibicen* from *tiblicen*, *jūnior* from *jūvēnior*).

§ 18. The quantity of the radical syllables of words which are not monosyllables cannot be determined by rules; but the radical syllables and their vowels retain the same quantity in all inflections of the word, and in all its derivatives and compounds, even if the vowel be changed into another cognate vowel: e.g. *māter*, *māternus*; *pāter*, *pāternus*; *scrībo*, *scrībere*, *scrība*, *conscrībere*; *āmo*, *āmor*, *āmicus*, *āmicitia*, *inīmicitia*; *cādo*, *incīdo*; *caedo*, *incīdo*. In the same way, the vowel of a particular form of inflection retains the same quantity in the further modifications of this form, and in the words derived from it: e.g. *docēbam*, *docēbamus*, *docēbamini*; *amātus*, *amāturus*; *monītum*, *admonītio*.

From this rule are excepted, —

1. INFLECTIONS. *a*. Perfects in *i*, formed without reduplication, which

lengthen the first syllable, unless one vowel stands before another (see § 103, b); b. Perfects and supines (with the forms derived from them), in which the last radical consonant of the verb has been dropped before *si, sum, tum* (*divido, divisi, divisum; video, visum; moveo, motum; cado, casum*); c. *Posci, poscitum*, from *pōno*; d. Some monosyllable nominatives of words of the third declension, in which the vowel is long, though the radical syllable in the other cases is short (see § 21, 2, b).

2. DERIVATIVES. a. *hūmanus* (*hōmo*); *sēcūs* (*sēcus*); *rex, rēgia, rēgula* (*rēgo*); *lex, lēgis* (*lēgo*); *tēgula* (*tēgo*); *suspicio* (*suspīcor*); *vox, vōcis* (*vōco*); *sēdes* (*sēdeo*); *persōna* (*sōno*): b. *ambītus, ambītio* (*ambītum* from *ambire*); *condicio* (*condico*); *dīcax*, and the words in *dīcus* (*maledīcus*, &c.) from *dīco*; *dux, dūcis* (*dūco*); *fīdes, perfīdus* (*fīdo, fīdus, infīdus*); *nōta, nōtare* (*nōtus*); *pāciscor* (*pax, pācis*); *sōpor* (*sōpire*); *lābo* (*lābor, lābi*); *lūcerna* (*lūceo*); *mōlestus* (*mōles*). From *stāre* come both *stāturus* and *stātio, stābilia*.

3. COMPOUNDS. *dejēro, pejēro* (*jūro*); *cognītus, agnītus* (*nōtus*); *pronūbus, innūbus* (*nūbo*). For *connūbium*, we have also *connūbium* (or *connūbjum*, according to § 5, a, *Obs.* 4).

*Obs.* If a word with a particular grammatical termination becomes the first part of a compound, or has an additional syllable appended to it, the quantity of the termination remains unchanged: e.g. *qvāpropter, qvātenus* (*qvā*); *mēcum, mēmet* (*mē*); *qvīlibet* (*qvī*); *aliōqvī* (*aliō*); *intrōduco* (*intrō*); *agricultura* (*agrī*). (Yet we find *siqvīdem* from *si*, *qvandōqvīdem* from *qvandō*.)

§ 19. The quantity of those syllables by which derivative words are formed, and of the penults of inflectional endings, is noticed in its proper place among the rules for the formation and inflection of words. We now give the rules by which the quantity of the *final syllable* may be determined, both in monosyllables and words of more than one syllable.

In the termination of words of more than one syllable, which end in a vowel, —

1. *a* is short in nouns (*mensā*, nom. and voc., *lignā, animalīā, Palladiā*), except in the abl. sing. of the first declension (*mensā*), and in the voc. of nouns in *as* (*Aeneā; Pallā*, from *Pallas, Pallantis*); but long in verbs in the imperative (*amā*); and in indeclinable words (*intrā, extrā, ergā, anteā, quadragintā*), except *itā, quiā, ejā*, and *putā*, signifying *for example*.

2. *e* is short (*patrē, currē, nempē, propē, facilē, legerē, hoscē, reapsē, suoptē*) except in the ablative of the fifth declension (*spe-*

oiē), in the imperative of the second conjugation (monē), in the adverbs in e formed from adjectives in us (doctē), together with ferē, fermē, ohē, hodiē, and in Greek words in η (crambē, Tempē). But the adverbs benē, malē, infernē, and supernē, have the e short.

Obs. The poets use also some dissyllable imperatives of the second conjugation, the first syllable of which is short, with a short final syllable; e.g. cāvē, hābē, vālē, vidē, tēcē. The ablative of *fames* (third declension) has the e long, famē.

3. i is long (puerī, gen. and nom., patrī, fructui, vidī, viderī); short only in the voc. of Greek words in ι (Parī), and in nisi, quasī (and cui, when considered as a dissyllable); either long or short in mihī, tibī, sibī, ibī, ubī. From ubī are formed necubī, sicubī, ubīvis, ubīnam, ubīque, ubicunqve.)

4. o is most frequently long in the nominative case of nouns, and in the first person of verbs, but occasionally short (in the later poets especially); in Greek words in ω, it is always long (Iō, Echō); long in case-endings of the second declension; in ambō, and in adverbs (e.g. porrō, quō, falsō, qvandō, idcircō, vulgō, omniāō, ergō), with the exception of modō (with its compounds, tantummodo, dummodo, qvomodo), citō, immō; it is short in duō, octō, egō, cedō (tell me), endō (for in).

Obs. The poets of the silver age also use the adverbs ergo (therefore), qvando, porro, postremo, sero, and the ablative of the gerund (vigilando) with a short o. (always qvandōqvidem).

5. u is always long (cornū, diū); y, occurring in a very few Greek words, is short (molý).

§ 20. All final syllables of words of more than one syllable, which end in any (single) consonant except s, are short (donēc, illūd, consūl, amēm, carmēn, forsītān, amēr, amaretūr, agēr, patēr, capūt, amāt), except alēc, liēn, compounds of pār (dispār), cases (except the nom. masc.) and adverbs from illic and istic (illōc, illāc), and except Greek words with a Greek form, which retain their original quantity (aēr, accus. aēra, aethēr; cratēr, accus. cratēras; Sīrēn, Aenēān, Calliōpēn, Epigrammatōn). But the ending ωρ is shortened into ōr (Hectōr, rhetōr, from Ἑκτωρ, ῥητωρ).

Of the final syllables in s, —

1. as is long (mensās, aetās, amās), except in anās (anātis),

in Greek nominatives in *as*, gen. *ādis* (*ἰλῖας*), and in the Greek accus. plur. of the third declension (*heroās*).

2. *es* is long (*cladēs*, *aedēs*, nom. sing. *regēs*, *seriēs*, *amēs*, *dicēs*, *qvotiēs*), except, — *a.* The nominatives sing. of the third declension, which have in the gen. *ētis*, *ītis*, *īdis* (*segēs*, *mīlēs*, *obsēs*); the following, however, with *ētis* in the gen., have *es* long: *abiēs*, *ariēs*, *pariēs*. *b.* Compounds of *ēs* (from *sum*), *adēs*, *abēs*, *potēs*. *c.* The preposition *penēs*. *d.* Greek nominatives plur. of the third declension in *es* (*oratorēs*, *Arcādēs*). *e.* Greek neuters in *es* (*Cynosargēs*, *Hippomanēs*).

3. *is* is short (*ignīs*, *regīs*, *faciīs*, *dicīs*), excepting, *a.* in the dat. and abl. plur. (*mensīs*, *puerīs*, *nobīs*, *vobīs*), and in the accus. plur. of the third declension (*omnīs* for *omnēs*); *b.* in *gratīs* (*gratiīs*), *forīs*; *c.* in the second pers. sing. pres. of the fourth conjugation (*audīs*), and in the verbs *vīs*, *sīs* (*adsīs*, *possīs*, &c.), *fiīs*, *velīs*, *nolīs*, *malīs*, and often in the second person of the future perfect and perfect subjunctive (*amaverīs*); *d.* in the nominatives *Qvirīs*, *Samnīs*, *Salamīs*, *Eleusīs*, *Simoīs*.

4. *os* is long (*honōs*, *multōs*, *illōs*), except in *compōs*, *impōs*, and in the Greek termination of cases in *os* (*Delōs*, nom. *Erinnyōs*, gen.).

5. *us* is short (*annūs*, *tempūs*, *vetūs*, *fontibūs*, *legimūs*, *tenūs*, *funditūs*) except, *a.* in the gen. sing. and nom. and acc. plur. of the fourth declension (*senatūs*, but in the nom. sing. *senatū*); *b.* in the nominatives of the third declension, which have long *u* in the genitive (*virtūs*, *virtūtis*; *palūs*, *palūdis*; *tellūs*, *tellūris*); *c.* in the Greek gen. *ovs* in the third declension (*Sapphūs*), and in some Greek proper names with *ovs* in the nom. (*Panthūs*, *Melampūs*), but (*Oedipūs*, *Oedipi*).

6. *ys*, in Greek words, is short; e.g. *Cotyā*.

§ 21. 1. All words of one syllable, which end in a vowel, are long (*ā*, *ē*, *nē*, *that not*; *dā*); only those particles which are attached to the end of other words are short (*qvē*, *vē*, and the interrogative *nē*).

2. Of words of one syllable which end in a consonant, it is to be observed, —

*a.* Those which are declined or conjugated follow the general rules for final syllables (*dās*, *flē*, *scīs*, *dāt*, *stāt*, *flēt*, *qvīs* nom. *īs*, *Id*, *hīs*, *qvīs* dat. and abl., *qvī*, *qvōs*, *qvās*, *hōc*, *hāc*); *es* from *sum* is short, from *ēdo* long.

b. The nominatives of substantives and adjectives are long (**ōs**, gen. **oris**; **mōs**, **ās**, **sōl**, **vēr**, **fūr**, **plūs**), even if the radical vowel in the other cases is short (**lār**, **sāl**, **pēs**, **mās**, **bōs**, **vās**, gen. **vādīs**, **pār**); but **vir**, **cor**, **fel**, **lac**, **mel**, **os**, gen. **ossis**, are short. The pronoun **hic** is either long or short; **hoc** is long.

c. Words that do not vary are short (**āb**, **ōb**, **pēr**, **āt**, **qvōt**, **nēc**); but the following are long: **ēn**, **nōn**, **qvīn**, **sīn**; **crās**, **cūr**, and the adverbs in **c** (**hīc**, **hūc**, **sīc**).

d. The imperatives **dīc**, **dūc**, **fāc**, and **fēr**, retain the quantity of their verbs.

§ 22. A syllable with a short vowel is long by *position*, when it ends either with two consonants or a double consonant (**amabūnt**, **fāx**); or when the syllable itself ends in a consonant, while the next, either in the same or another word, begins with a consonant (**dāntis**, **infernētqve**, **passūs sum**); or when the next syllable of the same word begins with two consonants which are not a mute and **r** or **l**, or with **j** (**rēsto**, **mājor**): **j**, when standing between two vowels, is, as it were, doubled in pronunciation. But it does not constitute position in the compounds of **jugum** (**hījugus**, **quadrījugus**).

If the next syllable of the same word begins with a mute and **l** or **r**, only weak position (*positio debilis*) results, i.e. the syllable may be used as either long or short; e.g. **pātris**, **tenēbrae**, **mediocris**, **vēpres**, **pōples**, **Ātlas**, **assēcla**, as in this verse of Ovid (*Met.* XIII. 607): **Et primo similis volūcri, mox vera volūcris**; and the following of Virgil (*Æn.* II. 663): **Natum ante ora pātris, pātrē qui obtruncat ad aras**. (We always have **ōb-rēpo**, **sūb-rīgo**, &c., when the mute and the liquid belong severally to their part of the compound. If the vowel be long by nature, the same quantity, of course, holds, without any reference to the position, as in **salūbris**, from **salūs**, **ambulācrum**, **delūbrum**.)

Obs. 1. In certain words, however, every-day use, as well as the practice of particular poets, has established a certain custom, so that in some the vowel is almost always lengthened, as in the inflected cases of **nīger** and **pīger** (**nīgrī**, **pīgrī**); in others never, as in **arbitror**. In prose, that syllable which is only lengthened by *positio debilis* is always pronounced short (**tenēbrae**).

Obs. 2. In Greek words, weak position is also formed by a mute with **m** or **n** (**Cycnus**, **Tēcmessa**, **Dāphne**).

Obs. 3. If a word ends with a short vowel, and the following begins

with two consonants or a double consonant, no lengthening by position takes place (*praemia scribae, ilicē glandis, nemorosā Zacynthos*).

Obs. 4. The oldest poets (before Virgil and Horace) often allow *s* as a final consonant (on account of a certain weakness in the pronunciation) to form no position with the following initial consonant; e.g. *certissimū nuntiū mortis*, or *certissimū nuntiū mortis*.

Obs. 5. Since the lengthening of syllables by position is quite distinct from the proper length of the vowels, the older Comic poets have often thought themselves justified in disregarding it.

Obs. 6. The poets allow themselves, in certain defined cases, to supply the place of a long syllable in a verse with a short one; but this is founded on the structure of the verse, not on the nature of the syllable. (See § 502. a.)

§ 23. In every word, the accent falls on a particular syllable, and is either acute or circumflex, but is not distinguished in writing. (In books of instruction, the acute accent is designated by *í*, the circumflex by *î*).

Monosyllables have the circumflex accent, if the vowel is long by nature; otherwise, the acute accent.

In words of more than one syllable, the last (*ultima*) is never accentuated. In dissyllables, therefore, the accent falls on the first. In words of three or more syllables, it falls on the penult, if this be long; but if this be short, on the antepenult. The accent on the penult is a circumflex, if the vowel be long by nature (not the syllable only by position) and the last syllable short; otherwise, an acute; on the antepenult it is never a circumflex (*Rómă, Rómă, hómo, lectus; Romānus, Románas, Metéllus, móribus, carmīnibus, hómīnēs*).

Obs. 1. In compounds of *facio* with other words than prepositions (*palamfacio, calefacio*), the accent always remains on *facio* (*calefácit*).

Obs. 2. If a new word is formed by the addition of *que*, the accent follows the general rule (*itaque, utérque*); but if *que*, *ne*, *ve*, are attached to a word as enclitics, the accent is thrown on the last syllable of the word (*itáque = et ita, Musáque* in the abl., *Musáque* in the nom.).



## II.—OF THE INFLECTION OF WORDS.

### CHAPTER I.

#### THE CLASSES OF WORDS. INFLECTION, STEM, AND ENDING.

§ 24. Words (*verba* or *voces*) are divided according to their different uses in speech into certain *Classes* (*partes orationis*, *classes of words* = *parts of speech*).

1. The word by which a thing (a conception) is expressed independently, is called a **NOUN SUBSTANTIVE**, *nomen substantivum*, (from *substantia*, *existence*): e.g. *vir*, *the man*; *domus*, *the house*; *actio*, *the action*. It either denotes a thing with reference to its kind and the general idea, which may comprise a number of individual objects (an **APPELLATIVE** or common noun, *nomen appellativum*), e.g. *corpus*, *ovis*, *flos*; or a single defined object without reference to its kind or the general idea (a **PROPER NAME**, *nomen proprium*), e.g. *Lucius*, *Sempronius*, *Roma*.

2. The word by which a thing is named and defined according to some quality or attribute appertaining to it, is called a **NOUN ADJECTIVE**, *nomen adjectivum*; e.g. *magnus*, *great*. When joined to the substantive, it forms a descriptive appellation; e.g. *vir magnus* (the property itself is expressed by *magnitudo*).

Substantives and Adjectives are comprised in the class of **NOUNS**.

A noun which denotes a number, is called a **NUMERAL**, *nomen numerale*, and is usually an adjective, inasmuch as it serves to describe a thing by its number; e.g. *tres homines*. The number, however, may be conceived and described as a thing by itself, and the word is then a substantive; e.g. *millia*, *thousands*.

Instead of *naming* an object, we may designate it by pointing to some relation in which it stands. An indicative word of this kind is called a **PRONOUN**: e.g. *hic*, *this here*; *ille*, *that there*; *ego*, *I*; *tu*, *thou*. A pronoun may either be employed alone, to denote the idea, and then it stands as a substantive, e.g. *ego*, *tu*, *hic*; or it may be combined with a substantive to define it more precisely, and then it is an adjective, e.g. *hic vir*, *illa domus*.

**Obs. 1.** Numerals and pronouns are not distinct classes of words in the same sense as the rest, since their use in the sentence is not different from that of the other *nomina*; they belong, therefore, to the class of nouns. In their inflection, they have some peculiarities.

Obs. 2. The Latin language does not distinguish, like the English and many other languages, by the addition of a word (the article), whether a substantive is intended to denote a definite person or thing, or an indefinite one amongst several of the same kind: e.g. *vir, the man*, and *a man*; *virī, the men*, and simply *men*, — as the context may determine.

3. A **VERB** is that word which expresses the idea of an action, or condition of a thing, and thus forms an assertion, or proposition: e.g. *vir sedet, the man sits*; *puer currit, the boy runs*. (The action or condition in itself is called *sessio, cursus*.)

From the verb are derived certain forms, which are used as nouns, either to denote the action or condition more independently, e.g. *legendo, by reading*; or to specify and describe some object, to which the action or condition appertains as a quality: e.g. *liber lectus, the book read*; *vir legens, the man reading*. The substantive forms are called the Supine and Gerund; the adjective form is termed the Participle.

4. An **ADVERB** is a word which serves only for a stricter definition of a description (with an adjective), or of an assertion (with a verb): e.g. *vir valde magnus, a very great man*; *equus celeriter currit, the horse goes swiftly*.

5. Words which only denote a relation to a thing are called **PREPOSITIONS** (from *praeponere, to put before*): e.g. *in, in*; *apud, with, or at the house of*; *as, in urbe, in the town*.

6. **CONJUNCTIONS** mark the combination of individual words or whole sentences, and their connection in discourse: e.g. *et, and*; *as, vir et femina, the man and the woman*; *vir sedet et puer currit*.

Obs. Prepositions, conjunctions, and the adverbs derived from pronouns, are also called **Particles**. The same word may at one and the same time show the connection of two propositions, and by this connection define the assertion more exactly (e.g. *tum venit, quum ego absum*), so that certain adverbs and conjunctions are intimately connected with each other.

7. The **INTERJECTIONS** are mere sounds, which are called forth by certain feelings, but represent no idea; as, *ah!* They are therefore only improperly called words.

§ 25. Nouns and verbs are inflected (*flectuntur, declinantur*); i.e. altered in their form, in order to denote the various connections and relations of words in a proposition, and the various kinds of propositions. The change generally takes place only in the last part of the word; the remaining part is more rarely varied either

in the pronunciation (*vēni* from *vēnio*), or by a prefix (*tetigi* from *tango*).

Of the adverbs, only a few have a certain inflection (that of comparison): the remaining adverbs, with the prepositions, conjunctions, and interjections, are indeclinable.

Obs. Inflection sprung in part from the custom of subjoining certain words, which in pronunciation gradually became incorporated with those words to which they were appended, and could no longer be distinguished (as e.g. the personal endings of the verbs originated from pronouns), and in part from the pronunciation alone, which varied according to the way in which an idea was conceived or combined with other ideas: in this way originated the lengthening of the radical vowel (*vēni*), or the reduplication (*tetigi*) in the perfect.

§ 26. That which remains of a word capable of inflection, after the variable terminations or affixes are removed, is called the *STEM*, to which the signification of the word properly belongs: e.g. *amator* in *amator-i*, *amator-es*; *leg* in *leg-o*, *leg-is*, *leg-unt*. In most Latin words, the stem does not appear alone, but only as united with some termination. The stem and termination are frequently so incorporated that one or both undergo some modification.

Obs. From the *stem*, we must distinguish the *root*; i.e. the original, simple primary word, which has received no accession of any kind. For many words not only have terminations of inflection, but are previously formed from other words by derivation and composition.

## CHAPTER II.

### OF GENDER AND INFLECTION BY CASES (*declinatio*) IN GENERAL.<sup>1</sup>

§ 27. The Latin substantives are considered as being either of the Masculine gender or the Feminine, or neither of the two: the last class is comprised under the appellation Neuter gender. The adjectives and participles have generally different forms, according to the gender of the substantive to which they belong: e.g. masc. *vir magnus*, a great man; fem. *femina magna*, a great woman;

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<sup>1</sup> *Declinatio* properly signifies any grammatical inflection, but is now more particularly used in this restricted sense.

neutr. *folium magnum, a great leaf*. In some words, the gender may be determined from the signification, but in by far the greater number it must be inferred from the termination.

Obs. 1. The names of things, which have not, like living creatures, any actual sex, are often referred to the masculine or feminine gender, because in certain relations of things the imagination discovered a resemblance with male or female qualities. But this comparison was very fortuitous, so that no fixed rule can be founded on it; and one often fails to perceive the ground for the determination, especially as in many instances words have changed their signification. From the termination, on the other hand, we can draw an inference as to the gender; because many derivative and some inflectional endings (especially in the nom. and accus.) have been applied according to the gender of the words.

Obs. 2. The gender of some words may be explained from the consideration, that they are properly adjectives, in which case regard is had to an omitted substantive; so, for instance, *annalis* is masc. because *liber* is masc. Greek words generally retain the same gender which they have in Greek.

§ 28, a. The following are Masculine, without reference to the ending. All general and particular appellations of men and beings of the male sex (*vir, the man*; *scriba, the clerk*; *consul, the consul*; *poeta, the poet*; *Deus, God*; *genius, the genius*); the male of animals (*aries, the ram*; *verres, the boar*; *taurus, the bull*); and the names of rivers and winds (*Tiberis, Albia, Sequāna, Garumna, Cremēra, Etesiae*). Of rivers, some few in a are excepted, particularly *Allia* (*Matrōna, Albula*) and the imaginary rivers *Lethe* and *Styx* in the lower world, which are feminine; with some of barbarous origin (i.e. neither Latin nor Greek) in r, (e.g. *Klaver*), which are neuter.

Obs. 1. Words which are only improperly used of a man, and strictly denote an impersonal object, are regulated by their termination and proper meaning: as, *mancipium, a slave* (strictly, *property*); *acroāma, a flute-player or jester* (strictly, *entertainment for the ear*). So also words which are used in an improper sense of men taken collectively: e.g. *vigiliae, sentinels*; *auxilia, auxiliary troops*.

Obs. 2. The names of the months are masculine, as adjectives belonging to the word *mensis* understood, which is masculine; e.g. *Aprilis* (frequently *mensis Aprilis*).

b. The following are Feminine. All appellations of women and female beings: *uxor, the wife*; *soror, the sister*; *socrus, the mother-in-law*; *Dea, the goddess*; *nympha, the nymph*. The only excep-

tions are the terms of reproach *scortum* and *prostibulum*, which originally did not signify a person.

OBS. The names of trees and towns with certain endings are also feminine, although these endings do not otherwise imply this gender. (See § 39, *b* and *c*, and § 47.)

§ 29. General names of persons, in which the distinction of sex is not thought of, are masculine; e.g. *hostis*, *enemy*: but some of them may be used as feminines, if a woman be expressly referred to, and these are therefore called Common; e.g. *civis Gaditanus*, *civis Gaditana*. Such words are *adolescens*, *a young man or woman*; *affinis*, *a male or female relative*; *antistes*, *a priest or priestess* (though the latter is commonly expressed by *antistita*); *artifex*, *artist*; *civis*, *citizen*; *comes*, *attendant*; *conjug*, *husband or wife* (generally the latter); *dux*, *leader* (male or female); *heres*, *heir or heiress*; *hostis*, *enemy*; *infans*, *infant*; *interpre*, *interpreter*; *muncip*, *citizen* (of the same municipal town); *obses*, *hostage*; *parens*, *father or mother*; *patruelis*, *cousin*; *sacerdos*, *priest or priestess*; *satelles*, *body-guard*; *vates*, *seer*.

OBS. 1. The poets use also as common,—*auctor*, *author*; *augur*, *soothsayer*; *custos*, *guardian*; *hospes*, *host or guest* (the feminine is better *hospita*); *judex*, *judge*; *juvenis*, *youth*; *miles*, *soldier*; *par*, *comrade*; *testis*, *witness*.

OBS. 2. Some other words, though used sometimes of persons of the female sex, and in apposition to feminine substantives, are never themselves found as feminine substantives with an adjective; e.g. *index*, *vindex*, *incola* (*vox index stultitiae*).

§ 30, *a*. The names of the different classes and species of animals have usually a particular gender, either masculine or feminine, which is known by the termination, without reference to the actual sex of the animal named: e.g. the masculines, *cancer*, *crab*; *corvus*, *raven*; *passer*, *sparrow*; *piscis*, *fish*; and the feminines, *avis*, *bird*; *anas*, *duck*; *aquila*, *eagle*; *felis*, *cat*; *vulpes*, *fox*. These are called epicene (*epicoena*<sup>1</sup>). The actual sex of the particular animal is denoted by the addition of *mas* (male), or *femina* (female): e.g. *anas mas*, *drake* (also with the adjective *masculus*, *anas mascula*); *vulpes femina*, *fox bitch*.

<sup>1</sup> *Enikova*, common to both genders.

b. Several names of classes of animals, usually masculine, are also (as nouns of common gender) used as feminine, if it be intended specially to designate a female, particularly *bos*, *ox*; in the fem. *cow*; and, occasionally, *lepus*, *mus*, *elephantus*, *anser*; e.g. *mures praegnantes repertae sunt* (Plin. Maj.).

c. The names of some species of animals are used (without reference to the individual) both in the masculine and the feminine (of uncertain gender), as *angvis*, *snake*; *canis*, *dog*; *camēlus*, *camel*; *dama*, *deer*; *grus* (almost always feminine), *crane*; *serpens*, *serpent*; *sus* (usually feminine), *boar*, or *sow*; *talpa* (generally masculine), *mole*; *tigris*, *tiger*. They are always used as feminines when a female is expressly spoken of.

Obs. From the name of some species of animals, a proper feminine form is derived to denote the female: e.g. *agnus*, *lamb*, *agna*; *cervus*, *stag*, *cerva*, *hind*; *equus*, *horse*, *stallion*, *eqva*, *mare*; *gallus*, *cock*; *gallina*, *hen*. On the other hand, from the feminines *simia*, *ape*; *colubra*, *snake*; *lacerta*, *lizard*; *lusciniā*, *nightingale*, — which are generally used as epicenes of the whole class, — a masculine form, *simius*, *coluber*, *lacertus*, *luscinius*, is sometime given. (*Columba* and *columbus*, *dove*, as a class; *columbus*, the male; *columba*, the female.)

§ 31. The following are Neuter. All indeclinable substantives: e.g. *fas*, *right*; *nefas*, *wrong*; *gummi*, *gum*; and all words which are used as substantives, without being actually such; e.g. *scire tuum*, *your knowledge*; also every word quoted with a view to its form merely: e.g. *hoc ipsum diu*, *this very word diu*; *arx est monosyllabum*, *arx is a monosyllable*. For this reason, also, the names of the letters are neuter; though they are sometimes used as feminine, with a reference to *littera* understood.

Obs. So likewise the names of ships and dramatic compositions, even though they be not feminine, take feminine adjectives; *navis*, *the ship*; or *fabula*, *the play*, being understood (per *synesim*, according to the signification); e.g. *Eunuchus acta est* (Syet.), *the play entitled Eunuchus*; *Centauro invehitur magna* (Virg.), *the great ship Centaur*. (The same occurs, though more rarely, and only in some particular writers, with the names of plants, *herba* being understood.)

§ 32. The Latin language distinguishes between the SINGULAR and the PLURAL.

In order to express the connection and relations of ideas, nouns

have six forms or **CASES** (*casus*; strictly, *falls*); **casus nominativus** (by which the thing is named); **accusativus** (which denotes the object of an action; e.g. *pater castigat filium*, *the father chastises his son*); **vocativus** (by which a person is called to); **genitivus** (which denotes a connection or possession; e.g. *domus patris*, *the father's house*); **dativus** (which denotes the person to whom any thing is given; e.g. *pater dat filio librum*, *the father gives his son a book*); **ablativus** (which denotes means, place, circumstances, &c.; e.g. *hastā*, *with the spear*).

All substantives do not, however, have different forms for all these cases in both numbers. In the plural, the dative and ablative are always alike. In all neuter words, the nominative and accusative are always the same. The vocative is distinguished from the nominative in only a very few genuine Latin words (in the second declension), never in the plural, or in words of the neuter gender.

Obs. The nominative and vocative are termed *casus recti*, the others *obliqui*; but the accusative, both in its form and application, is more nearly related to the nominative than to the other cases.

§ 33. The case-endings are not the same in all words.

There are five kinds of inflection or **DECLENSIONS**, of which the endings are, —

SINGULAR					
	Decl. I.	II.	III.	IV.	V.
NOM.	ā (e, as, es)	us, er N. um	s, (or undetermined).	ūs N. u	es
VOC.	ā (e, a)	e —	—	—	—
ACC.	am (en)	um	em (im) N. like the nom.	um, u	em
GEN.	ae	i	is	ūs	ei
DAT.	ae	o	i	ui, u	ei
ABL.	ā	o	e (i)	u	e
PLURAL.					
NOM.	ae	i, N. a	es, N. a (ia)	ūs, N. ua	es
VOC.	ae	i, N. a	es, N. a (ia)	ūs, N. ua	es
ACC.	as	os, N. a	—	—	—
GEN.	ārum	ōrum	um (ium)	uum	ērum
DAT.	is	is	ibus	ibus (ubus)	ēbus
ABL.	is	is	ibus	ibus (ubus)	ēbūs

Obs. 1. There are properly but two series of endings; but they are connected in different ways with the stem, and also occasionally intermixed. In the first and second declension, the endings, which were originally alike, have become united with the last vowel of the stem (in the first declension *a*, in the second *u*, according to the older pronunciation *o*), or have expelled it. The third and fourth declensions have the same endings: but in the third declension, the stem ends in a consonant; in the fourth, in *u*. In the fifth declension, the stem ends in *e*; and the endings are partly those of the first and second, partly those of the third declension.

Obs. 2. It cannot always be known by the nominative alone to which declension a word belongs, because this case may have the same ending in different declensions; e.g. *us* in the second, third, and fourth.

Obs. 3. Of the Greek substantives which have been adopted into the Latin language, those which were most frequently used, and were introduced at the earliest period, acquired a completely Latin form, occasionally with some change in the stem. From the Greek word *ποῖτα* is formed, for example, the Latin *poëta*; from *ἡγήτης* (masc.) the Latin *charta* (fem.). Other Greek words, on the contrary, retained their Greek form and ending: e.g. *δυνάστης*, *dynastes*; *Ἀγχίστης*, *Anchises*. In some of the cases, these words have partially Greek inflections. Writers vary from each other in this respect, sometimes keeping nearer to the Latin, sometimes to the Greek form. Where both are in use, it is better to adhere to the former in writing Latin.

Obs. 4. For the peculiarities in the declension of the numerals and pronouns, see chapters xi. and xii.

### CHAPTER III.

#### FIRST DECLENSION.

§ 34. All originally Latin words of the first declension end in the nominative in *a*, and are declined as follows:—

(*mensa*, *table*; *scriba*, *clerk*.)

	SING.	PLUR.	SING.	PLUR.
NOM.	<i>mens a</i>	<i>mens ae</i>	<i>scrib a</i>	<i>scrib ae</i>
VOC.	<i>mena a</i>	<i>mens ae</i>	<i>scrib a</i>	<i>scrib ae</i>
ACC.	<i>mens am</i>	<i>mens as</i>	<i>scrib am</i>	<i>scrib as</i>
GEN.	<i>mens ae</i>	<i>mens arum</i>	<i>scrib ae</i>	<i>scrib arum</i>
DAT.	<i>mens ae</i>	<i>mens is</i>	<i>scrib ae</i>	<i>scrib is</i>
ABL.	<i>mens a</i>	<i>mens is</i>	<i>scrib a</i>	<i>scrib is</i>



In this way are declined also the adjectives and participles in *a* (fem.); as, *magna*, *great*; *picta*, *painted*; *mensa rotunda*, *a round table*.

Obs. 1. In the older poets, *ae* of the gen. sing. is sometimes resolved into *āi*; e.g. *aulāi*, *pictāi* (Virg.).

Obs. 2. At a very early period, the gen. sometimes ended in *as*. Hence the word *familia*, *family*, when it is compounded with *pater*, *mater*, *filius*, *filia*, has the gen. *familias*; e.g. *paterfamilias*, *father of a family* (acc. *patremfamilias*, gen. *patrisfamilias*, &c.); plur. *patresfamilias*, *fathers of families*; though we find also *paterfamiliae*, *patresfamiliarum*.

Obs. 3. In the gen. plur. of some words, *um*, archaic (as in the third declension), is used instead of *arum*, especially *drachmum*, *amphōrum* (with the addition of a numeral; *trium amphorum*), for *drachmarum*, *amphorarum*; by the poets also in the words in *gēna* and *cōla* (from *gigno*, *to beget*, *to bear*; and *colo*, *to till*); e.g. *terrigena*, *earthborn*; *coelicola* *inhabitant of heaven*; and in patronymics in *des*; e.g. *Aeneadum* for *Aeneadarum*; so also in some Greek names of peoples; e.g. *Lapithum* for *Lapitharum*.

Obs. 4. Some few words, which have masculines in *us* corresponding to them in the second declension, particularly *dea*, *goddess*, and *filia*, *daughter* (*deus*, *filius*), rarely *liberta*, *freed-woman* (*libertus*), and a few others, have in the dat. and abl. plur., besides the regular form (*is*), another, *abus*; e.g. *dis deabusque omnibus* (Cic.), *cum duabus filiabus virginibus* (Liv.).

Obs. 5. Concerning the gen. and dat. of *una*, *sola*, and some other adjectives in *a*, see § 37, *Obs. 2*.

§ 35. GREEK FORMS. To the first declension belong some Greek words and proper names in *e*, *as*, and *es* (*η*, *ας*, *ης*), which are somewhat irregular in the singular (see § 33, *Obs. 3*).

(*epitōme*, *abridgment*; *Aeneas*, *a proper name*; *anagnostes*, *reader*.)

NOM.	epitōm e	Aene as	anagnost es
VOC.	epitom e	Aene ā	anagnost ā
ACC.	epitom en	Aene am (Aene an)	anagnost en (anagnost am)
GEN.	epitom es	Aene ae	anagnost ae
DAT.	epitom ae	Aene ae	anagnost ae
ABL.	epitom e	Aene ā	anagnost ā (anagnost ē).

Obs. 1. The greater number of common nouns in *e*, especially the names of the arts and sciences in *oe* (e.g. *musice, logice*), have also (and this is to be preferred) the purely Latin form, — *musica, logica, musicam, &c.* Of proper names, some have almost always the Latin form, e.g. *Helēna, Creta*; others most frequently the Greek, as *Circe*; but in this respect writers differ.

In answer to the question, where? the names of towns always have the Latin genitive; as, *Sinopae, at Sinope*.

Obs. 2. The Greek nominative *as* was sometimes changed by the older writers, and in the language of common life to *ā*; e.g. *Mena, Appella*. In the accusative, *am* is most common in prose-writers, *an* in the poets.

Obs. 3. Words in *es* rarely have the Latin form of the nom. in *a*, either in proper names (e.g. *Aceta*), or in common nouns (e.g. *sophista*, better *sophistes*), except in words which have been completely Latinized, and never have a Greek form; e.g. *poēta*. The voc., besides the termination *ā* (*Atridā*), has also *ē*, when this termination occurs in Greek (in patronymics, e.g. *Atridē*); sometimes *ī* (e.g. *Anchisī*, *Virg.*).

Obs. 4. Of the proper names in *es*, which in Greek belong to the first declension, some are declined in Latin according to the third (*Aeschines, Apelles*, those in *des* which are not patronymics, e.g. *Alcibiades, Euripides*; and barbaric names, as *Astyages, Xerxes*). In the accus., however, they have likewise *en*; as, in the first declension, *Aeschinem*. Some are found declined in both ways; e.g. *Orestes* (mostly like the third). The common noun *acinācea*, *a sabre*, follows the third declension; *sorites* (the name of an argument in logic) is declined in the sing. according to the third, in the plural according to the first declension. *Satrāpes*, *a satrap*, which follows the first, has, however, also the gen. *satrapis* (Third Declension).

§ 36. GENDER. All substantives of the first declension in *a* are feminine, if they are not appellations of men (as, *scriba, clerk*; *nauta, sailor*; *collēga, colleague*; *auriga, charioteer*; *advena, new-comer*); or names of rivers (see § 28, *a*). *Hadria, the Adriatic*, is also masculine. (With respect to *dama, talpa*, see § 30, *a*.)

Words in *e* are feminine, those in *as* and *es* masculine; e.g. *comētes*. All in *as* are proper names.

## CHAPTER IV.

## SECOND DECLENSION.

§ 37. Words of the second declension end mostly in *us* and (neut.) *um*, some in *er*. They are declined in the following manner:—

## SINGULAR.

NOM.	domin <i>us</i> , <i>lord</i> .	puer, <i>boy</i> .	sign <i>um</i> , <i>sign</i> .
VOC.	domin <i>e</i>	puer	sign <i>um</i>
ACC.	domin <i>um</i>	puer <i>um</i>	sign <i>um</i>
GEN.	domin <i>i</i>	puer <i>i</i>	sign <i>i</i>
DAT.	domin <i>o</i>	puer <i>o</i>	sign <i>o</i>
ABL.	domin <i>o</i>	puer <i>o</i>	sign <i>o</i>

## PLURAL.

NOM.	domin <i>i</i>	puer <i>i</i>	sign <i>a</i>
VOC.	domin <i>i</i>	puer <i>i</i>	sign <i>a</i>
ACC.	domin <i>os</i>	puer <i>os</i>	sign <i>a</i>
GEN.	domin <i>orum</i>	puer <i>orum</i>	sign <i>orum</i>
DAT.	domin <i>is</i>	puer <i>is</i>	sign <i>is</i>
ABL.	domin <i>is</i>	puer <i>is</i>	sign <i>is</i>

In the same way are declined the adjectives in *us* and *er* (masc.), and *um* (neut.); e.g. *bonus*, *good*; *miser*, *wretched*; *bonum*, *miserum*. *Dominus bonus*, *signum magnum*, *puer miser*.

Like *puer* is also declined the only word that terminates in *ir*, — *vir*, *the man*, *virum*, *virī*, *viro*, — together with its compounds; e.g. *triumvir*, and the national appellation *Trevis*, as well as the adjective *satur*, *sated* (neut. *saturum*, *saturi*, &c.).

Most words in *er* have the *e* only in the nom. and voc. (where it has been inserted to facilitate the pronunciation), but not in the other cases, where it is dropped before *r*: e.g. *ager*, *the field*, *agrum*, *agri*, *agro*, plur. *agri*, &c.; *liber*, *the book*, *librum*, &c. The *e* is retained in the substantives *adulter*, *the adulterer*; *socer*, *the father-in-law*; *gener*, *the son-in-law*; *Liber*, *the god Liber*, or *Bacchus*; *liberi*, *liberorum*, *children*; *puer*, *a boy*; *vesper*, *evening*. In the adjectives *asper*,<sup>1</sup> *rough*; *liber*, *free*; *lacer*, *torn*; *miser*, *wretched*; *prosper*, *prosperous* (better *prosperus*); *tener*, *tender*; and in those which end in *-fer* and *-ger* (from *fero*, *to convey*, *bring*, and *gero*, *to carry*); *mortifer*, *deadly*, *mortife-*

<sup>1</sup> *Aspris* for *asperis* is found in Virgil.

rum, mortiferi; *aliger*, winged; *armiger*, armor-bearer; and in the national appellations, *Iber*, *Ibĕrum*, *Iberi*, and *Celtiber*, *Celtibĕrum*, *Celtiberi*. *Dexter*, right, has *dexteri*, and more frequently *dextri*; *Mulciber* (*Mulceber*), an epithet of the god *Vulcan*; *Mulcibĕri* and *Mulcipri*.

Obs. 1. Words in *ius* and *ium* have, according to analogy, *i* in the gen. In the earlier period, however, only one *i* was used in the substantives (not so in the adjectives); e.g. *Appt*, from *Appius*; *ingĕni*, *consili*, instead of *ingenti*, *consilii*, from *ingenium*, *genius*, *consilium*, *counsel* (but *egregi*, from *egregius*, *distinguished*); and so always in verse in *Virgil* and *Horace* (*Capitol* immobile saxum; elided, *Capitol' imm.* *Virg.*). Afterwards, this form became obsolete.

Obs. 2. The following adjectives and pronouns, which in the masc. and neut. follow the second, and in the fem. the first declension: *unus*, *solus*, *totus*, *ullus*, *nullus*, *alius*, *alter*, *uter*, *neuter*, with the compounds of *uter* (*uterque*, *uterounque*, *uterlibet*, *utervis*, *alteruter*), have in all genders *ius* in the gen., and *i* in the dat., — *unius*, *sollus*, *totius*, *ullius*, *nullius*, *alius*, *alterius*, *utrius*, *neutrius*, *uni*, *soli*, *toti*, *ulli*, *nulli*, *alii*, *alteri*, *utri*, *neutri*. (So also in the fem., — *una*, *unam*, *unius*, *uni*, abl. *unā*.) In verse, the *i* is sometimes made short in the gen., — most frequently so in *alterius* (*alterius*). The regular forms are very rare: e.g. *alii generia*, in *Varro*; *aliae pecudia*, in *Cicero*; *nullo usui*, in *Cæsar*.

Obs. 3. Words in *ius* (*jus*) have in the voc. not *ie* (*je*), but *i*: e.g. *Mercuri*, *Gai* (*Ca*), *Pompei* (sometimes in verse *Pompei*, as a dissyllable); *Demetri*; *filii*, son; *geni*, guardian spirit; *Feretri*, from the adj. *Feretrius*. But most common nouns and adjectives (as, *gladius*, the sword; *fluvius*, the river; *egregius*) have no vocative. Greek adjectives — e.g. *Cynthius*, and proper names in *ius* (also Greek) or *ĕus*, *εὖος*, e.g. *Arius* — have *ie*. *Meus* makes *mi* in the voc. *Deus* always has the voc. like the nom. (Compare Syntax, § 299, b, Obs. 1.)

Obs. 4. The gen. plur. of some substantives is occasionally formed in *um*, instead of *orum*; viz., of the appellations of money, weights, and measures, — *nummum*, *sestertium*, *denarium*, *talentum*, *modium*, *medimnum*, from *nummus*, a piece of money; *sestertius*, a sesterce (a certain coin); *denarius* (also a coin); *talentum*, a talent (a sum of money); *modinus*, *medimnus*, a bushel (especially after *millia*; e.g. *duo millia nummum*, *decem millia talentum*, but *tantum nummorum*); and of the distributive numerals; e.g. *senum*, *denum*, from *seni*, six apiece; *deni*, ten apiece; sometimes also that of the cardinal numbers in *centi* (*genti*); e.g. *ducentum pedum*; further, *liberum*, from *Iberi*, children; *deum*, from *deus*, *duumvirum*, *triumvirum* (also *liberorum*, &c.); and finally of some other words in certain combina-

tions; e.g. *praefectus fabrum*, *prefect of the workmen* (in the army), from *faber*; in the poets also *virum*, from *vir*; and of the names of nations, as *Argivum*, *Pelasgum*, for *Argivorum*, *Pelasgorum*. Compare § 34, *Obs.* 3.

*Obs.* 5. The word *deus* has the regular *dei*, *deis*, in the nom. and dat. plural, but more frequently *di*, *dis*; also, *dii*, *diis*.

§ 38. GREEK FORMS. 1. Greek proper names of towns and islands, and some few common nouns, are sometimes found with the Greek termination *ōs*, *ōn*, in the nom. and acc. sing.: e.g. *Delos*, acc. *Delon*; *scorpius*, a *scorpion*; *Pelion* (neut.). In a few solitary instances, we find in names that are very rarely used *oe* (*oi*) in the nom. plur.; e.g. *canephoroe*, the *basket-bearers*; and *ōn* in the gen. plur. of adjectives in the titles of books (e.g. *libri Georgicōn*); and in a few proper names (*colonia Theraeōn*, Sall.). The proper name *Πάνθος*, contracted *Πάνθους*, is called by Virgil *Panthūs*, voc. *Panthū*.

*Obs.* 1. Greek proper names in *ρως*, preceded by a consonant, generally have their termination in Latin (in prose always) in *er*; *Alexander*, *Antipater*, *Teucer*, *Meleāger*, gen. *Alexandri*, &c. (Yet we have *Codrus*, and, in the poets, *Evandrus*, and the like.) So also *hexamēter*, but *diamētrus*.

*Obs.* 2. Greek proper names, which follow the so-called Attic second declension, either take a purely Latin form (e.g. *Tyndarētūs*, from *Τυνδαρώεωσ*), or retain some Greek terminations, as in the nom. *Athōs*, *Androgeōs*, *Ceōs*, in the accus. *Athōn*. The name of mount *Athos* is also inflected according to the third declension; *Atho*, *Athōnem*, and so also *Androgeo*, *Androgeōnem*.

*Obs.* 3. Greek proper names in *εως* (gen. *εως*) are either declined with a Latin form — thus, nom. *Orpheus* (as a dissyllable), accus. *Orpheum*, gen. *Orphei* (and *Orphēi*), dat. and abl. *Orpheo* (without a voc.), — or with a Greek form (like the third declension); thus, nom. *Orphēus*, voc. *Orphēu*, acc. *Orphēā*, gen. *Orphēōs*, dat. *Orphēi* (*Orphēi*); but the forms which follow the third declension, with the exception of the accus., are for the most part found only in the poets. The gen. *Achillei* and *Ulixēi* (*Ἀχιλλεύς*) are also formed in this way; though *Achilles*, *Ulixes*, otherwise follow the third declension.

The name *Perseus* (*Περσεύς*) is sometimes declined like *Orpheus*; *Perseus*, acc. *Perseā*, gen. *Persei*, dat. *Perseo* and *Persi* (for *Persei*), abl. *Perseo*; sometimes it has the form of *Perseus*, and follows the first declension.

§ 39. GENDER. Words in *us* (*os*) and *r* are masculine, those in *um* (*on*) are neuter.

But of the words in *us*, the following are feminine:—

*a.* The words *alvus*, *stomach*; *carbāsus*, *linen*; *colna*, *distaff* (rarely masc.); *humus*, *ground*; *vannus*, *winnowing shovel*.

*b.* The names of towns and islands, — e.g. *Corinthus*, *Rhodus*, — with the following names of countries: *Aegyptus*, *Chersonesus*, *Epirus*, *Peloponnesus*. (These names of places in *us* are all Greek; *Canōpus*, however, is masculine.)

*c.* The names of all trees and of some shrubs: e.g. *alnus*, *alder*; *fagus*, *beech*; *ficus*, *fig-tree* (also *fig*); *malus*, *apple-tree*; *pirus*, *pear-tree*; *pomus*, *apple-tree*; *populus*, *poplar*; *ulmus*, *elm*, &c.;<sup>1</sup> *buxus*, *box-tree*; *junipērus*, *juniper*; *nardus*, *nard* (an odoriferous bush); *papyrus*, *papyrus plant* (rarely masc.); with some Greek names of plants, chiefly ending in *os* (*buglossos*), and the word *balānus*, *acorn*, or *date*.

**Obs.** Other Latin and Latinized names of plants and flowers are masculine: *as*, *acanthus*, *acanthus*; *amaranthus*, *amaranth*; *asparāgus*, *asparagus*; *bolētus*, *mushroom*; *calamus*, *straw*, *reed*; *carduus*, *this-tle*; *dumus*, *thorn-bush*; *fungus*, *mushroom*; *hellebōrus*, *hellebore*; *hyacinthus*, *hyacinth*; *pampinus*, *vine* (rarely fem.); *rubus*, *bramble*, &c.

*d.* Some words originally Greek, which in Greek are feminine, as those compounded with *ōdōs*: *methōdus*, *method*; *periōdus*, *period*; and the words *atōmus*, *atom*; *antidōtus*, *antidote* (also *antidōtum*, neut.); *dialectus*, *dialect*; *diamētrus*, *diameter*; *diphthongus*, *diphthong*; *paragrāphus*, *paragraph* (which words are originally adjectives, with a substantive understood); further, the names of most precious stones, e.g. *amethystus*.<sup>2</sup> Lastly *arctos* (the constellation), *the Bear*. *Barbitos*, *lyre*, is both masculine and feminine.

The following in *us* are neuter: *virus*, *poison*; *vulgus*, *the common people* (rarely masc.); and *pelāgus*, *the sea* (*τὸ πῆλαγος*).

<sup>1</sup> On the other hand, *pomum*, *apple*; *pirum*, *pear*; *malum*, *apple*. (*Malus*, a ship's mast, is masc.) Also *buxum*, *boxwood*.

<sup>2</sup> But *amaragdus*, *beryllus*, *opalus* (and the Latin *carbunculus*), are masculine.

## CHAPTER V.

## THIRD DECLENSION.

§ 40. Words of the Third Declension have various endings in the nominative, since they either attach the nominative ending *s* to the stem, or remain without any special ending for that case. The stem, to which the endings are affixed in the other cases, ends with a consonant, but is often varied in the nom.; so that, before we can decline a word, it is necessary to know, not only the nom., but also the stem, from one of the other cases; but of this we shall speak afterwards (§ 41). (We find the stem by taking the ending *is* from the genitive sing.)

In consequence of varying of the stem, words which are different in the other cases may have the same ending in the nom.; e.g. *caedes*, *death-blow*, gen. *caedis*; *miles*, *soldier*, gen. *militis*; *interpres*, *interpreter*, gen. *interpretis*.

The rest of the declension may be seen from the following examples, which show at the same time the different forms of the words, according as the stem remains unaltered in the nom., or is varied by taking an ending and by the pronunciation.

## 1. MASCULINE AND FEMININE GENDER.

a. Words in which the nominative is simply the stem, without any alteration whatever, so that the other case-endings are merely affixed to it.

(*consul, consul; dolor, pain.*)

	SING.	PLUR.	SING.	PLUR.
N.	<i>consul</i>	<i>consul es</i>	<i>dolor</i>	<i>dolor es</i>
V.	<i>consul</i>	<i>consul es</i>	<i>dolor</i>	<i>dolor es</i>
A.	<i>consul em</i>	<i>consul es</i>	<i>dolor em</i>	<i>dolor es</i>
G.	<i>consul is</i>	<i>consul um</i>	<i>dolor is</i>	<i>dolor um</i>
D.	<i>consul i</i>	<i>consul ibus</i>	<i>dolor i</i>	<i>dolor ibus</i>
A.	<i>consul e</i>	<i>consul ibus</i>	<i>dolor e</i>	<i>dolor ibus</i>

Obs. Stems in *l* or *r* never have a nominative ending.

b. Words in which the nominative ending *s* is affixed to the stem, which is otherwise unchanged.

(*urbs, city.*)

	SING. NOM.	urbs	PLUR.	urbs
	VOC.	<i>urbs</i>		<i>urbs</i>
	ACC.	<i>urb em</i>		<i>urbs</i>
	GEN.	<i>urb is</i>		<i>urb ium</i>
	DAT.	<i>urb i</i>		<i>urb ibus</i>
	ABL.	<i>urb e</i>		<i>urb ibus</i>

Obs. Of the termination *ium* (*urb-ium*) in the gen. pl., see § 44, 1.

c. Words in which the nom. ending *s* is affixed to the stem with the vowel *i* or *e* (so that *is* and *es* are dropped from the nom. before the other case-endings are added).

(*avis, bird; caedes, murder.*)

	SING.	PLUR.	SING.	PLUR.
N.	<i>avis</i>	<i>av es</i>	<i>caedes</i>	<i>caed es</i>
V.	<i>avis</i>	<i>av es</i>	<i>caedes</i>	<i>caed es</i>
A.	<i>av em</i>	<i>av es</i>	<i>caed em</i>	<i>caed es</i>
G.	<i>av is</i>	<i>av ium</i>	<i>caed is</i>	<i>caed ium</i>
D.	<i>av i</i>	<i>av ibus</i>	<i>caed i</i>	<i>caed ibus</i>
A.	<i>av e (avi)</i>	<i>av ibus</i>	<i>caed e</i>	<i>caed ibus</i>

Obs. 1. These words, the stem of which is found by the rejection of *is* and *es*, are called, to distinguish them from other words of the same declension in *is* and *es*, *parisyllables*, because they have the same number of syllables in the nom. as in the other cases singular.

Obs. 2. Of the ending *i* in the ablative, see § 42, 3.

d. Words in which, when the *s* of the nom. is affixed, the stem is also changed by the omission of a consonant (*d* or *t*), or by the passing of *i* into *e*, or in both ways.

(*aetas, age; judex, judge; miles, soldier.*)

#### SINGULAR.

NOM.	<i>aetas</i>	<i>judex</i>	<i>miles</i>
VOC.	<i>aetas</i>	<i>judex</i>	<i>miles</i>
ACC.	<i>aetāt em</i>	<i>judic em</i>	<i>milit em</i>
GEN.	<i>aetat is</i>	<i>judic is</i>	<i>milit is</i>
DAT.	<i>aetat i</i>	<i>judic i</i>	<i>milit i</i>
ABL.	<i>aetat e</i>	<i>judic e</i>	<i>milit e</i>

#### PLURAL.

NOM.	<i>aetat es</i>	<i>judic es</i>	<i>milit es</i>
VOC.	<i>aetat es</i>	<i>judic es</i>	<i>milit es</i>
ACC.	<i>aetat es</i>	<i>judic es</i>	<i>milit es</i>
GEN.	<i>aetat um</i>	<i>judic um</i>	<i>milit um</i>
DAT.	<i>aetat ibus</i>	<i>judic ibus</i>	<i>milit ibus</i>
ABL.	<i>aetat ibus</i>	<i>judic ibus</i>	<i>milit ibus</i>

Obs. *i* is changed into *e*, because the open syllable becomes a close one. See § 5, c.



e. Words in which the nom., without any termination affixed, deviates from the stem for the sake of the pronunciation.

(*sermo, the discourse* ; *pater, father* ; *mōs, custom.*)

## SINGULAR.

NOM.	<b>sermo</b>	<b>pater</b>	<b>mōs</b>
VOC.	<b>sermo</b>	<b>pater</b>	<b>mōs</b>
ACC.	<b>sermōn em</b>	<b>patr em</b>	<b>mōr em</b>
GEN.	<b>sermon is</b>	<b>patr is</b>	<b>mor is</b>
DAT.	<b>sermon i</b>	<b>patr i</b>	<b>mor i</b>
ABL.	<b>sermon e</b>	<b>patr e</b>	<b>mor e</b>

## PLURAL.

NOM.	<b>sermon es</b>	<b>patr es</b>	<b>mor es</b>
VOC.	<b>sermon es</b>	<b>patr es</b>	<b>mor es</b>
ACC.	<b>sermon es</b>	<b>patr es</b>	<b>mor es</b>
GEN.	<b>sermon um</b>	<b>patr um</b>	<b>mor um</b>
DAT.	<b>sermon ibus</b>	<b>patr ibus</b>	<b>mor ibus</b>
ABL.	<b>sermon ibus</b>	<b>patr ibus</b>	<b>mor ibus</b>

Obs. In *sermo*, *n* has been dropped; in *pater*, *e* has been introduced; in *mōs*, *s* belongs to the stem, and is changed in the gen. into *r* (§ 8).

2. NEUTER GENDER. The words of this gender never affix *s* in the nom., but the stem is sometimes different in the nom. and in the other cases on account of the pronunciation.

a. Words with the stem unchanged.

(*animal, animal.*)

## SINGULAR.

## PLURAL.

NOM.	<b>animal</b>	<b>animal ia</b>
VOC.	<b>animal</b>	<b>animal ia</b>
ACC.	<b>animal</b>	<b>animal ia</b>
GEN.	<b>animāl is</b>	<b>animal ium</b>
DAT.	<b>animal i</b>	<b>animal ibus</b>
ABL.	<b>animal i</b>	<b>animal ibus</b>

Obs. On the termination *ia* in the plural, see § 43, 1.

b. Words which have the stem different in the nom. and in the other cases.

(*nomen, name* ; *corpus, body* ; *lac, milk.*)

## SINGULAR.

NOM.	<b>nomen</b>	<b>corpus</b>	<b>lac</b>
VOC.	<b>nomen</b>	<b>corpus</b>	<b>lac</b>
ACC.	<b>nomen</b>	<b>corpus</b>	<b>lac</b>
GEN.	<b>nomin is</b>	<b>corpōr is</b>	<b>lact is</b>
DAT.	<b>nomin i</b>	<b>corpor i</b>	<b>lact i</b>
ABL.	<b>nomin e</b>	<b>corpor e</b>	<b>lact e</b>

## PLURAL.

NOM.	nomin a	corpor a	
VOC.	nomin a	corpor a	(not used.)
ACC.	nomin a	corpor a	
GEN.	nomin um	corpor um	
DAT.	nomin ibus	corpor ibus	
ABL.	nomin ibus	corpor ibus	

Obs. In *corpus*, *s* is not a mere termination, but belongs to the stem, and is changed in the gen. into *r* (§ 8). In *lac*, the last consonant of the stem has been dropped in the nom. (§ 10).

c. Words in *e*, which *e* does not belong to the stem, and is dropped before the other case-endings.

(*mare, the sea.*)

## SINGULAR.

## PLURAL.

NOM.	mare	mar ia
VOC.	mare	mar ia
ACC.	mar e	mar ia
GEN.	mar is	mar ium
DAT.	mar i	mar ibus
ABL.	mar i	mar ibus

Many adjectives also follow the third declension, and are declined like those substantives, with which they agree in the nominative and in the form of the stem; e.g. *gravis*, *heavy* (masc. and fem.) like *avis* (but in the ablative only *i*, *gravi*), and *grave* (neut.), like *mare*. *Dolor gravis*, *corpus grave*. In the neuter gender of adjectives, the accusative is always like the nominative, whatever be the termination of the latter; and the plural, like that of the neuter substantives, is formed in *a* (*ia*).

§ 41. In the third declension, the gender cannot be ascertained from the nom. alone, but from the stem (as seen in the other cases) and the nominative together. There are, however, some forms of the stem and the nom. in which no rule could be given for the gender (especially the masc. and fem.), which would not be liable to numerous exceptions. Of some forms of the stem, only a few, or even single, examples occur.<sup>1</sup>

<sup>1</sup> From the nominative alone, only so much can be inferred of the gender, that a word which ends in an *s*, which does not belong to the stem (and consequently is not found in the other cases in the form of *s* or *r*), is either masculine or feminine; but that on the other hand it is neuter, if it neither ends in *s*, nor belongs to one of those forms which never assume *s* for the sake of the pronunciation (as the stems in *l*, *n*, *r*); e.g. *rete*, *caput*.

All names of male and female beings follow the natural gender (according to § 28 and 29), although the form may otherwise properly belong to another gender: e.g. *uxor*, *wife*, feminine; though words in *or*, gen. *ōris*, are otherwise masculine: *Juno*, *the goddess Juno*, fem. (o, *ōnis*, masc.); *flamen*, *priest*, masc. (en, *inis*, neut.). So also the names of rivers are masculine, without reference to the termination (§ 28).

To the third declension belong a number of Greek or foreign (barbarous) words, which came from the Greeks to the Romans, and which are declined according to the corresponding third declension in Greek; these conform in Latin, in respect both of the stem and gender, to the Greek.

1. The following summary shows what genitives (and hence, at the same time, what stems) correspond to the various nominatives, and also gives the gender for every form of the nom. and of the stem.

The stem of a substantive or adjective; the nominative of which is known, may be often determined from other cognate words, especially verbs, since in them the letters are found which, in the nominative, have been dropped or changed: e.g. *custos*, gen. *custōdia*, *guardian*, because we have *custodio*, *to guard*; *nex*, *necia*, *death*, on account of *neco*, *to kill*; but *grex*, *gregis*, *herd*, on account of *congrego*, *to assemble*.

Nom. e, gen. *is*, Neuter; as, *mare*, *maris*, *the sea*.

The abl. of *Praeneste*, the name of a town, is sometimes fem. by synesis; e.g. *Praeneste sub ipsa*. (Compare § 31, *Obs.*)

Nom. o, gen. *ōnis*, Masculine; as, *sermo*, *sermōnis*, *discourse*.

But words in *io*, which are derived from verbs or adjectives, are Feminine: e.g. *lectio*, *reading*; *oratio*, *speech*; *legio*, *legion* (from *lēgo*, *to select*); *regio*, *district* (from *rego*, *to rule*); *natio*, *nation* (from *nascor*, *to be born*); *coenatio*, *dining-room* (from *coeno*, *to dine*); *seditio*, *uproar* (from *eo*, *to go*, and *se*); *communio*, *community* (from *communis*, *common*); *consortio*, *the community* (from *consors*, *participating*). (Other words in *io* are masculine: e.g. *papilio*, *butterfly*; *septentrio*, *north*; *vespertilio*, *bat*; *scipio*, *staff*; *unio*, *pearl*; *senio*, *six*; *ternio*, *three*; so also *pugio*, *dagger*, though from *pungo*.)

Further, some names of (Spanish) towns are feminine: as, *Barcīno*, *Barcelona*; *Tarrāco*, *Tarragona*. (Other names of towns are masculine; as, *Sulmo*, *Narbo*, *Vesontio*).

Obs. Some names of nations have the gen. *ōnis*: as, *Macedō*, *Seno* (*Laco*, *Lacōnis*; *Io*, *Iōnis*).

Nom. o, gen. *inis* (in *do* and *go*), Feminine: *hirundo*, *hirundinis*, *swallow*; *imago*, *imaginis*, *picture*; *Carthago*, *Carthaginis*.

But the following are masculine: *ordo*, *order*; *cardo*, *hinge*; and usually *margo*, *edge*. (*Cupido*, as the name of a god, is masculine; as a common noun, it is masculine in the poets only; in all other cases, feminine.)

Obs. The following words in *do* and *go* have *ōnis*, and are consequently masculine: *praedo*, *robber*; *spado*, *eunuch*; *ligo*, *spade*; *mango*, *slave-dealer*; *harpāgo*, *hook*.

Nom. o, gen. *inis* (without a preceding *d* or *g*), masculine: *turbo*, *whirlwind*; and besides, only *homo*, *man*; *nemo*, *no one*; and the name *Apollo*.

The feminine, *caro*, *flesh*, gen. *carnis*, stands by itself.

Nom. c, Neuter; as, *lao*, *lactis*, *milk*.

(Besides *lao*, we have only the word *aleo*, *alēcis*, *brine*, from fish, which has also the form *alex*, *alēcis*, fem.)

Nom. al, gen. *ālis*, Neuter; as, *animal*, *animālis*, *the animal*.

*Sal*, *salt* (which is masculine, rarely neuter in the sing.), has *sālis*, So also foreign proper names; as, *Hannibal*, *Hannibālis*.

The following substantives in *l* are to be noticed separately: the neuters, *fel*, *gall*; *mel*, *honey*; *fellis*, *mellis*. The masculine, *sōl*, *sōlis*, *the sun*; some masculine names of persons in *sul*: *consul*, *consul*; *exsul*, *exile*; *praesul*, *leader in a dance*; *consūlis*, &c.; with *pugil*, *boxer*, *pugilis*; and *vigil*, *sentinel*, *vigilis* (as an adjective, *watchful*).<sup>1</sup>

Nom. en, gen. *inis*, Neuter; as, *nomen*, *nominis*, *the name*.

The following are masculine: *pecten*, *comb*; and, from their signification, *flamen*, *priest*; *cornicen*, *horn-blower*; *fidicen*, *harper*; *tibicen*, *flute-player*; *tubicen*, *trumpeter*.

Nom. en, gen. *ēnis*, Masculine; as, *ren*, *rēnis*, *the kidney* (commonly only in the plur., *renes*).

Obs. Besides this, only the following are similarly declined: *lien*, *spleen*; and the Greek words *splen*, *spleen*; *lichen*, a disease of the skin; *attāgen*, *partridge*; *Anien*, the name of a river (in the nom. likewise *Anto*); with the feminines *Siren*, *Siren*; and *Troezen*, a Greek town.

<sup>1</sup> *Mugil*, *mugilis*, a kind of fish; also, nom. *mugilis*, with the nominative termination *is*.

Nom. ar, gen. āris, Neuter ; as, calcar, calcāris, *spur*.

The following (also neuter) have the gen. āris: *baccar*, a kind of plant ; *jubar*, *radiance* ; *nectar*, *nectar* ; and the masculine names *Caesar*, *Hamilcar*, *Arar*, *the Saone* ; and *lar*, *lāris*, *household god*.

The following, which are neuters, are to be separately noticed : *far*, *farris*, *corn* ; and the Greek word *hepar*, *hepātis*, *liver*.

Nom. er, gen. ēris, Masculine ; as, carcer, carcēris, *prison*.<sup>1</sup>

But the following are neuter : *cadāver*, *corpse* ; *tuber*, *swelling* (also *truffle*) ; *uber*, *udder* ; *verber* (only in the plur. *verbera*), *blow*. And all botanical names : e.g. *acer*, *maple* ; *papaver*, *poppy* ; *piper*, *pepper*. *Tuber*, a kind of apple, is masculine. (*Mulier*, *woman*, fem.)

Nom. er, gen. ris, Masculine ; as, venter, ventris, *belly*.

*Linter*, *boat*, is feminine (so *mater*, *mother*).

In the same way are declined *imber*, *shower*, and all ending in *ter* (except only *later*, *lateris*, masc., *brick*).

We must notice separately the two neuters, *iter*, *itinēris*, *journey* ; and *ver*, *vēris*, *spring* ; with the name of the god Jupiter (*Jovem*), *Jovis*, &c. (The nom. is compounded of the old name and the word *pater*.)

Nom. or, gen. ōris, Masculine ; as, dolor, dolōris, *pain*.

The following are feminine, by reason of their signification : *soror*, *sister* ; *uxor*, *wife*.

Obs. The words *honor*, *honor*, and *lepor*, *wit*, have frequently, in older writers (Cicero), the nom. *honos* and *lepos* ; so also occasionally other words, if they are not derived from verbs ; e.g. *labor*, *labor*, *labos*.

Nom. or, gen. ōris, Neuter ; as, aequor, aequōris, *the surface of the sea*.

(So *marmor*, *marble* ; *ador*, *spelt*.) *Arbor* (*arbos*), *tree*, is feminine.

The following is to be separately noticed : *cor*, *cordis*, *heart*, neuter.

Nom. ur, gen. ūris, Neuter : as, fulgur, fulgūris, *lightning* ; *Tibur*, *the city Tibur*.

The following are masculine : *furfur*, *bran* ; *turtur*, *turtle-dove* ; *vultur*, *vulture* ; and, from its signification, *augur*, *a soothsayer*.

<sup>1</sup> Also the two Greek words, *aēr*, *aethēr*.

Nom. ur, gen. ūris, Neuter ; as, robur, robōris, *strength*.

Of this kind, we have only the following : ebur, *ivory* ; femur, *thigh* ; jecur, *liver*.

Fur, fūris, *thief*, masc. from its signification, is to be separately noticed.

Nom. as, gen. ātis, Feminine ; as, aetas, aetātis, *age*.

Anas, *the duck*, has anātis, fem.

The following are to be separately noticed : the masculines, as, assis an as (a copper coin) ; mas, māris, *male* ; vas, vādis, *surety* ; and the neuter, vas, vāsia, *vessel* (in the plur. vasa, vasorum, see § 5, 6).

Nom. es, gen. is, Feminine : as, caedes, caedis, *murder*.

Palumbes, *wood-pigeon*, masc. and fem. ; vepres, *thorn-bush* (not used in the nom., commonly in the plural), masc. Verres, *boar*, and the names of rivers, — e.g. Euphrates, — are masc. from the signification.

Obs. Some words in es, gen. is, have also is in the nom., with the same gender ; e.g. aedes, *temple* ; feles, *cat* ; vulpes, *fox* ; and aedis, felis, vulpis.

Nom. es, gen. itis, Masculine ; as, miles, milītis, *soldier*.

Ales, *bird* (properly an adjective, *winged*), is masculine and feminine ; merges, *sheaf*, feminine.<sup>1</sup>

Nom. es, gen. ētis, Masculine or Feminine : as, paries, pariētis, *wall*, masculine ; seges, segētis, *corn-field*, feminine.

Besides the above, the following are masc. from their signification : aries, *ram* ; interpres, *interpreter*. Abies, *fir*, and teges, *mat*, are feminine.

The following are to be separately noticed : the masculines, bes, bessis, *two-thirds of an as* ; pes, pēdis, *foot* (with its compounds ; as, sesquipes, *a foot and a half*) ; praes, praedis, *surety* ; obses, *hostage* ; and praeses, *protector* ; obsīdis, praesīdis ; heres, herēdis (common), *heir* or *heiress* : the feminines, merces, mercōdis, *wages* ; quies, qviētis, *rest* (requies, *rest, recreation*) ; Ceres, Cerēris, the goddess Ceres.

Obs. From pes comes the feminine compes (generally compēdes, plur.), *fetters* ; the adjective quadrupes is used for any quadruped as a feminine or neuter substantive. As a feminine, it seems to have refer-

<sup>1</sup> Like miles are declined the personal names antistes, comes, eqves, hospes, pedes, satelles, veles ; and of other substantives, ames, oespes, fomes, gurges, limes, merges, palmes, poples, stipes, termes, trames, tudes.

ence to *bestia*; as a neuter, to *animal*. It is also used as a masculine substantive when a horse is spoken of.

The neuter, *aes*, *aeris*, *copper*, must be separately noticed.

Nom. *is*, gen. *is*, Masculine or Feminine: *as*, *piscis*, *piscis*, *fish*; *avis*, *avis*, *bird*.

The following are masculine: *amnis*, *river*; *axis*, *axle*; *callis*, *path* (rarely fem.); *canalis*, *conduit*; *cassia*, *a huntsman's net* (generally *casses*, plur.); *caulis*, *stalk*; *collis*, *hill*; *crinis*, *hair*; *ensis*, *sword*; *fascia*, *fagot*; *finis*, *end*, *boundary* (rarely fem.; and that only in the singular signifying *end*); *foliis*, *bellows*; *funis*, *rope*; *fuatlis*, *club*; *ignis*, *fire*; *mensis*, *month*; *orbis*, *circle*; *panis*, *bread*; *piscis*, *fish*; *postis*, *door-post*; *scrobia*, *ditch* (also *scrobs*, sometimes fem.); *senticis*, *thorn-bush*; *torquis*, *collar* (also *torques*, rarely fem.); *torris*, *firebrand*; *ungvis*, *nail*; *vectis*, *lever*; *vermis*, *worm*. Further, some words originally adjectives, which are used as substantives, and with which a masculine substantive is understood: *annalis*, *the year-book* (*liber*); *natalis*, *birthday* (*dies*; also *natales*, *natalium*, *descent*); *molaris*, *mill-stone* (*lapis*), *grinder* (*dens*); *pugillares*, *pugillarum*, *writing-tablets* (*libri*). Further, the compounds of *as*: e.g. *decussis*, *ten asses*; *manes*, *manium*, *spirits of the dead*; *Lucretilla*, the name of a mountain. (So also from their signification, *hostis*, *testis*, and the names of rivers; *as*, *Tiberis*.)

The following are more frequently masculine than feminine: *angvis*, *snake*; *canis*, *dog*; the following sometimes one, sometimes the other: *corbis*, *basket*; *clunus*, *the hind leg*.

The rest are feminine.

Obs. Here, too, may be noticed the Greek words in *sis* (also feminine) which are derived from verbs: e.g. *poësis*; the names of towns ending in *polis*: *as*, *Neapolis*; and some few other words and feminine proper names.

Nom. *is*, gen. *ōris*, Masculine; *as*, *cinis*, *cinōris*, *ashes*.

Obs. In this way are declined only *cucumis*, *cucumber*, more rarely *cucumis*, in the gen.; *pulvis*, *dust*; and *vomis*, *ploughshare*, which has more frequently the form *vomer*.<sup>1</sup>

Nom. *is*, gen. *Idis*, Feminine; *as*, *cuspidis*, *the point of a spear*.

*Lapis*, *stone*, is masculine; also, from their signification, the names of rivers; *as*, *Phasis*.

<sup>1</sup> The *s* in these words belongs to the stem, and has been changed into *r* in the genitive.

**Obs.** Only a very few Latin words have this termination: e.g. *casus* *helmet*;<sup>1</sup> but it belongs to various Greek words, which have been adopted in Latin: e.g. *pyramis*, *pyramid*; *tyrannis*, *tyranny*; and several names of men and women. *Ibis*, *ibidis*, *ibis*, has in the plural *ibes*, *ibium*. *Tigris*, *tiger*, has in the gen. both *tigridis*, fem., and *tigris*, masc. and fem.; in the plur. *tigres*, *tigrium*.

The following in *is* are to be separately noticed: the masculines *sangvis*, *blood*; *pollis*, *fine flour* (not used in the nom.); *sanguis*, *pollinis*; *glis*, *gliris*, *dormouse*; *semis*, *semisais*, *half an as*: the feminines, *lis*, *litis*, *lawsuit*; *vis*, *force*, without a genitive. (See § 55, 2.)

**Obs.** The Greek names *Salamis*, *Salaminis*, feminine, and *Simois*, *Simoentis* (a river), masculine.

Like *lis* are declined the proper name *Dis*, the adjective *dis*, and the national names *Qviris* and *Samnis*.

Nom. *os*, gen. *ōris*, Masculine; *as*, *mos*, *mōris*, *manner*.

*Os*, *ōris*, *the mouth*, is neuter.

Nom. *os*, gen. *ōtis*; *coa*, *cōtis*, *whetstone*, and *dos*, *dowry*, are feminine: *rhinoceros* is masculine. So also, from their signification, *nepos*, *grandson*; *sacerdos*, *priest*.

The following are to be separately noticed: *custos*, *custōdis*, *watchman*, masc.; *bōs*, *bōvis*, *cattle*, common; *os*, *ossis*, *bone*, neuter.

Nom. *us*, gen. *ūtis*, Feminine; *as*, *virtus*, *virtūtis*, *virtue*.

Nom. *us*, gen. *ūdis*, Feminine; *as*, *palus*, *palūdis*, *marsh*.

(Like *palus* are declined *incus*, *anvil*, and the following with a diphthong: *laus*, *laudis*, *praise*; *fraus*, *deceit*.) *Pecus*, *a herd of cattle*, has *pectūdis*. (See also *pecus*, *pecoris*, neut., § 56, 7.)

Nom. *us*, gen. *ēris*, Neuter; *as*, *genus*, *genēris*, *a kind, race*.<sup>2</sup>

*Venus* (the goddess so called) is feminine.

Nom. *us*, gen. *ōris*, Neuter; *as*, *corpus*, *corpōris*, *body*.

*Lepus*, *hare*, is masculine.

Nom. *us*, gen. *ūris*, Neuter; *as*, *ius*, *jūris*, *right, law*.

*Mus*, *mouse*, is masculine; *tellus*, *the earth*, feminine. *Lagus*, *a*

<sup>1</sup> *Capis*, *promulsis*.

<sup>2</sup> *Subcus*.

<sup>3</sup> Like *genus* are declined *acus*, *claff*; *foedus*, *funus*, *glomus*, *latus*, *munus*, *olus*, *onus*, *opus*, *pondus*, *rudus*, *scelus*, *sidus*, *ulcus*, *vellus*, *viscus*, *vulnus*. Like *corpus* are declined *decus* (*dedecus*), *facinus*, *fenus*, *frigus*, *littus*, *nemus*, *pecus* (see *us*, gen. *udis*); *pectus*, *penus* (see § 56, 7), *pignus*, *stercus*, *tempus*, *tergus* (commonly *tergum*, *tergi*). From *pignus* we have also *pigneris*. Like *ius* are declined the monosyllables *crus*, *pus*, *rus*, *tus*.



*Ligurian*, has *Ligŭria*. (*Lemŭres*, *ghosts*, occurs only in the plural.)

The following must be separately noticed: *sus*, *sow*; *grus*, *crane*; *suis*, *gruis*, mostly fem., rarely masc.<sup>1</sup>

Nom. *ns*, gen. *ntis*, Masculine; *as*, *mons*, *montis*, *the mountain*; *dens*, *dentis*, *tooth*.

Obs. Some words belonging to this class are properly Participles, with which a masculine substantive is understood: *as*, *oriens*, *east*; *occidens*, *west*, — *sol* being understood.

The following are feminine: *gens*, *family* or *race*; *lens*, *lentils*; *mens*, *intellect*, *mind*; *frons*, *forehead*; *bidens*, *a sheep of two years old* (*bidens*, *the axe*, is masc.). *Serpens*, *serpent* (properly a participle), is usually feminine (*bestia*), rarely masculine (*angvis*). *Animans*, *a living being*, is feminine, in the plural also neuter (*animantia*); signifying *a rational being*, it is masculine. *Continens*, *the continent*, is usually feminine (*terra*), rarely neuter. The rare philosophical words *ens*, *the being*; *consequens*, *the conclusion*; *accidens*, *an accident* (in logic), are neuter.

Nom. *ns*, gen. *ndis*, Feminine; *as*, *glans*, *glandis*, *acorn*.

Thus, *juglans*, *walnut*; *frons*, *foliage*; *lens*, *a nit*, and masc. *libripens*.

Nom. *bs*, gen. *bis*, Feminine; *as*, *urbs*, *urbis*, *city*.

Nom. *ps* (*eps*), gen. *pis* (*ipis*): —

The following are feminine: *stirps*, *stem* (in a few cases masculine, when it denotes the trunk of a tree); and *daps*, *dapis*, *food*: *adeps*, *fat*; *forceps*, *a pair of tongs*, are masc. and fem. The rest are masculine. Personal names in *ceps*: *as*, *princeps*, *first*, *chief*. *Auceps*, *the fowler*, has *auctipis* in the genitive.

Obs. Greek words in *ps*, which have been received into the Latin, are masculine, and their inflection is regulated according to the Greek: *as*, *hydrops*, *hydrōpis*, *dropsy*; *Pelops*, *Pelōpis* (a proper name); *gryps*, *grŷphis*, *griffin*.

Nom. *rs*, gen. *rtis*, Feminine; *as*, *ars*, *artis*, *art*.

The following feminines in *a*, with a consonant preceding, must be separately noticed: *hiems*, *hiēmis*, *winter*; *pula*, *pultis*, *broth*.

<sup>1</sup> These two words, with *strues*, *struis*, *the heap*; and *lues*, *luis*, *a contagious disease*, are the only Latin words of the third declension, the stem of which terminates in a vowel; viz. *u*.

**Nom. t.** The only example is *caput*, *capitis*, *head*, Neuter, with its compounds *occiput* and *sinciput*.

**Nom. ax**, gen. *ācis*; *as*, *pax*, *pācis*, *peace*.

The Latin words *pax*, *fornax*, *oven*; *fax*, gen. *fācia*, *torch*, are feminine. The Greek are masculine; *as*, *thorax*, *thorācis*, *breast-plate*, except the feminine *limax*, *snail*.

Obs. Greek proper names have also *ācis*: *as*, *Corax*, *Corācis*; and those in *anax* have *anactis*: *as*, *Astyanax*.<sup>1</sup>

**Nom. ix**, gen. *icis*, Feminine; *as*, *salix*, *salicis*, *willow*.

The two following are masculine: *calix*, *cup*; *fornix*, *vault*; *varix*, *a varicose vein*, is both masculine and feminine.

**Nom. ix**, gen. *icis*, Feminine; *as*, *radix*, *radicis*, *root*.<sup>2</sup>

*Phoenix*, *phoenix* (a Greek word), is masculine (also a national appellation, — *a Phœnician*).

The following feminines should be separately noticed: *nix*, *nivis*, *snow*; *strix*, *strigis*, a fabulous being, in the form of a bird.

**Nom. ox**, gen. *ōcis*, Feminine; *as*, *vox*, *vōcis*, *voice*.

The only other word declined in this way is *celox*, *a swift vessel*.

The feminine *nox*, *nootis*, *night*, must be separately noticed.

(The national names *Cappadox*, *Allobrox*, have *Cappadōcis*, *Allobrōgis*.)

**Nom. ux**, Feminine; *as*, *crux*, *crūcis*, *the cross*.

The genitive is variously formed with *o* and *g*, *ū* and *ū*: *nux*, *nūcis*, *nut*, *nut-tree*; *lux*, *lūcis*, *light*; *conjux*, *conjūgis*, *wife* (as of common gender it denotes also *a spouse*); *frux*, *frūgis*, *fruit* (not used in the nom.); *fauz*, *fācis*, *throat* (not used in the nom.).

The following are masculine: *tradux*, *tradūcis*, *the layer of a vine*; and *dux*, *dūcis*, *leader* (also common); *Pollux*, *Pollūcis*, proper name.

**Nom. x**, with a consonant preceding, gen. *cis*, Feminine; *as*, *arx*, *arcis*, *citadel*.

The words in *unx*, denoting the twelfth parts of an *as*, are masculine: *deunx*, *eleven-twelfths of an as*; *quincunx*, *septunx* (rarely *calx*, *heel*; *lynx*, *lynx*).

<sup>1</sup> In Greek we find also common names in *ax*, *acis*, but scarcely any one of these is met with in Latin.

<sup>2</sup> Like *salix* are declined besides the words cited above; *coxendix*, *flix* (*fulix*), *hys-trix*, *natrix*, *pix*, and the national name *Cilix*, *a Cilician*. Like *radix* are declined several words; *vis*, *cervix*, *ciatrix*, *cornix*, *coturnix*, *lodix*, *perdix*, *vibix*, and the feminine appellatives in *trix*, e.g. *victrix*. In appendix the quantity is uncertain.

Obs. The Greek words *Sphinx, the Sphinx*; *phalanx, a certain order of battle*; *syrtinx, reed*, have *gis*; e.g. *aphingia*.

Nom. ex, gen. *icis*, Masculine; as, *apex, apicis, the extreme point*.

The following are feminine: *flex, holly*; *carex, sedge*; *forfex, a pair of shears*; *vitex, a species of tree*; and, from its signification, *pellex, concubine*.

The following are masc. and fem.: *imbrex, tile*; *obex, bolt* (not used in the nom. sing.); *rumex, sorrel*; and in the poets, also: *cortex, bark*; *silex, flint*. (*Atriplex, the orache*, is neuter.)

The following must be separately noticed: a. The masculines with an irregular genitive: *grex, grēgia, herd*; with *aquilex, a discoverer of springs*; and the national names *Lalex*; *rex, rēgia, king*; *remex, remigis, rower*; *vervex, vervēcis, wether*; *sēnex, senis, old man*; *foenisex, foenisēcis, haymaker*.

b. The feminines with an irregular genitive: *nex, nēcis, death*; *prex, prēcis, prayer* (not used in the nom. sing.); *lex, lēgia, law*; *supellex, supellectilis, household goods*; *faex, faecis, lees*.

2. Further, there are found in the foreign words which have been adopted from the Greek and other languages different forms of the stem and of the nominative, which do not occur in words originally Latin. (A more copious notice of the Greek words must be sought for in the Greek dictionary.) The endings referred to are,—

Nom. *ma*, gen. *mātia*, Neuter; as, *poēma, poēmātia, poem*.

Nom. *i*, gen. *is*, Neuter; as, *sināpi, sināpis, mustard*.

Obs. In this way are declined in the sing., without a plural, some names of foreign products, and those of a few Spanish towns; as, *Illiturgi*. Most of them are not used in the gen.; the other cases all end in *i*. *Sinapi* has also the fem. form *sinapis* (nom.). *Oxymēli, oxymēlitia*, a mixture of vinegar and honey, is neuter (*μῆλι*); so also one or two others in *meli*.

Nom. *y*, gen. *ylis* (*yos*), neuter: as, *misy, misylis* (contr. *misys*), *vitriol (?)*.

There are very few words of this class: *misy* is also found indeclinable; *asty* or *astu, the city* [of Athens], only in the accusative.

Nom. *on*, gen. *ōnis*, Feminine; as, *Alcyon, Alcyōnis, the king-fisher*.

(So *aëdon, nightingale*; *sindon, muslin*; with some names of towns: e.g. *Anthēdon, Anthedōnis*; *Chalcēdon*.)

*Capon, rule, or plummet*, is masculine; also, names of men; as, *Ixion, &c.*

NOM. *on, on, an, en, in,* }  
 GEN. *ōnis, ōntis, ānis, ōnis, īnis,* } **MASCULINE.**

Greek proper names, of which the names of towns are feminine: as, *Babylon, Babylōnis*; *Ctesiphon, Ctesiphontis*; and *Eleusin, Delphin, Delphinis, dolphin, also delphinus, delphini*.)

(Of the nom. of names in *on*, see § 45.)

Nom. *ter*, gen. *tēris*, Masculine; as, *crater, cratēris, bowl*.

Nom. *as*, gen. *ādis*, Feminine; as, *lampas, lampādīs, torch*.

(The national names *Nomas* and *Arcaas*, employed also as feminine adjectives.)

Nom. *as*, gen. *antis*, Masculine; as, *adamas, adamantis, diamond*.

*Melas, Melania*, masc., the name of a man, a river, and a disease.

Nom. *as*, gen. *ātis*, Neuter; as, *erysipēlas, erysipēlatis*, the complaint so called.

(Very few instances, commonly only in the nom. and acc.)

Nom. *ēs*, gen. *ētis*, Masculine; as, *lebes, lebētis, caldron*.

(So *magnes, magnet*; *tapes, carpet*; *Tunes*, the city *Tunis*.)

Nom. *ēs*, Neuter; as, *cacoēthes, a malignant tumor*.

Nom. *ēs*, Neuter; as, *epos, an epic poem*.

(Both of these occur in but very few words, and only in the nom. and acc.)

Nom. *ōs*, gen. *ōis*, Masculine; as, *heros, herōis, hero, demi-god*.

Nom. *ūs*, gen. *untis*, Masculine; as, *Pessinus, Pessinuntis* (a town).

(Only geographical names are thus declined. The names of towns are sometimes used as feminine by *synesis*; e.g. *Amathus* in *Ovid*.)

Nom. *ūs*, gen. *ōdis*, Masculine; as, *tripus, tripōdis, tripod*.

(None but compounds of *πῶς*. *Oedipus* generally, and *polypus, polypus*, always follow the second declension.)

Nom. *ya*, gen. *ysis*, Feminine; as, *chelya, chelyis, cithara*.

(Mostly proper names. *Othrya*, the mountain *Othrys*, is masculine.)

Nom. **ys**, gen. **ŷdis**, Feminine; as, **chlamys**, **chlamŷdis**, *cloak*.

Nom. **yx**, gen. **ŷcis**, **ŷcis**, **ŷgis**, **ŷgis**, **ŷchis**, Masculine; as **calyx**, **calŷcis**, *the cup of a flower*.

The genitives follow the Greek. In Greek, many words in **yx** are feminine; of those which have been received into the Latin, only **sandyx**, **sandŷcis**, a kind of red color; and occasionally **bombyx**, **bombŷcis**, *the silkworm*; **sardonyx**, **sardonŷchis**, a precious stone.

## CHAPTER VI.

### PECULIARITIES OF THE SEVERAL CASES AND OF THE GREEK FORMS IN THE THIRD DECLENSION.

§ 42. 1. In some words in **is** (gen. **is**), the accusative singular ends in **im** instead of **em**: namely, in **amussis**, *ruler*; **buris**, *plough-tail*; **cucumis**, *cucumber*; **ravis**, *hoarseness*; **sitis**, *thirst*; **tussis**, *cough*; **vis**, *force*; and in the names of towns and rivers: e.g. **Hispālis**, **Tibēris**; commonly, too, in **febris**, *fever*; **polvis**, *basin*; **puppis**, *the hinder part of a ship*; **restis**, *rope*; **turris**, *tower*; **secūris**, *axe*; more rarely in **clavis**, *key*; **messis**, *harvest*; **navis**, *ship*.

Obs. The accusative also ends in **im** (or in the Greek form **in**), in many Greek words in **ia**. See § 45, 2 *b*; and in the names of the rivers **Arar** and **Tiger**.

2. The genitive of Greek and foreign proper names in **es** (parisyllables; see § 40, *c*, Obs. 1) often ends in the earlier period (e.g. in Cicero) in **i** instead of **is**; e.g.<sup>1</sup> **Aristoteli**, **Isocrati**, **Neocli**, **Achilli**, **Ulixi**. (But this never happens in those words of which the stem has been altered in the nominative; e.g. **Laches**, **Lachētis**.)

3. The ablative commonly ends in **e**, but in some words in **i**; in some, both in **e** and **i**.

The following have **i**: —

*a.* Those words which have only **im** in the accusative; e.g. **siti**, **Tiberi** (**poēsai**, see 1, Obs.).

<sup>1</sup> [Regnum **Alyattēi** (Hor. III. Od. 16, 14.)]

b. All neuter words in *e*, *i*, *al*, *ar*, gen. *āris*; *as*, *marī*, *sinapī*, *animalī*, *calcarī* (but *sale*, masc., and *nectāre*, *farre*).

Obs. But the names of towns in *e* have *e* in the abl.: e.g. *Prænestæ*, *Caere*; so likewise mostly *rete*, and more frequently in the poets.

c. The adjectives of two and three terminations (*is*, *e*, and *er*, *is*, *e*): *as*, *facilis*, abl. *facilī*; *acer*, abl. *acri*, with those substantives in *is*, which were originally adjectives; e.g. *familiari*, *natali*.

Obs. 1. Such substantives, even if they be no longer in use as adjectives, are recognized by their adjective endings (*alis*, *aris*, *ilis*, *ensis*, &c.).

Obs. 2. But some such substantives often — (*as*, *aedile*, from *aedilis*) or, at least, occasionally; proper names of this kind almost always — have *e*; *as*, *Juvenale*. Adjectives formed from the names of towns (e.g. *Veienti*, from *Velia*) have also sometimes *e*, other adjectives only in some particular passages of the poets.

The following have both *e* and *i*: —

a. Those words which have both *im* and *em* in the accusative; e.g. *puppi* and *puppe*. (But *restis* always has *resta*, and *securis*, *securi*.)

b. Adjectives and participles of one termination; e.g. *prudenti* and *prudens*, *inerti* and *inertis*. *I* is, however, the prevailing form: e.g. *prudenti*, *ingenti*, *felici*, *vecordi*, *Arpinati*, except in ablatives absolute (see § 277), when *e* is always used: e.g. *Tarquinio regnante*; or, when adjectives in *ens* stand for substantives: e.g. *a sapiente*, in *omni animante*.

Obs. The following adjectives, however, have *e* only: *compos*, *impos*, *coelebs*, *deses*, *pauper*, *princeps*, *pubes* (*pubēris*), *superstes*, and almost always *ales*, *dives*; commonly, too, *vetus*, *uber*. *Par*<sup>1</sup> and *memor*, on the contrary, always have *i*.

c. The comparatives of adjectives: e.g. *maiore*, *majori*; *e*, however, is the more usual termination.

d. Sometimes, too, the ablative in *i* is used in other substantives in *a* gen. *is* (parisyllables), besides those above-named: e.g. *igni*, *avi*; likewise in some which have another termination; *as*, *imbri* (*imber*), *supellectili* (*supellex*), *ruri*, in *the country* (*rus*); and in some names of towns, to denote the place in which: e.g. *Carthagini*, in *Carthage*; *Tiburī*, *Anxuri*.<sup>2</sup>

§ 43. 1. The nominative and accusative plural of neuter words generally end in *a*; but the substantives in *e*, *al*, *ar* (*āris*), and

<sup>1</sup> The substantive *par* has also *pare*. (*Impāre numero*, Virg.)

<sup>2</sup> In the antiquated style even *parti*, *carni*.

adjectives and participles in the positive (not in the comparative), have *ia*; e.g. *animalia*, *calcaria*, *elegantia*, *inertia*, *animantia*. *Vetus* only has *vetera*.

Obs. Several adjectives of one termination, which follow the third declension, form no neuter in the plural. See § 60, c.

2. Those masculines and feminines, which end in *ium* in the gen. plur. (see § 44), had, in the accusative, in the older period, besides *es*, the termination *is*, which was long the usual one; e.g. *classis*, *omnia*. (It was also written *classis*, *omnia*.) But this pronunciation and orthography were not without exceptions. At a later period, they disappeared; but the more ancient orthography is still found here and there in the editions of Latin authors.

§ 44. 1. In some words the gen. plur. is formed by affixing *ium* to the stem instead of *um*; viz.:—

a. In the parisyllables in *es* and *is* (§ 40, 1, c); e.g. *aedium*, *crinium*; except *ambages*, *a circuit* (of which the ablative alone is used in the sing.); *strues*, *heap*; *vates*, *canis*, *juvenis*, which have *um* (*ambagum*, *canum*); with *volucris*, *bird* (properly an adjective), which most usually has *um*; and *apis*, *bee*; *sedes*, *seat*; *mensis*, *month*, which often have that termination.

b. In the several words *imber*, *linter*, *venter*, *uter*, *a leather bottle*, *Insuber* (a national name), and *caro* (*carnis*); e.g. *imbrium*, *carnium*.

c. In the monosyllables in *a* or *x*, preceded by a consonant: e.g. *mons*, *montium*; *arx*, *arcium* (except *opum*, from *ops*, unused in the nom.); and in the several monosyllables *as*, *glis*, *lis*, *mas*, *mus*, *os*, gen. *ossis*, *vis* (*vires*, *virium*), *faux* (not used in the nom. sing.), *nix* (*nivæ*, *nivium*), *nox*, and sometimes *fraus* (also *fraudum*).

Obs. 1. The Greek words *gryps*, *lynx*, *sphinx*, have *um*.

Obs. 2. Some monosyllables do not occur in the gen. plur., though the remaining cases of the plural are in use; of these, the following may be especially noticed: *oor*, *oes*, *rus*, *sal*, *sol*, *vas*, gen. *vadis*.

d. In words of more than one syllable in *ns* and *rs*: e.g. *clientium*, *cohortium*, from *cliens*, *client*; *cohors*, *cohort*; but sometimes, particularly in the poets, these words have *um* (*parentes*, *parentum*, a form also common in prose).

e. In neuter words in *e*, *al*, *ar* (gen. *āris*), and in those adjectives and participles which have a neuter plural: e.g. *marium*, *animalium*, *calcarium*, from *mare*, *animal*, *calcar*; *acrūm*, *facilium*, *fēlicium*, *elegantium*, *inertium*,<sup>1</sup> *locupletium*, from *acer*, *facilis*, *felix*, *elegans*, *inert*,

<sup>1</sup> *Facilium* according to rule a; also, *elegantium* and *inertium*, according to d.

locuples, except the adjective *vetus* (*veterum*), and *quadrupes*, *versicolor* (*anceps*, *praeceps*), which have *um*.

From the adjectives in *na*, we find, now and then, *um*, instead of *ium*: e.g. *sapientum*; from those in *ia*, very seldom, and only in the poets: e.g. *caelestum*, from *caelestia*.

Obs. But if the adjectives have no neuter plural (§ 60, c), the genitive ends in *um*; consequently, we have *inopum*, *divitum*, *uberum*, *vigilum*, from *inops*, *dives*, *uber*, *vigil*. *Celer*, *hebes*, *teres*, are not found in the gen. plur. *Celeres*, the body-guard of the Roman kings, has in the gen. *celerum*.

f. In national names in *is* and *as*: e.g. from *Qviria*, *Qviritium*; from *Arpinas*, *Arpinatium*; and in the two plural words, *penates*, the guardian gods; and *optimates*, the nobles (rarely *um*). Other words also in *as*, *atis*, sometimes have *ium*; e.g. *civitatum* (but *civitatum* is better).

2. The names of some Roman festivals, which end in *alia*, and are used only in the plural, have, in the genitive, *iorum* (as in the second declension) as well as *ium*; e.g. *Bacchanalia*, *Bacchanaliorum*, the feast of Bacchus. So also the word *ancile*, a shield, which fell from heaven (*anciliorum*).

3. The dative and ablative plural of Greek words in *ma* generally have the termination *ia*, for *ibus*; e.g. *poëmatia*, from *poëma*.

4. The word *bos*, *bōvia*, has, in the gen. plur., *boum*; in the dat. and abl., *bōbus*, or *būbus*; in the nom. and acc., the regular form, *bōves*. *Bus* has, in the dat. and abl. plur., *subus*, and (contracted) *subus*.

§ 45. (Greek forms in Greek words.) 1. Greek proper names in *ov*, gen. *ovos* (*ōnis*), and *ovos* (*ōnis*), the Latin form *o*: e.g. *Plato*, *Zeno*, *Dio*, *Iaco*, *Agamemno*; but *on* is retained in some writers (as *Cornelius Nepos*): e.g. *Dion*, *Conon*; and almost always in geographical names: e.g. *Babylon*, *Lacedaemon*. Those in *ov*, *ovros*, and *ovros* (*ontis*), for the most part, retain the *n*; *Xenophon*. (In *Plautus* and *Terence*, however, some names of this kind are altered in the inflection; e.g. *Antipho*, *Antiphōnis*, instead of *Antiphon*, *Antiphontis*.)

2. a. In the poets, and some prose-writers, the accusative occasionally ends in *a*, when the Greek has this termination; but, in prose, this is confined, with a few exceptions, to proper names; e.g. *Agamemnōna*, *Babylōna*, *Periclea* (*Pericles*), *Troezōna*, *Pana*, and, in the poets, *herōa*, *thorāca*. Only the words *aēr* and *aether* have, in prose, too, almost always *aëra*, *aethëra*.

b. Greek words in *ia*, gen. *ia*, have, in the accusative, *im* (Latin), and *in* (Greek); e.g. *poësim*, *poësin*, *Charybdim*, *Charybdin*. Of the



words in *is*, *idis*, those which, in Greek, have *ισ* and *ιδα* in the accus., have, for the most part, *im* (*in*), in Latin, rarely *idem* (Greek *ida*): e.g. *Paris*, *Parim*, *Parin*, rarely *Paridem*; except those in *tis*, which have both forms: e.g. *Phthiōtis*, *Phthiotim* (*Phthiotin*), and *Phthiotidem* (*Phthiotida*).

Those which, in Greek, have only *ιδα* (i.e. all oxytones), have, in Latin, also *idem* (*ida*); e.g. *tyrannis*, *tyrannidem* (*tyrannida*). (So especially feminine patronymics and national names; e.g. *Aeneis*, *Aeneidem*, and *Aeneida*.)

c. Words in *ys*, gen. *ysis*, have, in the acc., *ym* (Latin), or *yn* (Greek); e.g. *Othrym*, *Othryn*.

d. Those proper names in *es*, gen. *is*, which in Greek follow the first declension (§ 35, *Obs.* 4), have *en* as well as *em*: e.g. *Aeschinen*, *Mithridaten*; so also sometimes those which, in Greek, follow the third decl., but have, in the acc., both *η* (according to the third decl.) and *ην* (according to the first): e.g. *Xenocraten*. (Others but rarely; as *Sophoclen*, instead of *Sophoclem*.)

e. Proper names in *es*, *ētis*, are like *Thales*, which has, in the acc., besides *Thalētem*, a shorter form, *Thalem*, *Thalen* (abl., *Thale*; in the gen. and dat., this shorter form, *Thalis*, *Thali*, is unusual).

3. In the genitive of Greek words, the poets use, not unfrequently, the form *os*, but particularly in words in *is* and *as*, gen. *idos* and *ados* (especially in proper names): e.g. *Thetis*, *Thetidos*; *Pallas*, *Pallados*; in those in *ys*, gen. *yos*: e.g. *Tethys*, *Tethyos*; and in proper names in *eus*, gen. *eos*: e.g. *Peleus*, *Pelēos* (Latin, *Peleus*, *Pelei*. See § 38, 3.)

The gen. *seos*, from words in *sis*,—e.g. *poēsēos*, from *poēsis*,—is not found in good writers.

Greek names of women, in *o*, as *Io*, *Sappho*, have mostly the Greek genitive *ūs* (*ovs*). In the acc., dat., and abl., *ō* is used; e.g. *Sappho* (acc. *Σαρπώ*, dat. *Σαρπώι*), rarely the Latin form *Sapphonem*, *Sapphoni*, *Sapphone*.

4. The Greek words in *is*, *ys*, and *eus*, have the Greek vocative, which is formed by the rejection of *s*: e.g. *Phylli*, *Alexi*, *Coty*, *Orpheu*; but those in *is*, *idos*, have often too (in Latin) the voc. like the nom.: e.g. *Thais*. Names of men in *as*, *antis* (the voc. in Greek being *av* and *α*), have *ā*; e.g. *Calchas*, voc. *Calchā*.

Proper names in *es* have *es* and *e*; e.g. *Carneades* and *Carneade*, *Chremes* and *Chreme* (from *Chremes*, *Chremētis*).

5. In the nom. plur. of Greek words, the poets often use *es* (*ες*) short, instead of making the final syllable long, as is usual in Latin words (§ 20, 2). In the name *Sardis* (gen. *Sardium*), *is* stands for the Greek *ες*.

6. The accusative plural sometimes ends in *as*, as in Greek, especially in the poets; e.g. *Aethiōpas*, *Pyramīdas*. This termination is also used in some barbarous national names which, in their form, resemble Greek words; e.g. *Allobrōgas*, *Lingōnas*, from *Allobrox*, *Lingon*.

7. The Greek ending of the gen. on is used only in the titles of books: e.g. *Metamorphoseōn libri*.<sup>1</sup>

8. The termination of the dative in *ai* (*ain*) is very rarely used, by a few poets, from feminine words in *as* and *is*; e.g. *Troasin*, *Charisai*, from *Troades*, *Charites*.

9. From the few Greek neuter words in *os* and *ea*, there are formed a nom. and acc. plur. in *ē* (*η*), without any further inflection; e.g. *melos*, *mela*. (Tempe, § 51, *g.*)

## CHAPTER VII.

### FOURTH DECLENSION.

§ 46. Words of the fourth declension end in *us* or (neut.) *u*, and are declined as follows: —

(*fructus*, *fruit*; *cornu*, *the horn*.)

	SING.	PLUR.	SING.	PLUR.
NOM.	<i>fruct ūs</i>	<i>fruct ūs</i>	<i>corn u</i>	<i>corn ua</i>
VOC.	<i>fruct ūs</i>	<i>fruct ūs</i>	<i>corn u</i>	<i>corn ua</i>
ACC.	<i>fruct um</i>	<i>fruct ūs</i>	<i>corn u</i>	<i>corn ua</i>
GEN.	<i>fruct ūs</i>	<i>fruct ūm</i>	<i>corn ūs</i>	<i>corn ūm</i>
DAT.	<i>fruct ui</i>	<i>fruct ibus</i>	<i>corn u</i>	<i>corn ibus</i>
ABL.	<i>fruct u</i>	<i>fruct ibus</i>	<i>corn u</i>	<i>corn ibus</i>

Obs. 1. Like *cornu* are declined only a few words (*genu*, *knee*; *veru*, *spit*). Some cases of other words are formed according to this example; but the word has, at the same time, other forms; as, from *pecu*, *cattle*, nom. and acc. plur. *pecua*, and dat. *pecubus*; but otherwise, *pecus*, *pectūdis*, and *pecus*, *pecōris*, after the third declension. (See amongst the *abundantia*, § 56, 7.) *Gelu*, *cold*, is, in ordinary language, used only in the ablative. (In other cases, we find the form — not a common one — *gelum*, *geli*. The nom. *gelu* belongs to the later Latin, and *gelus* is obsolete.)

<sup>1</sup> *Maleon*, *Μαλιεῶν*, *the Maleans* (Curt.).

Obs. 2. The ending *us*, in the gen. sing., is contracted from *uis*, which sometimes occurs in the older language; e.g. *anuis*, of an old woman. From some words, — especially *senatus*, the senate; and *tumultus*, the stir, — some writers (e.g. Sallust) form the gen. in *i*; e.g. *senati*, *tumulti*.<sup>1</sup>

Obs. 3. In the dative, *ui* is often contracted into *û*; e.g. *eqvitatui* for *eqvitatui*, as in *cornu*.

Obs. 4. In the dative and ablative plur., dissyllables, with *o* before the ending (*acus*, needle; *arcus*, bow; *lacus*, lake; *quercus*, oak; *specus*, cave, and *pecu*); with the words *artus*, joint; *partus*, birth; *tribus*, tribe; and *veru*, spit, — have *ibus*, instead of *ibus*; e.g. *artibus*. *Portus*, haven, has *portibus* and *portubus*.

Obs. 5. The names of some trees in *us*, — especially *cupressus*, cypress; *figus*, fig-tree; *laurus*, the laurel; and *pinus*, the pine, — are sometimes declined throughout like the second declension; sometimes they take those cases of the fourth declension which end in *us* and *u*; e.g. gen. *laurus*, abl. *lauru*, nom. and acc. plur. *laurus*. (*Quercus* is declined entirely according to the fourth declension.) So also the word *colus*, distaff.

*Domus*, house, forms some cases exclusively according to the second declension; while, in others, it has both forms, as follows: —

	SING.	PLUR.
NOM.	<i>dom us</i>	<i>dom ūs</i>
VOC.	<i>dom us</i>	<i>dom ūs</i>
ACC.	<i>dom um</i>	<i>dom os</i> (rarely <i>dom ūs</i> )
GEN.	<i>dom ūs</i>	<i>dom uum, dom orum</i>
DAT.	<i>dom ui</i> (rarely <i>dom o</i> )	<i>dom ibus</i>
ABL.	<i>dom o</i> (rarely <i>dom u</i> )	<i>dom ibus</i>

The genitive form *domi* is used only in the signification *at home*. See § 296, b.<sup>2</sup>

§ 47. GENDER. Words of the fourth declension, in *us*, are masculine, those in *u* neuter. But of those in *us* the following are feminine: the names of trees; as, *quercus*: with *acus*, *colus*, *domus*; *manus*, hand; *penus*, a store of provisions (see § 56, 7); *porticus*, portico; *tribus*, tribe: and the plurals *idus* (*iduum*), the thirteenth or fifteenth day of every month; and *quingvatus*, a certain

<sup>1</sup> It is not correct to assume that the words in *u* had *u* also in the genitive. Only *cornu* *bubulum*, cow's horn, and *cornu* *cervinum*, stag's horn, were inflected, in later times, as if the substantive and adjective made only one word: *cornububuli*, *cornucervini*.

<sup>2</sup> By some written also *domui*, on the authority of manuscripts.

feast: in the older language also *specus* (also, from their signification, *anus*, *old woman*; *nurus*, *daughter-in-law*; *soerus*, *mother-in-law*).

OBS. Colus is also found in the masculine, *specus* (in the nom. and acc.) in the neuter, — both but rarely.

## CHAPTER VIII.

### FIFTH DECLENSION.

§ 48. This declension comprises only a few words, which all end in *es*, and are declined as follows:—

(*res*, *the thing*; *dies*, *the day*.)

	SING.	PLUR.	SING.	PLUR.
NOM.	<i>res</i>	<i>res</i>	<i>dies</i>	<i>dies</i>
VOC.	<i>res</i>	<i>res</i>	<i>dies</i>	<i>dies</i>
ACC.	<i>rem</i>	<i>res</i>	<i>dies</i>	<i>dies</i>
GEN.	<i>rēi</i>	<i>rērum</i>	<i>diēi</i>	<i>diērum</i>
DAT.	<i>rēi</i>	<i>rēbus</i>	<i>diēi</i>	<i>diēbus</i>
ABL.	<i>re</i>	<i>rēbus</i>	<i>die</i>	<i>diēbus</i>

OBS. 1. In the gen. and dat. singular, the *e* in *ei* is long after a vowel, short after a consonant. In the earlier period, the contracted termination *ē* was also used in these cases (e.g. *fidē*, *aciē*, *diē*, for *fidēi*, *aciēi*, *diēi*, in the gen. in Horace, Cæsar, Sallust; *fidē*, in the dat., in Horace).<sup>1</sup> In the genitive, there occurred also an old form in *i*; e.g. *pernicii*, for *perniciēi*.

OBS. 2. Only *res* and *dies* are declined throughout in the plural. The words *acies*, *facies*, *effigies*, *species*, and *spes* (in Virgil, *glacies*), are used in the nom. and acc. plur., — not in the other cases. The remaining words have no plural.

OBS. 3. Some words have a double form, according to the fifth declension, and according to the first with the nom. in *a*: see among the *abundantia*, § 56, 3.

§ 49. All words of the fifth declension are feminine; except *dies*, which is masculine and feminine in the singular, in the plural

<sup>1</sup> [Constantis juvenem fide (Hor. Od. III. 7, 4); Libra die somnique pares ubi fecerit horas (Virg. Georg. I. 208).]

only masculine. In the singular too, with the signification *day*, it is usually masculine in good prose-writers; but, with the signification *term, time* (*longa dies*), it is almost always feminine (in prose always). (*Meridies, mid-day*, is masculine.)

## CHAPTER IX.

OF SOME PECULIARITIES IN THE USE OF THE NUMBERS OF SUBSTANTIVES, AND OF SOME IRREGULARITIES IN THEIR INFLECTION.

§ 50. PECULIARITIES RELATING TO THE NUMBERS. Many words in Latin (as in our own language) are used only in the singular; because they are either proper names of definite individual objects (e.g. *Roma*; also, *tellus, humus, the earth in general*, — *terrae*, plural, means *lands*); or because they denote an idea in its general or abstract sense, and in its absolute meaning, without reference to the particular objects in which it appears in the concrete. Such are the names of the qualities, properties, and condition and circumstances of a being; as, *justitia, justice*; *senectus, old age*; *fames, hunger*; *scientia, knowledge*; *indoles, natural gifts*: names used in a collective sense; as, *plebs, vulgus, the common people*; *supellex, household furniture*: names of a material; as, *aurum, gold*; *triticum, wheat*; *sanguis, blood*; *virus, venom*.

If such words as usually designate a whole alter their signification, and are used to denote individual objects, they have also the plural: e.g. *aera, instruments of copper, bronze statues*; *ceræ, wax tablets, wax masks*; *ligna, pieces of wood, billets*.

Obs. 1. Such changes of the signification must be ascertained by attentive reading, and from the dictionary. Thus, *mors, death*, is used in the plural, of *cases of death, kinds of death*; while *letum, death*, is never so employed. In this, the poets go further than the prose-writers; e.g. *tria tura, three grains of incense, from tus, incense*. Sometimes, the poets employ names expressive of abstract ideas, and names of classes or materials, in the plural, without a change in the signification (as of a whole, consisting of several parts): e.g. *silentia, silence*; *murmura, murmuring*; *flamina, blowing*; *hordea, barley*; but chiefly only in the nom. and

acc. Thus, the poets sometimes used *ora, pectora, corda*, of a single individual.

Obs. 2. The Latin word may sometimes have originally a more abstract signification than the English which most nearly corresponds to it, and therefore be without a plural; as, *specimen, a proof*. (Various horticultural productions, — as fruit and flowers, — as well as the different species of corn, are, in Latin, named in the singular, when it is intended to designate the whole kind, or an indefinite quantity; e.g. *abstinere faba, mille modii fabae* (Hor. Ep. l. 16, 55), *beans* in general: but *fabae, beans* taken separately; *glande vesci* (Cic. Or. 9), *in rosa jacere*. This applies also sometimes to other kinds of produce.

Obs. 3. The Latins, unlike ourselves, often used the names of abstract ideas in the plural, when the idea (an activity, property, condition, being) is to be conceived as applying to several persons or things (several subjects), or when it is intended to denote that the idea is exhibited several times, and in a variety of forms. So, when the mind or mood of several persons is spoken of, *animi* is used (*animos militum incendere, animi hominum terrentur*); and we find (in Cicero), *adventus imperatorum, exitus bellorum mites, odia hominum, novorum hominum industriae, proceritates arborum, invidiae multitudinis, iracundiae, timores, tarditates, celeritates, tres constantiae* (three kinds of constantia), *omnes avaritiae* (all the ways in which avarice displays itself).<sup>1</sup> So, of the weather, we find the expressions, *nives, snow-storms*; *grandines, hail-storms*; *soles, bursts of sunshine* (in the poets, *days*); *frigora, cold seasons*.<sup>2</sup>

Obs. 4. Proper names are used in the plural, not only when borne by several individuals (e.g. *Valerii omnes, duo Scipiones Africani*), but also figuratively of men of a certain kind; e.g. *multi Cicerones* (many orators as distinguished as Cicero).

Obs. 5. In some historians and poets, certain words, which denote a man of a particular class or rank, are sometimes used in the singular of the whole class: e.g. *Romanus, for the Romans*; *eqves, for the knights*; *miles, for the soldiers*.

§ 51. Some words are used only in the plural (*pluralia tantum*), because they either designate several individual things, which are so named only in the aggregate, and not when taken separately: e.g. *majores, ancestors*; or because they are used of something which originally suggested the idea of several constituent parts, or

<sup>1</sup> Rectique cultus pectora roborant (Hor.). Tantaene animis coelestibus irae? (Virg.)

<sup>2</sup> Siccitates paludum (Cass. B. G. iv. 38).

the idea of repetition, or the like: e.g. *arma*, gen. *armorum*, *armor*; *fides*, gen. *fidium*, *the cithara*.<sup>1</sup>

OBS. Of such words, the following are most usual:—

a. *Liberi*, children; *maiores*, ancestors (properly the comparative of *magnus*, great); *procēres* and *primores*, men of rank; *inferi*, the inhabitants of the lower world; *superi*, the inhabitants of the upper world; *caelites*, the inhabitants of heaven; *penates*, household gods; *manes*, the spirits of the departed; *munia* (only in the nom. and acc.), employments; *utensilia*, utensils, provisions; *verbera*, stripes (*verbere*, see § 55, 3).

b. Parts of the Body: *artus*, the limbs; *cani* (adj., with which *capilli* is to be understood), gray hairs; *cervices*, the neck (in the later writers, *cervix*); *exta*, intestina, viscera (rarely *viscus*), the intestines; *fauces*, the throat (*faucis*, see § 55, 3); *præcordia*, the diaphragm; *ilia*, the flank; *renes*, the kidneys.

c. Materials, Compound Objects: *altaria*, the altar; *arma*, armor; *armamenta*, tackling; *balneae*, bath-house (*balneum*, a private, single bath, plur. *balnea*); *cancelli*, lattice; *casses*, a Fowler's net; *castra*, camp (*castrum*, as the name of a place; e.g. *Castrum Novum*); *clathri*, a grating; *clitellae*, pack-saddle; *compedes*, fellers (*compede*, see § 55, 3); *cunae*, *cunabula*, *incunabula*, cradle; *exuviae*, an integument stripped off (arms taken in fight); *fides*, lyre (*fidem*, *fidis*, *fide*, see § 55, 2); *fori*, rows of seats; *loculi*, a repository (with several compartments); *lustra*, a lurking-place of wild beasts; *manubiae*, booty; *moenia* (*moenium*), the wall of a town; *obices*, a bolt (*obice*, see § 55, 3); *phalærae*, the ornaments of horses; *salinae*, salt-works; *scalae*, stairs; *scopae*, broom; *sentes*, thorn-bush; *spolia*, spoils; *valvae*, folding-doors; *vepres*, brambles (*veprem*, *vepre*, see § 55, 2); *virgulta*, the thicket: and, generally, *bigae*, a carriage with two horses; *quadrigae*, a carriage with four horses; and the participles *sata*, the cornfields; *serta*, garlands of flowers.

d. *Ambāges*, a round about way (§ 55, 3); *argutiae*, witty, ingenious discourse; *crepundia*, playthings; *deliciae*, delight; *dirae*, a curse (from the adj. *dirus*); *divitiae*, riches; *excubiae*, the guard; *exsequiae*, funeral solemnities; *epulae*, banquet (sing. *epulum*, generally a public entertainment); *fasti*, calendar; *grates*, thanks (only in the

<sup>1</sup> *Majores* denotes all the individual ancestors, but only as taken together; a single ancestor is not called *major*. The same holds good with *liberi*. In these cases, therefore, we think of the individuals which make up the number; and three children is expressed by *tres liberi*. *Fides*, on the other hand, denotes the compound stringed instrument, but not its several parts (the strings are called *nervi*); *arma* is a suit of armor, which consists of several pieces. We think, therefore, in these expressions of the compound unity, and *trina arma* (according to § 76, c) signifies three suits of armor. Most of the *pluralia tantum* belong to this latter description.

nom. and acc.); *induciae*, an armistice; *ineptiae*, silliness (rarely in the sing.); *inferiae*, a sacrifice to the dead; *insidiae*, ambuscade; *inimicitiae*, enmity (but *amicitia*); *minae*, threatening; *nugae*, nonsense; *nuptiae*, a marriage; *praestigiae*, a blind, deception; *preces*, supplication (prece, see § 55, 3); *primitiae*, first-fruits; *reliquiae*, remains; *sordes*, dirt (*sordem*, *sorde*, see § 55, 2); *tenebrae*, darkness; *vindictiae*, a judicial process; so also usually *angustiae*, a strait (embarrassment); *blanditiae*, flattery; *illecebrae*, enticement.

*e.* Names of Days and Festivals: *Calendae*, the first day of the month; *Nonae*, the fifth (or seventh); *Idūs*, thirteenth (or fifteenth); *feriae*, holiday; *nundinae*, market-day; *Bacchanalia*, the feast of *Bacchus*; *Saturnalia*, the feast of *Saturn*; and other names of festivals, in *alia* and *ilia*.

*f.* The names of many towns; e.g. *Veji*, *Athenae*, *Leuctra*, *Gades*. Of those in *i*, some designate both the town and its inhabitants; e.g. *Delphi*, *Leontini*.

*g.* The mountain chains *Alpes* and *Acroceraunia*, and the valley of *Tempe* (§ 45, 9). The poets use some Greek names of mountains as neuter in the plural, instead of masculine in the singular; as, *Taygeta*, for *Taygetus*.

§ 52. Some words, which in the singular are employed to denote a single object or idea, are used in the plural to express not only a number of such objects, but also (as *pluralia tantum*) a more complex object which bears some affinity to them, or a collection of objects: e.g. *littera*, a letter of the alphabet; *litterae*, either letters or an epistle; *auxilium*, aid; *auxilia*, resources or auxiliary troops. (*Binae litterae*, two epistles; *bina auxilia*, two bodies of auxiliaries. See § 76, *c.* We also find *litterae* sometimes without a numeral to signify epistles; e.g. *afferuntur ex Asia quotidie litterae*, *Cic. pro. leg. Man. 2.*)

Obs. Further instances of such words are:—

## SINGULAR.

## PLURAL.

*aedes*, a temple.

*aedes*, a. temple; b. a house.

*aqua*, water.

*aquae*, a. waters; b. a medicinal spring.

*carcer*, a prison.

*carceres*, the space partitioned off by the barriers (on the race-course).

*codicillus* (rare), a small log.

*codicilli*, the writing-tablet, the note.

*copia*, fulness, a store, a number.

*copiae*, a. stores; b. troops.



## SINGULAR.

## PLURAL.

<b>comitium</b> , a place in the market in Rome.	<b>comitia</b> , an assembly of the people.
<b>fortuna</b> , <i>fortune</i> .	<b>fortunae</b> , the goods of fortune.
<b>gratia</b> , <i>thankfulness</i> (in action and in feeling).	<b>gratiae</b> , <i>thanks</i> .
<b>hortus</b> , <i>garden</i> .	<b>horti</b> , a. <i>gardens</i> ; b. <i>pleasure-gardens, a country-house</i> .
<b>impedimentum</b> , <i>hindrance</i> .	<b>impedimenta</b> , a. <i>hindrances</i> ; b. <i>baggage</i> .
<b>ludus</b> , <i>play, a jest</i> .	<b>ludi</b> , a <i>public spectacle</i> .
<b>naris</b> , <i>nostril</i> .	<b>nares</b> , the <i>nose</i> (rarely in the sing. in this signification).
<b>natalis</b> (adj. <i>dies</i> ), <i>birthday</i> .	<b>natales</b> , <i>pedigree</i> .
<b>ops</b> (not used in the nom.), <i>help</i> .	<b>opes</b> , <i>power, riches</i> .
<b>pars</b> , <i>part</i> .	<b>partes</b> , a. <i>parts</i> ; b. <i>the part</i> (of an actor in a play), <i>side, party</i> .
<b>rostrum</b> , <i>beak, the beak of a ship</i> .	<b>rostra</b> , the <i>platform</i> for the orators in the market at Rome (adorned with beaks of ships).
<b>tabula</b> , <i>board, tablet</i> .	<b>tabulae</b> , a. <i>boards, &amp;c.</i> ; b. <i>an account-book, a document</i> . <sup>1</sup>

§ 53. In some compound words, which consist of two entire unaltered words in the nominative, and may be again resolved into their constituent parts (spurious compounds), both parts of the compound are declined: e.g. **respublica**, the *state*, acc. **rempublicam**, gen. **reipublicae**, &c. (according to the fifth and first decl.); **iusjurandum**, the *oath*, gen. **iusjurandi**, &c. (according to the third and second).

§ 54. Some few substantives are indeclinable: namely, the Latin and Greek names of the letters (**a**, **alpha**, &c.); the words **fas**, *right*; **nefas**, *wrong*; **instar**, *equality* (in size and signification); **mane**, the *early morning*; **caepe**, *onion*; **gummi**, *gum*; but these words, with the exception of the letters, are used only as nominatives and accusatives. **Mane**, however, is also used as an ablative (**summo mane**, *at the earliest dawn*).

Obs. 1. The names of the letters are also used as genitives, datives, or ablatives, when the addition of an adjective (e.g. **y Graecae**), or the connection, clearly shows the case.

<sup>1</sup> **Animi**, *spirit* (*haughtiness*), and **spiritus**, *haughtiness, pride*; used also of a single individual.

Obs. 2. For *gummi*, writers also use *gummis*, gen. *gummis*, fem., and *gumen*, neuter : for *caepe*, often *caepa*, gen. *caepae*.

Obs. 3. *Pondo* is also indeclinable, being used sometimes as an abl. sing., signifying *in weight*: e.g. *coronam auream, libram pondo* (*a pound in weight; weighing a pound*); sometimes as a plural noun in the nom., acc., and gen.: e.g. *quingvarena pondo data consulibus; torques aureus, duo pondo* (by apposition); *corona aurea pondo ducentum* (*ducentorum*).

Obs. 4. Barbarous names—the Hebrew, for instance (in Christian authors)—often receive a Latin termination, in order to make declension practicable, either in the nom.—e.g. *Abrahamus*—or in the other cases only, the foreign form being used for the nom.; e.g. *David*, gen. *Davidia*. The name *Jesus* has, in the acc., *Jesum*; in the other cases, *Jesu*.

§ 55. Some words have an inflection of the cases, but not throughout (*defectiva casibus, deficient in their cases*).

Obs. According to the number of the cases in use, such words are called *monoptōta*, *diptota*, *triptota*, or *tetraptota*,—words with one, two, three, or four cases.<sup>1</sup> The cause of this incompleteness is found in the meaning or the use of the word, which made only certain cases necessary, or retained no others in use.

1. The following words want the nom.: (*daps*, obsolete), *dapis*, *food*; (*dicio*), *dicionis*, *dominion*; (*frux*), *frugis*, *fruit*; (*internecio*), *internecionis*, *destruction*; (*pollis*), *pollinis*, *fine flour*.

2. The following words are used in the sing. only in certain cases:—

*fors*, *accident*, in the nom. and abl. (*forte*, usually as an adverb, *accidentally*), without a plural.

(*fides*, or *fidis*, unused, *lyre*), in the acc., gen., and abl., *fidem*, *fidis*, *fide*. Used only by the poets; commonly *fides*, *fidium*, as a plur. tantum.

(*impes*, unused, *violence*), in the gen. and abl. *impētis*, *impete*. (Without plural. Usually *impetus*, after the fourth declension.)

*lues*, *an epidemical disease*, in the nom., acc., and abl., *luem*, *lue*. (No plural.)

(*ops*, unused, *help*), in the acc., gen., and abl., *opem*, *opis*, *ope*. In the plural, — *opes*, *opum*, *power*, *riches*, — it is declined throughout. See § 52.

(*sordes*, unused, *dirt*), in the acc. and abl., *sordem*, *sorde*; both rare. Usually, *sordes*, *sordium*, as plur. tantum.

<sup>1</sup> From πτώσις, *case*, with the Greek numerals.

(*vepres*, unused, *bramble*), in the acc. and abl., *veprem*, *vepre*; both rare. Commonly plur. tant., *vepres*, *veprum*.

(*vicia*, or *vix*, unused, *change*), in the acc., gen., and abl., *vicem*, *vicia*, *vice*. In the plural, *vices*, *vicibus*; the gen. is wanting.

*vis*, *force*, in the nom., acc., and abl., *vim*, *vi*. In the plural, *vires*, *virium*, *the powers*, complete.<sup>1</sup>

3. The following when used in the singular are used in the ablative only: *ambāge*, *compēde*, *fauce*, *obice*, *prece*, *verbere*, and all, if we except *prece* and (rarely) *verbere*, only by the poets; otherwise they are *pluralia tantum*, *ambāges*, &c. (§ 51, *Obs.*)<sup>2</sup>

4. *Sponte*, *an impulse* (fem.), is used in the abl. sing. only (without a plural) with a possessive pronoun: e.g. *sua sponte*, *of his own accord*, *nostra sponte*; so likewise several verbal substantives in *u* from supines, which are constructed only with a genitive or a possessive pronoun: e.g. *jussu populi*, *by order of the people*; *mandatu Caesaris*, *by a commission from Caesar*; *rogatu meo*, *at my request*; together with *natu*, in respect of age (birth): e.g. *grandis natu*, *advanced in age*. (In *promptu*, in *prociuctu*.)

5. The following substantives are only used in one particular case, and in certain combinations: *dicis* (*dicis causa*, *for form's sake*), *nauci* (*non nauci*, as gen. of the price, *not worth a farthing*; *non nauci facio*, *non nauci est*), *derisui* (*esse*, *to be a laughing-stock*, according to § 249), and so also, *despicatui* and *ostentui* (*esse*), *infittias* (*ire*, *to deny*), *suppetias* (*ferre*, *to bring assistance*), *venum* (*ire*, *to be sold*; *dare*, *to sell*).<sup>3</sup>

*Secus*, *sex*, with the adjective *virile* or *muliebre*, is used without alteration in the acc. in apposition to all cases, signifying of the male or female sex; e.g. *Liberorum capitum*, *virile secus*, *ad decem millia capta* (Liv. XXVI. 47). (Otherwise, *sexus*, after the fourth declension.) *Repetundarum* and (de) *repetundis* (*pecuniarum*, *pecuniis*) are found only in these cases, when reference is made to judicial proceedings on account of money raised illegally.

6. The gen. plur. is wanting in some monosyllables of the third declension (see § 44, c, *Obs.* 2).

7. The plural *grates*, some plurals used only by the poets (see § 50, *Obs.* 1), and the plurals of some monosyllables of the neuter gender (*aera*, *jura*, *rura*, *farra*), are found only in the nom. and acc.; so, likewise, some

<sup>1</sup> Acc. plur. *vis*, in Lucretius

<sup>2</sup> (*Ambages*, nom. sing., in Tacitus?); *precī*, dat., in Terence; *verberis*, gen., in Ovid.

<sup>3</sup> *Astu*, *craftily*, as an adverb: in later writers, also, *astus*, *craft*, nom.; and *astūs*, nom. and acc. plur.

plural words of the fifth declension (§ 48, *Obs.* 2), and of the fourth; *impetus, spiritus*.

§ 56. Some words are declined in two or more ways (*abundantia*), and of these some vary in gender as well as in the termination of the nominative case. In some instances, however, one form is used more frequently than the other.

*Obs.* Words with various inflections are termed *heteroclita*; those with various genders, *heterogenea*.<sup>1</sup>

Particular examples of this have been already mentioned: *as, laurus, lauri* and *laurūs, domus, &c.* (§ 46, *Obs.* 5); *as* also the variation between Greek and Latin forms: e.g. *logice* and *logica* (§ 35, *Obs.* 1).

To this class belong also the following:—

1. In the second declension, some words end both in *us* (masc.) and in *um* (neut.): *as, callus* and *callum, callosity*; *commentarius* and *commentarium, memoir*; *jugulus* and *jugulum, throat*; some names of plants: *as, lupinus, lupinum, lupine*; *porrus, porrum, leek*; *cubitus, elbow*; also, *oubitum* (particularly *cubita, ells*); *balteus, belt*; *baculum, stick*; *clipeus, shield*,—more rarely *balteum, baculus, clipeum*.

2. *Menda* and *mendum, fault*, varies between the first and second declension. *Vespera, evening*, has also *vesper*, and acc. *vesperum*, after the second declension; and, in the ablative, usually *vespere, vesperi*, after the third. (*Vesper, vesperi* (2d), *the evening-star*.) *Aranea* and *araneus, spider*; *columbus* and *columba, dove*; and some other names of animals. See § 30, *Obs.*

3. Some words in *ia* and *ies* vary between the first and fifth declension; e.g. *barbaria* and *barbaries, mollitia, mollities, luxuria, luxuries*. (In the gen., dat., and abl., these words more rarely follow the fifth decl.) (The form *materies* is generally used to denote wood for building,—*materia*, for matter.)

4. Some substantives of the fourth declension, derived from verbs, have an additional form in *um, i*; e.g. *eventus, eventum, event*. So also *angiportus* (4th) and *angiportum* (2d), *a narrow street*; *suggestus* (4th) and *suggestum* (2d), *platform*; *tonitrus* (4th) and *tonitruum* (2d), *thunder*.

5. The following are to be separately noticed:—

*plebs, plebis* (3d), and *plebes, plebei* (5th), *the common people*. (*Tri-buni plebis* and *plebei*, also *plebi*. See § 48, *Obs.* 1.)

<sup>1</sup> From *ἕτερος*, *another*, and *κλίσις*, *inflection*, *γένος*, *gender*.

*requies, requiētis, rest*; in the acc. and abl., also, *requiem, requie* (5th).

*gausāpe, gausapis, and gausapum* (2d), neut., a kind of woollen stuff; also *gausapa* (1st), fem.; and *gausapes, gausapis, masc.*

*praesēpe, praesepis, neut., manger*; also, *praesepes, praesepis, fem. and praesepium* (2d).

*tapes, tapētis, masc., carpet*; also, *tapete, tapetis, neut., and tape-tum, tapeti*.

*ilia, flanks* (plur. tant.), gen. *ilium* (3d) and *iliorum*, dat. and abl. *ilibus*.

6. *Jugerum, jugeri, acre*, is declined, in the singular, after the second declension; in the plural, after the third: *jugera, jugerum, jugeribus* (rarely *jugeris*).

*Vas, vasis, vessel* (3d), follows the second declension in the plural; *vasa, vasorum, vasis*.

7. In some words, not only the case-endings, but even the stem itself varies; so that they are, properly, distinct words, not merely different declensions of the same. Of this class are to be noticed, —

*femur, thigh, femōris and femīnis* (from the unused nom. *femen*); and so the remaining cases.

*jecur, jecōris, liver*; in the gen., also, *jecinōris, jecinōris, jecinōris*; and so the remaining cases.

*juventus, juventutis, youth*; in the poets, *juventa* (1st), and *Juventas, Juventatis, the goddess of youth*.

*Senectus, old age*; in the poets, *senecta* (1st).

*Pecus, pecūdis, fem., a head of (small) cattle* (the nom. rare); *pecus, pecōris* (generally collectively, *cattle*); also, *peous* (plur. tantum), *pecubus*.

*penus, penōris, plur. penōra, a store of provisions*; also, *penus, penus, fem., and penum, peni*, — the last two forms without a plural.

So, also, *colluvio* (3d) and *colluvies* (5th), *filth washed together, a confused mixture*; *contagio* (3d) and *contagium* (2d, in the poets and later writers), *contact, contagion*; *scorpio* (3d) and *scorpius* (2d), *the scorpion*; with some others.

Obs. Some Greek words are partly adopted in their Greek form, partly employed in a Latin form, somewhat modified; e.g. *crater* (3d, masc.) and *cratēra*<sup>1</sup> (fem.), *elephas* (*elephantis*, 3d) and *elephantus* (2d), *tiāras* (1st, masc.) and *tiāra* (fem.). See § 33, Obs. 3. Of the words *chaos, chaos*; *cetos, whale*; *melos, song* (3d, neut.), we find (but rarely) the Latin forms *chaos* (abl. *chao*), *cetus, melus* (masc.). The city of Argos is also named, in Latin, *Argi, Argorum* (§ 51, f').

<sup>1</sup> [Hor. Od. III. 18, 7.]

§ 57. Some few words change wholly or partially in the plural the gender which they have in the singular; as:—

*jocus, jest*; plur., *joci* and *joca*.

*locus, place*; plur., *loca, places*, in a material signification; *loci, passages in books, subjects*. (Some authors, however, use *loci* in the sense of *loca*.)

*carbasus, linen* (fem.); plur., *carbasa (sails)*.

*coelum, heaven*; plur., *coeli*.

*frenum, bit*; plur., *freni* and *frena*.

*rastrum, mattock*; plur., *rastri* and *rastra*.

*ostrea, oyster*; plur., *ostreae*, and *ostrea, ostreorum*.

*sibilus, hissing*; plur., *sibilli*,—poet., *sibilla*.

*Tartarus, hell*; plur., *Tartara*. (A Greek word, used only in the poets.)

OBS. Of *balneae* and *epulae* (*balneum, epulum*), see § 51, *Obs. c, d*.

## CHAPTER X.

### THE INFLECTION OF ADJECTIVES.

§ 58. Adjectives, and likewise participles, are declined by cases; but they are at the same time subject to some variation in form to correspond with the gender of the substantive to which they belong. Thus those adjectives which in the masculine gender follow the second declension, in the feminine add *a* to the stem throughout, and are declined according to the first declension. But those, on the other hand, which follow the third declension (of which the stem ends in a consonant), are varied only in the formation of the nominative and accusative. They thus become adjectives of three, of two, or of one termination in the nominative. They are then declined like substantives with a similar stem and of the same gender, as it has been said already, under the declension of substantives. (No adjectives belong to the fourth or fifth declension.)

1. ADJECTIVES OF THE FIRST AND SECOND DECLENSION, AND THREE TERMINATIONS. Those adjectives which in the masculine and neuter gender follow the second declension, end either in *us*, in the neuter in *um*, and in the feminine in *a*: e.g. *probus, proba, probum, honest*; or in *er, ōrum (rum), ōra (ra)*: e.g. *liber,*

*libera, liberum, free; niger, nigra, nigrum, black; one ends in ur: satur, satūra, satūrum, sated.*<sup>1</sup>

Those adjectives in *er*, which retain *e* before *r* in the gen. sing. (and have already been enumerated in § 37), retain it also in the fem. and neut.: e.g. *liber*, gen. *liberi, libera, liberum*; the others omit it: e.g. *niger*, gen. *nigri, nigra, nigrum*.

Obs. 1. In this way, are also varied the participles in *us*: *as, amatus, amata, amatum, loved; amaturus, amatura, amaturum, that will love; and amandus, amanda, amandum, that is to be loved, lovable.*

Obs. 2. Of the irregular gen. and dat. of some adjectives in *us*, we have already spoken, in treating of the second declension (§ 37, Obs. 2).

Obs. 3. The distinction between the two classes of adjectives consists only in this, that those in *er* have not assumed the ending *us* in the nominative (as *properus, praeosterus, and triquetus* have done, as well as all those with a long *e*, as *sevērus*), and that in some of them an *e* has been inserted in the nominative. Of *cetera, ceterum* (acc. *ceterum, ceteram, ceterum*, and so on in all genders), and *ludicra, ludicrum* (acc. *ludicrum, ludicram, ludicrum, &c.*), the nom. masc. sing. is not in use; that of *posterus* rarely occurs.

§ 59. 2. ADJECTIVES OF THE THIRD DECLENSION, AND TWO OR THREE TERMINATIONS. Of the adjectives of the third declension some end in *is* in the nominative of the masculine and feminine (with the connecting vowel *i* inserted between the stem and *s*, see § 40, 1, *c*), in the nominative of the neuter in *e* (with *e* as an affix, see § 40, 2, *c*); e.g. *lēvis, leve, light* (abl. *levi*, neut. plur. *levia*, gen. plur. *levium*. See § 42–44). The distinction between the neuter and the other genders is only marked in the nom. and acc. sing. and plur. (*levia, leve; levem, leve; leves, levia*).

Thirteen adjectives, the stem of which ends in *r*, and which are, in all other respects, declined like those adduced ending in *is, e*, have, in the nom. sing. masc. gender, *er* for *ris*, and therefore in this case three terminations; e.g. masc. *acer*, fem. *acris*, neut. *acre* (gen. *acris, &c.*). These adjectives are: *acer, keen; alācer, alert; campester, belonging to the field, flat; celōber, much frequented, famous; celer, swift; eqvester, belonging to the cavalry or to knighthood; paluster, marshy; pedester, belonging to the infantry; puter, putrid; salūber, wholesome; silvester, belonging to a wood, wooded; terrester, belonging to the earth*

<sup>1</sup> It is usual to name the genders in this order, though the masculine and neuter are most nearly related in respect of form.

or *continent*; *voltūcer*, *winged*: *celer* alone retains the *e* in the inflection, — fem. *celēris*, neut. *celere*, gen. *celeris*.

OBS. 1. Sometimes these adjectives end in *ris* in the masc. also, so that they in no respect differ from the others in *is*: e.g. *annus salubris* (Cic.); *collis silvestris* (Cæs.). But this occurs but rarely in most words of this class, and chiefly in the poets.

OBS. 2. To the same form as these adjectives belong the names of the months, *September*, *October*, *November*, *December*, which, in the nom. sing., occur only in the masc. (*mensis*), but are found in the feminine in such phrases as *Kalendae Septembres*, &c. (*libertate Decembri*, the freedom of December, Hor.).

OBS. 3. Some few adjectives have both the form in *us* (*a, um*) and that in *is* (*e*); viz. *hilarus*, *hilaris*, *merry*, and various adjectives formed by composition from substantives of the first and second decl.: *imbecillus* (*imbecillis*, rare), *weak*; *imberbus*, *imberbis*, *without a beard*; *inermis*, *inermis*, *unarmed*; *semiermis*, *semiermus*, *half-armed*; *exanimus*, *exanimis*, *deprived of life*; *semianimus*, *semianimis*, *half deprived of life*; *unanimus*, *unanimis*, *unanimous*; *bijugus*, *quadrijugus*, *multijugus*, and *bijugis*, &c., *with two, four, or many horses*; *infrenus*, *infrenis*, *unbridled*. So of *acclivis*, *rising* (in the form of a hill); *declivis*, *inclined downwards*; *proclivis*, *inclined downwards* (also *inclined to any thing, and easy*); there is found a rare form, *acclivus*, &c.

§ 60. 3. ADJECTIVES OF THE THIRD DECLENSION, AND ONE TERMINATION. *a.* The remaining adjectives of the third declension have only one termination in the nominative: e.g. *sapiens*, *wise*; *felix*, *happy*; gen. *sapientis*, *felicis*; so also the participles in *ns*: *as*, *amans*, *loving*; *legens*, *reading*. But the neuter gender is distinguished in the singular by having the acc. the same as the nom. (masc. and fem. *sapientem*, *felicem*, neut. *sapiens*, *felix*), and in the nom. and acc. plural by the termination *ia* (masc. and fem. *sapientes*, *felices*, neut. *sapientia*, *felicia*). (Only *vetus* has *vetera*, see § 43, 1. Ablative *sapienti* and *sapiente*, see § 42; genitive plural *sapientium*, see § 44.)

*b.* Adjectives of one termination are found in many of the forms of the stem and nominative given under the substantives (§ 41, *a*). Those which occur most frequently are: nom. *as*, gen. *ātis*: e.g. *Arpinas*, *Arpinātis*, belonging to the city of Arpinum; *ns*, *ntis*: e.g. *sapiens*, *sapientis*, *wise*; *as*, *ācis*: e.g. *ferax*, *ferācis*, *fruitful*.

The remaining forms are *er*, gen. *ēris* (viz. *degener*, *pauper*, *uber*); *es*, gen. *itis* (viz. *ales*, *coeles*, *dives*, *sospea*, *superstes*); *es*, *ētis*



(*hebes*, *indiges*, *praepea*, *teres*: the following should be noticed particularly: *deses* and *reses*, *desidia* and *residia*; *locuples*, *locuplētis*; *pubea*, *pubēria*, and *impūbes*, *impubēria*, which is also declined *impūbis*, *impubis*); *ex*, *icis* (e.g. *supplex*); *ix*, *icis* (*felix*, *pernix*); *ox*, *ōcis* (*atrox*, *ferox*, *velox*; but *praecox*, *praecōcis*); the several words *caelebs*, *caelibis*; *cicur*, *cicūris*; *compos* and *impos*, *compōtis* and *impōtis*; *dis*, *dītis*; *memor*, *memōris*; *oscen*, *oscēnis*; *par*, *pāris* (*dispar*, *impar*); *trux*, *trūcis*; *vetus*, *vetēris*; *vigil*, *vigilis*; with some which are formed from substantives of the third declension, and have the stem of these substantives: as, *concora*, *concordia*, with others from *cor*; *biceps*, *bicipitis*, with others (*anceps*, *praeceps*, *triceps*) from *caput*; *intercus*, *intercūtis*, from *cūtis*; *inera*, *inertia*, from *ars*; *discolor*, *discolōris*, from *color*; *quadrupes*, *quadrupēdis*, with others from *pes*, &c. (*Exsangvis*, however, has *exsangvis* in the genitive.)

c. The neuter plural is only formed from those adjectives of one termination, which end in *ans* and *ens*, in *as* (rarely), *rs*, *ax*, *ix*, and *ox*, and from the numeral adjectives in *plex*; as:

*elegantia*, *sapientia*, *Larinatia*, *sollertia*, *concordia*, *tenacia*, *felicia*, *atrocia*, *simplicia*, *duplicia* (from *elegans*, *gent*; *sapiens*, *wise*; *Larinas*, belonging to the city of *Larinum*; *sollers*, *prudent*, *ingenious*; *concora*, *agreed*; *tenax*, *tenacious*, *persevering*; *felix*, *happy*; *atrox*, *horrible*); and from the following, to be separately noticed: *anceps*, *two-sided*; *praeceps*, *steep*; *locuples*, *rich*; *par*, *equal*; *vetus*, *old*; in later writers also from *hebes*, *blunt*; *teres*, *round*; *quadrupes*, *four-footed*; *versicolor*, *of various colors*. (Consequently, not, for example, from *memor*, *pauper*, *supplex*, *trux*, *compos*, *uber*, &c.)

Some adjectives, which otherwise have no neuter in the plural, nevertheless occur with neuter substantives in the dat. and abl.: e.g. *supplicibus verbis*, with *suppliant words* (Cic.); *discoloribus signis*, with *signs of various colors* (id.); *puberibus foliis*, with *sprouting leaves* (from *pubea*, Virg.).

Obs. 1. Some few adjectives vary between one and more endings: as, *opulens*, *rich*, and *opulentus*, *a*, *um*; *violens*, *violent*, and, more frequently, *violentus*. *Dives*, *rich*, changes with *dis* (gen. *dītis*), neut. *dite*; the neuter plural is *dītia*, the comp. and superl. both *divitior*, *divitissimus*, and *ditior*, *ditissimus*.

Obs. 2. The substantives derived from verbs (personal names) in *tor*, which form feminines in *trix* (see § 177, 2), are sometimes connected as adjectives with other substantives, especially *victor*, *the conqueror*, as an adj., *victorious*, fem. *victrix*; and *ultor*, *the revenger*, as an adj., *avenging*, fem. *ultrix*; e.g. *victor exercitus*, *ultrices deae*. From these two, the poets form a neuter plural, *victricia* (e.g. *arma*) and *ultricia*

(e.g. *tela*); and in the same way from the substantive *hospes*; *stranger*, *guest*, the neuter plural *hospita* (e.g. *aeqvora*).

Obs. 3. Some other appellations of persons are also used by the poets and later writers as adjectives (by apposition): e.g. *artifex*, *artist* (*artifex motus*, *motion guided by art*, Quinct.); *incola*, *inhabitant* (*turba incola*, *crowd of inhabitants*, Ovid); but very rarely with a neuter substantive (*ruricola aratrum*, *the field-tilling plough*; Ovid).<sup>1</sup>

Obs. 4. *Juvenis* and *senex* are poetically used as adjectives (*juvenes anni*, *youthful years*, Ovid). *Princeps* is an adjective (*princeps locus*, *principes viri*), but most frequently as belonging to a verb; as, *Gorgias princeps ausus est*, *Gorgias first ventured*. (See Syntax, § 300, a.)

Obs. 5. Words are formed in Greek from the names of countries, towns, and nations, ending in *as* (*ados*) and in *is* (*idos*), which are feminine national names, and feminine adjectives. These the Latin poets also use as feminine adjectives, and form others on the same principle: e.g. *Pelias hasta*, *the Pelian spear* (from Mount Pelion); *Ausonia ora*, *the Ausonian coast* (*Ansones*); *Hesperides aquae*, *the Hesperian (Italian) waters*.

§ 61. Certain forms of some adjectives are not in use, as the nominatives *primor*, *eminent*; *semivex*, *half-dead*; *sona*, *guilty* (*caesterus, ludicrus*, § 58, Obs. 3). *Exlex*, *without law*; and *exspes*, *without hope*, — are found only in the nom. and acc.; *pernox*, *through the night*, in the nom. and abl.; *trilicem*, *of three threads*, only in the acc. *Fauci*, *few*; and generally *plerique*, *most (many)*, — are used in the plural only, the last without a genitive. We find, however, *pleraque nobilitas*, *juventus*, *the greater part of the nobility, of the youth*; *plerumque exercitum* (acc.), and sometimes *plerumque* (neut.), signifying *the greater part*. *Frugi*, *good*; and *nequam*, *good for nothing*, — are indeclinable in all cases. (*Homo frugi, hominem frugi, hominis frugi*, &c.; *homines frugi*, &c.)

Obs. The words *opus* and *necesse* (also undeclined) are only used in connection with the verb *sum*: *opus est, sunt*, *it is necessary*; *necesse est, impers.*, *it is necessary*.

§ 62. Besides the form which is used when a property is simply attributed to an object (*gradus positivus*), adjectives have two forms of comparison (*gradus comparationis*). One is used when, in a comparison of two objects, a quality is attributed to one in a higher degree than to the other (or than to the same at another time), and is called the Comparative degree; e.g. *vir probior*, *a more upright man*. The other form is employed when a quality is

<sup>1</sup> [*populum late regem* (Virg.), *regina pecunia* (Hor.).]

attributed to an object in the highest degree, and is named Superlative degree; e.g. *vir probissimus*, *the most upright man*. The changing of the adjective from the positive to the other forms is called its Comparison.

The participles in *ns* (present participle active), and the passive participle (perf. part.) in *us*, are also compared, when they take the complete signification of adjectives; i.e. when they signify a property without reference to time.

Obs. The participle in *urus* (future participle active) and the gerundive (in *ndus*) are never compared.

§ 63. The comparative is formed by adding to the stem (as it is seen in the positive, when the case-ending is removed) the endings *ior* (masc. and fem.) and *ius* (neut.); as:

*probus* (prob-us), compar. *probior*, *probius*; *liber* (acc. *liber-um*), *liberior*, *liberius*; *niger* (acc. *nigr-um*), *nigrior*, *nigrius*; *levis* (*lev-is*), *levior*, *levius*; *sapiens* (acc. *sapient-em*), *sapientior*, *sapientius*; *felix* (acc. *felic-em*), *felicior*, *felicius*. (Acc. *probiorem*, *probius*, gen. *probioris*, &c., according to the third declension, abl. *probiore*, — more rarely *probiore*; plur., *probiore*, *probiore*, gen. *probiorem*.)

Obs. From the comparative of some adjectives, there is formed a diminutive in *culus* (see § 182, c, Obs.): e.g. *duriusculus* (-a, -um); *grandiusculus*, *longiusculus*, *majusculus* (from *major*), *plusculus*, sometimes to show a slight preponderance: e.g. *Thais quam ego sum grandiuscula est*, *a little older*; sometimes to diminish the force of the positive: e.g. *duriusculum est*, *it is somewhat hard*.

§ 64. The superlative generally ends in *issimus* (a, um), which is added to the stem in the same way as the ending of the comparative; e.g. *probissimus*, *levissimus*, *sapientissimus*, *felicissimus*.

In adjectives that end in *er* in the nom. masc. (both of the second and third declension), the *r* of the nom. is doubled, and the ending *imus* affixed: e.g. *liber*, *liberrimus*; *niger*, *nigerrimus*; *acer*, *acerrimus*; *celer*, *celerrimus*. On the same principle, are formed *veterrimus* from *vetus* (gen. *veter-is*), and *prosperrimus* from *prosperus*. *Maturus*, *ripe*, has *maturissimus* and *maturrimus* (especially the adverb *maturime*).

The adjectives *facilis*, *easy*; *difficilis*, *difficult*; *gracilis*, *slender*, *thin*; *humilis*, *low*; *similis*, *like*; *dissimilis*, *unlike*, — form the superlative, after removing the ending, by doubling the *l*, and adding *imus*; *facillimus*, *difficillimus*, *gracillimus*, &c. (From *imbecillis*, *weak*, is formed *imbecillimus*, but from *imbecillus*, *imbecillissimus*. (See above, § 59, Obs. 3.)

Obs. 1. The remaining adjectives in *ilis* have the usual form; e.g. *utilis, utilissimus*; but many want the superlative. (See below.)

Obs. 2. We may remark the antiquated orthography *probiissimus, nigerrimus, &c.*, for *probiissimus, nigerrimus*. (See § 5, *a*, Obs. 5.)

§ 65. Some adjectives vary from the regular comparison.

1. Adjectives in *dicus, fons, vōlus*, derived from the verbs *dico, facio, volo*: e.g. *maledicus, slanderous*; *munificus, liberal*; *benevolus, well-wishing*, — form the comparative in *entior*, the superlative in *entissimus* (as if from participles in *ens*); *maledicentior, munificentior, benevolentior, maledicentissimus, munificentissimus, benevolentissimus*.<sup>1</sup>

Obs. *Egēnus, needy*; and *providus, provident*, — take, for their degrees of comparison, those of the participles *egens* and *providens*; as, *egentior, egentissimus*.

2. The following adjectives form their degrees of comparison either with some change of the stem, as it exists in the positive, or from an entirely different stem; sometimes, too, with variations in the ending.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>bonus, good.</i>	<i>melior, melius</i>	<i>optimus</i>
<i>malus, bad.</i>	<i>pejor, pejus</i>	<i>pessimus</i>
<i>magnus, great.</i>	<i>major, majus</i>	<i>maximus</i>
<i>multus, much.</i>	<i>plus</i> <sup>2</sup> ( <i>neut.</i> )	<i>plurimus</i>
<i>parvus, little.</i>	<i>minor, minus</i>	<i>minimus</i>
<i>neqvam,</i> <sup>3</sup> <i>good for nothing.</i>	<i>neqvior</i>	<i>neqvissimus</i>
<i>frugi,</i> <sup>3</sup> <i>frugal.</i>	<i>frugallior</i>	<i>frugalissimus</i>

From *senex, juvenis*, are formed the comparatives *senior, junior*, without a superlative.

Obs. *Multus*, in prose, signifies *much*; as, *multus sudor, multa cura*. In the poets, it denotes, in the sing., *many a*; e.g. *multa tabella, multa victima*. Pluris is used only as a genitive of the price (Syntax, § 294). Pluria for plura is rare and archaic. From plures come complures, complura (rarely compluria), gen. complurium.

§ 66. *a*. Some adjectives which denote the relation of time or place which one object bears to another, are commonly used only

<sup>1</sup> *Mirificissimus* from *mirificus*, in Terence.

<sup>2</sup> In the singular only the neut. *plus, more*; nom. and acc., with the genitive pluris, in the plur.; plures, plura, *several*; plurimum, pluribus.

<sup>3</sup> Indeclinable in the positive.

in the comparative and superlative. The positive is either not used at all (but only a corresponding preposition or adverb), or only in certain particular combinations, or with a peculiar meaning. The superlative in these adjectives has an irregular, and in some a double form.

( <i>citra</i> , prep.)	<i>citerior</i> , on this side.	<i>ottimus</i> , <i>hithermost</i> .
( <i>extēri</i> , in the plur. only; <i>extra</i> , prep.)	<i>exterior</i> , outer.	<i>extrēmus</i> , the utmost (rarely <i>extimus</i> ).

Obs. *Extēri*, *strangers, foreigners*; also, *exterae nationes*, *extera regna*, &c.

( <i>infērum</i> , plur. <i>inferi</i> ; prep. <i>infra</i> .)	<i>inferior</i> , lower.	<i>infimus</i> or <i>imus</i> , lowest, undermost.
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Obs. *Inferum* is commonly used only in the combination *mare inferum*, the sea below Italy, southward of Italy; *inferi*, the inhabitants of the infernal regions; *infera flumina*, *inferae partes*, the rivers of the lower world, the subterraneous parts of the world.

( <i>intra</i> , prep.)	<i>interior</i> , inner.	<i>intimus</i> , most inward.
( <i>prope</i> , prep.)	<i>propior</i> , nearer.	<i>proximus</i> , nearest.

Obs. *Propinquus* is used for the positive. Its comparative, *propinquior*, is rare.

(*postērus*, prep. *post*.) *posterior*, later, hinder. *postrēmus*, the last.

Obs. *Posterus* (not used in the nom. masc.) signifies *the following, the next* (in order of time); e.g. *posterum diem*, *postera nocte*, in the poets *postera aetas*, and so on. *Posteri*, *posterity*. The superlative form *postumus* is found, in good writers, only in the signification *last-born, born after* (after the father's death), *fillius postumus*. (*Anterior* from *ante*, is found only in later writers.)

( <i>superum</i> , plur. <i>superi</i> ; prep. <i>supra</i> .)	<i>superior</i> , upper.	<i>suprēmus</i> , the extreme, last (in point of time). <i>summus</i> , the highest.
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Obs. *Superum* is usually found only in the expression *mare superum*, the sea north of Italy (the Adriatic); *superi*, the gods above; *supera*, the upper parts of the world. (Rarely as an adjective, *res superae*, belonging to the upper world, *limen superum*.)

( <i>ultra</i> , prep.)	<i>ulterior</i> , on the other side, further.	<i>ultimus</i> , the last.
	<i>prior</i> , the first, former.	<i>primus</i> , first. (See § 74.)

b. The following comparatives and superlatives also want the positive:—

deterior, <i>worse</i> .	detrerrimus
ocior, <i>swifter</i> .	ocissimus
potior, <i>preferable</i> .	potissimus

Obs. 1. *sati*us, *better, more advisable* (from adverb *satis*), is only used in the neuter with *est* (impersonally).

Obs. 2. (*Sēqvior*) *seqvius*, of *less account, less good*, is rare as an adjective; adverb, *sēcus*.

§ 67. Many adjectives have no forms for the comparative and superlative, because they only show that an object does or does not belong to a strictly limited class, so that it is impossible or difficult to conceive a difference of degree: e.g. *aureus, golden*; and all those which designate a material: *Graecus, Greek*; *pedester, belonging to the infantry*; *aestivus, belonging to the summer*; *hesternus, of yesterday*; and others which denote a certain period of time: *vivus, living*; *sospes, uninjured*; *merus, mere, pure*; *memor, remembering*. Other adjectives have no comparative or superlative, because, from the form of the adjective, these would want euphony. On account of one or other of these impediments, the following adjectives have commonly no forms of comparison.

a. Those which have the termination *us* preceded by a vowel: e.g. *idoneus, convenient*; *dubius, doubtful* (but *tenuis, thin, tenuior, tenuissimus*).

Obs. Those in *uus*, however, are sometimes used in the superlative: *assiduissimus, strenuissimus* (from *assiduus, persevering*; *strenuus, vigorous*), more rarely in the comparative, as *assiduior*. Of those in *ius*, there occur the comparative *egregior*, from *egregius, distinguished*, with some others; and the superlatives *egregissimus* and *pissimus*, from *pius, pious*, but not in the better writers.

b. Most of those which are compounded of verbs or substantives: e.g. those in *fer* and *ger*, from *fero, gero*; *ignivōmus, vomiting fire* (*vomo*); *degener, degenerat* (*genus*); *discolor, of various colors* (*color*); *inops, poor* (*ops*); *magnanimus, noble-minded* (*animus*). We must, however, except those in *dicus, ficus, volus*, from *dico, facio, volo*, of which several (not all) are compared (see § 65, 1), and those from *ars, mens, cor*: as, *iners, sollers, demens, concors, discors, vecors* (rarely *misericors*).

c. Most of those which are manifestly derivatives (from Latin words in use) with the terminations *i*ous, *ilis* or *āris*, *ilis*, *tilus*, *tīmus*, *inus*, *ivus*, *ōrus* (e.g. *civīcus, naturalis, hostilis, qverūlus, legitīmus, pere-*

*grinus, furtivus, decōrus*), with those derived from substantives with the terminations *ātus* and *ītus* (e.g. *barbatus, bearded*).

Obs. Some exceptions, however, occur, partly in the comparative and superlative: e.g. *hospitalis, hospitable*; *liberalis, liberal*; *divinus, godlike, divine* (*liberalior, liberalissimus, &c.*), partly in the comparative alone: *as, rusticus, rural, rustic*; *aequalis, equal, uniform*; *capitalis, fatal, capital*; *popularis, favorable to the people*; *regalis, royal*; *salutaris, wholesome*; *civilis, civil*; *tempestivus, seasonable* (*aequalior, &c.*).

d. To these are to be added some particular words, which cannot be referred to any general rule: e.g. *ferus, wild*; *gnarus, knowing*; *mirus, wonderful*; *navus, active*; *rudis, raw, unpolished*; *trux, harsh* (while *verus, clarus, dirus*, with the same form, have the degrees of comparison; *serus, late*, on the other hand, rarely.)

Obs. 1. Of adjectives with certain terminations, especially *īdus*, many remain without comparison (e.g. *trepidus, apprehensive*), while others are compared (e.g. *callidus, sly*; *candidus, white, &c.*). In some adjectives, it may be simply accident that the forms of comparison occur in no old writer.

Obs. 2. The words *dexter, right*; and *sinister, left*, express already in the positive a relation to some other object; and the comparative is consequently superfluous. Yet some writers have used *dexterior* and *sinisterior* in the signification of the positive, and even the superlative *dextimus* (Sall.).

§ 68. a. The following adjectives have no comparative in use, while the superlative occurs: *falsus, false*; *inclītus, renowned*; *novus, new* (*novissimus, the last*); *sacer, holy*; *vetus, old* (*veterimus*; on the other hand *vetustus, vetustior, vetustissimus*).

Obs. Several participles are also used in the superlative without a comparative; e.g. *meritus*, and, compounded with *in*, *invictus, unconquered, invincible*. (But *doctus, learned, doctior, doctissimus; indoctus, indoctor, indoctissimus, &c.*)

b. Many adjectives in *īlis* (*bīlis*), which are derived from verbs, have the comparative, but not the superlative: e.g. *agilis, active*; *docilis, teachable*; *credibilis, credible*; *probabilis, allowable, probable*; also the following: *ater, black*; *coecus, blind*; *jejunus, fasting*; *longinquus, distant*; *proclivis, leaning downwards*; *propinquus, near* (see under *propior*, § 66, a); *surdus, deaf*; *teres, round*; and some others. (*Adolescentior* from *adolescens, young*; commonly a substantive, *the youth*.)

Obs. Others in *ilis* (*bilis*) are compared throughout; e.g. *amabilis*, *fragilis*, *fertilis* (*fero*), *nobilis* (*nosco*), *ignobilis*, *mobilis*, *utilis*. (*Subtilis* and *vilis* are not derived from verbs.)

c. When a comparison is required, and the forms of the comparative and superlative are not in use, *magis*, *more*, and *maxime*, *most*, are prefixed to the adjective; e.g. *magis mirus*, *maxime* (*summe*, *in the highest degree*) *mirus*. Otherwise, this circumlocution is generally used only by the poets.

Obs. With a view to heighten the signification, *per* is prefixed to many adjectives, and by all writers; e.g. *percommodus*, *very convenient*. Those with *prae*—e.g. *praegelidus*, *very cold*—are found more in the poets and later prose. Adjectives, which have their signification enhanced in this way, are not compared. Only *praeclarus*, *illustrious*, is compared as a simple word, and used by all writers.

## CHAPTER XI.

### THE NUMERALS.

§ 69. Those numerals which are used only to count and to express a given number are called Cardinal numbers: those derived from them, which express the number of an object and its place in the series,—e.g. *tertius*, *the third*,—are called Ordinals. Besides these two kinds, there are in Latin numbers expressing division or repetition (Distributives) which express a number as thought of several times (one for each object or case); e.g. *seni*, *six each*, *six at a time*.

§ 70. The names of the cardinal numbers are as follows: with them are given the Latin numerical signs.

I unus, una, unum.	X decem.
II duo, duae, duo.	XI undecim.
III tres, tria.	XII duodecim.
IV quattuor.	XIII tredecim or decem et tres
V quinque.	(tres et decim).
VI sex.	XIV quattuordecim
VII septem.	XV quindecim.
VIII octo.	XVI sedecim (sexdecim, decem
VIII or IX novem.	et sex).



XVII decem et septem or septemdecim (septem et decem).	LXXX octoginta.
XVIII duodeviginti (properly 2 from 20, or 20 minus 2) or (more rarely) decem et octo.	XC nonaginta.
XIX undeviginti or (more rarely) decem et novem.	XCVIII nonaginta octo, octo et nonaginta.
XX viginti.	XCIX or IC nonaginta novem novem et nonaginta, undecentum.
XXI unus (a, um) et viginti or viginti unus (a, um).	C centum.
XXII duo (duae) et viginti or viginti duo (duae), and so on; e.g.:	CI centum et unus, or centum unus.
XXV quinque et viginti or viginti quinque.	CII centum et duo, centum duo, &c.; e.g.:
XXVIII duodeviginti or (more rarely) octo et viginti or viginti octo.	CXXIV centum et viginti quatuor, centum viginti quattuor.
XXIX undetriginta or (more rarely) novem et viginti or viginti novem.	CC ducenti, ae, a.
XXX triginta, and so on, as with viginti; e.g.:	CCC trecenti, ae, a.
XXXIX undeqvadriginta or (more rarely) novem et triginta or triginta novem.	CCCC qvadringenti, ae, a.
XL quadriginta.	IO or D qvingenti, ae, a.
L qvinqvaginta.	DC sexcenti, ae, a. <sup>1</sup>
LX sexaginta.	DCC septingenti, ae, a.
LXX septuaginta.	DCCC octingenti, ae, a.
	DCCCC nongenti, ae, a.
	CIO or M mille.
	CIOCIO or MM duo millia, &c.
	IOO quinque millia.
	IOOCIOCIO or IO MM septem millia.
	CCIOO decem millia.
	IOOO qvinqvaginta millia.
	CCCCIOO centum millia.

Obs. 1. The pronominal words (see § 93) *tot*, *so many*; *qvot*, *how many?* and *totidem*, *just so many*, — have a signification corresponding with these numbers. (The numeral adjectives *multi*, *pauci*, *omnes*, *nulli*, *nonnulli*, *plerique*, are also allied to them in signification.)

Obs. 2. The Latin numeral signs, with the exception of M (an abbreviation of *mille*), were originally not letters, but arbitrary signs, which subsequently received the form of letters. A stroke (I) with a O (inverted) is 500; and every additional O corresponds to a cipher in our figures; therefore, IOO = 5,000, IOOO = 50,000. The number is doubled when as many C's are put before the stroke as there stand O's after it;

<sup>1</sup> *Sexcenti* is used of an indefinite large number; as, a hundred, a thousand, in English. [So *trecenti* in Horace: *Amatorem trecentae Pirithoum cohibeat catenae* (Od. III. 4, 79.)]

50000

5000

500  
1000

therefore, CIO = 1,000, CCIOO = 10,000, CCCIOOO = 100,000. In more modern Latin books, our (Arabic) numerals are sometimes made use of.

§ 71. The numerals under *mille* are adjectives: the three first are declined; the numbers from *quattuor* to *decem*, those which end in *decim*, and the tens (*viginti*, *triginta*, &c.) with *centum*, are undeclined: so also *undeviginti*, *duodeviginti*, and the others, which are formed in the same way (by subtraction). *Ducenti* and the following hundreds are declined like the plural of adjectives in *us*.

*Unus*, *una*, *unum*, has, in the gen., in all genders, *unus*; in the dat., *uni* (see § 37, *Obs.* 2); but is otherwise regularly declined after the second and first declension. It has also a plural, — *uni*, *unae*, *una*, — in the signification *alone*, of *one kind*, with plural substantives. *Uni Svevi*, *the Suevi alone*; *unis moribus vivere* (Cic. pro Flacc. 26), *to live with manners unchanged*. *Uni*, *alteri*, *the one party, the other*. Of *unae litterae*, see § 76, c, *Obs.*)

*Duo* is thus declined: —

MASC. AND NEUT.		FEM.
NOM.	<i>duo</i>	<i>duae</i>
ACC.	<i>duo</i> (masc. also <i>duos</i> )	<i>duas</i>
GEN.	<i>duorum</i>	<i>duarum</i>
DAT.	<i>duobus</i>	<i>duābus</i>
ABL.	<i>duobus</i>	<i>duābus</i>

In the same way is declined the word *ambo*, *ambae*, *ambo*, *both* (e.g. acc. masc., *ambo* or *ambos*). The gen. of *duo* has also the form *duum*, especially *duum millium*. (See § 34, *Obs.* 3; § 37, *Obs.* 4.)

*Tres* is declined according to the third declension, thus: —

	MASC.	FEM.	NEUT.
NOM.	<i>tres</i>	<i>tres</i>	<i>tria</i>
ACC.	<i>tres</i>	<i>tres</i>	<i>tria</i>
GEN.	<i>trium</i>	<i>trium</i>	
DAT.	<i>tribus</i>	<i>tribus</i>	
ABL.	<i>tribus</i>	<i>tribus</i>	

§ 72. *a. Mille* is usually an indeclinable adjective; e.g. *mille homines*, *mille hominum*, *mille hominibus*. Sometimes, however, it is used as a substantive in the sing., and is followed by the name of the objects enumerated in the gen.; e.g. *ea civitas mille misit militum* (Corn. Milt. 5), but then usually only in the nom. or acc.

Obs. 1. When *mille* stands as a nom. in the way last mentioned, i.e. as a substantive with the gen. following, it is, notwithstanding, usually followed by a verb in the plural: *mille passuum erant inter urbem castraque* (Liv. XXIII. 44). Such a phrase as *ibi mille hominum occiditur* is antiquated.

Obs. 2. *Mille* seldom occurs as a substantive in any other case than the nom. and acc., and then only in connection with *millia* in the same case: *cum octo millibus peditum, mille eqvitum* (Liv. XXI. 61).

b. From *mille* comes the plural *millia* (*milia*), *thousands*, a substantive (gen. *millium*, dat. abl. *millibus*), to which the smaller numerals are prefixed; *tria, sex, viginti, centum millia*, with the gen. of the objects enumerated (see § 285, a); e.g. *sex millia peditum, duo millia eqvitum*.

Obs. 1. When smaller (adjective) numerals follow *millia*, the name of the objects enumerated, provided it comes afterwards, is put in the same case as *millia* (not in the genitive): e.g. *Caesi sunt tria millia, trecenti milites*; *Caesar cepit duo millia trecentos sex Gallos*. But if the name of the objects enumerated comes first, it is usually put in the genitive governed by *millia*; e.g. *Caesar Gallorum duo millia quingentos sex cepit*. Sometimes, however: *Gallos cepit duo millia quingentos sex*. (Omnes eqvites, XV millia numero, convenire jubet, in apposition. Cæs. B. G. VII. 64.)

Obs. 2. *Bis mille, ter mille*, instead of *duo millia, tria millia*, is poetical.

§ 73. From the examples in § 70, it is seen that, in compounding the numbers that fall between the tens from 20 up to 100, either the ten *without et*, or the smaller number *with et*, is placed first (*viginti unus, unus et viginti; viginti et unus* is rare). For 28, 29, 38, 39, &c., the expressions formed by subtraction are the most usual (*duodetriginta, undetriginta*). The hundreds (in prose) are always placed before the tens, with or without *et*, and then the tens before the units; e.g. *centum et sexaginta sex* or *centum sexaginta sex*. (Deviations from this are rare.)

A million is denoted, in Latin, by the expression 10 times 100,000; *decies centum millia* or (with the distributive numeral, see § 76, b) *decies centena millia*, and so on, above a million; *undecies, duodecies centum* or *centena millia* (1,100,000, 1,200,000), *vicies, tricies centum millia* (2,000,000, 3,000,000), *vicies quingvies centena millia* (2,500,000). To these, the single thousands are added, in the following way: *decies centena millia triginta sex millia centum nonaginta sex* (1,086, 196).

§ 74. The Ordinals are all adjectives in *us*, *a*, *um*, and are regularly declined. Their names are:—

- |                                                                                                                                                                            |                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| 1 <i>primus</i> , <i>first</i> (of two, prior, which is a comparative. See § 66, a).                                                                                       | 28 <i>duodetricesimus</i> , more rarely, <i>octavus et vicesimus</i> , <i>vicesimus octavus</i> .     |
| 2 <i>secundus</i> or <i>alter</i> .                                                                                                                                        | 29 <i>undetricesimus</i> , more rarely, <i>nonus et vicesimus</i> , <i>vicesimus nonus</i> .          |
| 3 <i>tertius</i> .                                                                                                                                                         | 30 <i>tricesimus</i> ( <i>trigesimus</i> ).                                                           |
| 4 <i>quartus</i> .                                                                                                                                                         | 31 <i>primus et tricesimus</i> , <i>tricesimus primus</i> , or <i>undetricesimus</i> , &c., as in 21. |
| 5 <i>quintus</i> .                                                                                                                                                         | 38 <i>duodequadragesimus</i> , more rarely <i>octavus et tricesimus</i> , <i>tricesimus octavus</i> . |
| 6 <i>sextus</i> .                                                                                                                                                          | 39 <i>undequadragesimus</i> , more rarely, <i>nonus et tricesimus</i> , <i>tricesimus nonus</i> .     |
| 7 <i>septimus</i> .                                                                                                                                                        | 40 <i>quadragesimus</i> .                                                                             |
| 8 <i>octavus</i> .                                                                                                                                                         | 50 <i>quingvagesimus</i> .                                                                            |
| 9 <i>nonus</i> .                                                                                                                                                           | 60 <i>sexagesimus</i> .                                                                               |
| 10 <i>decimus</i> .                                                                                                                                                        | 70 <i>septuagesimus</i> .                                                                             |
| 11 <i>undecimus</i> .                                                                                                                                                      | 80 <i>octogesimus</i> .                                                                               |
| 12 <i>duodecimus</i> .                                                                                                                                                     | 90 <i>nonagesimus</i> .                                                                               |
| 13 <i>tertius decimus</i> (rarely, <i>decimus et tertius</i> , &c.).                                                                                                       | 100 <i>centesimus</i> .                                                                               |
| 14 <i>quartus decimus</i> .                                                                                                                                                | 101 <i>centesimus primus</i> .                                                                        |
| 15 <i>quintus decimus</i> .                                                                                                                                                | 110 <i>centesimus decimus</i> .                                                                       |
| 16 <i>sextus decimus</i> .                                                                                                                                                 | 124 <i>centesimus vicesimus quartus</i> , etc.                                                        |
| 17 <i>septimus decimus</i> .                                                                                                                                               | 200 <i>ducentesimus</i> .                                                                             |
| 18 <i>duodevicesimus</i> (more rarely, <i>octavus decimus</i> ).                                                                                                           | 300 <i>trecentesimus</i> .                                                                            |
| 19 <i>undevicesimus</i> (more rarely, <i>nonus decimus</i> ).                                                                                                              | 400 <i>quadringsesimus</i> .                                                                          |
| 20 <i>vicesimus</i> ( <i>vigesimus</i> ).                                                                                                                                  | 500 <i>quingentesimus</i> .                                                                           |
| 21 <i>unus et vicesimus</i> ( <i>unaetvicesima</i> , <i>unus et vicesimus</i> , <i>vicesimus primus</i> ).                                                                 | 600 <i>sexcentesimus</i> .                                                                            |
| 22 <i>alter</i> (rarely, <i>secundus</i> ) <i>et vicesimus</i> , <i>vicesimus alter</i> , or <i>duo et vicesimus</i> ( <i>duo et vicesima</i> , <i>duo et vicesimum</i> ). | 700 <i>septingentesimus</i> .                                                                         |
| 23 <i>tertius et vicesimus</i> , <i>vicesimus tertius</i> .                                                                                                                | 800 <i>octingentesimus</i> .                                                                          |
| 24 <i>quartus et vicesimus</i> , <i>vicesimus quartus</i> , and so on.                                                                                                     | 900 <i>nongentesimus</i> .                                                                            |
|                                                                                                                                                                            | 1,000 <i>millesimus</i> .                                                                             |
|                                                                                                                                                                            | 2,000 <i>bis millesimus</i> , and so on with adverbs; e.g.:                                           |
|                                                                                                                                                                            | 10,000 <i>decies millesimus</i> .                                                                     |

Obs. 1. Deviations in the composition of the intermediate numbers from 20 to 100 (e.g. *primus vicesimus* without *et*, or *vicesimus et*

*primus* with *et*) are unfrequent. *Unus in unus et vicesimus*, &c., is declinable; but we find also, in the feminine, the abbreviated form *unetvicesima*, with *un* invariable. *Duo in duo et vicesimus*, &c., is undeclined.

Obs. 2. To these numbers belongs the interrogative *qvotus*,<sup>1</sup> *which in the series? Every third, every fourth, &c.*, are expressed by *tertius quisque*, *quartus quisque*, &c., with the pronoun *quisque*; but *every other (every second)* is usually expressed by the adjective *alternus*, with the substantive in the plural; e.g. (abl.) *alternis diebus*, *every other day*. *Qvotus quisque hoc facit* properly signifies, *which in the series every time does this?* (e.g. *is it every seventh person, every eighth? &c.*). It also signifies, *how many do it, pray?* (always in a disparaging sense).

Obs. 3. The number of years is expressed, in Latin, by *annus*, with an ordinal number: *annus millesimus octingentesimus quadragessimus octavus*.

§ 75. The distributive (repetitive) numerals are adjectives of three terminations, following the first and second declension in the plural. (In the gen. they often have *um* instead of *orum*. See § 37, Obs. 4.) They are as follows:—

1 <i>singuli</i> , ae, a, <i>one each, one each time.</i>	22 <i>viceni bini</i> , &c.
2 <i>bini</i> , ae, a.	30 <i>triceni</i> .
3 <i>terni</i> ( <i>trini</i> ).	40 <i>qvadrageni</i> .
4 <i>qvaterni</i> .	50 <i>qvinqvageni</i> .
5 <i>qvini</i> .	60 <i>sexageni</i> .
6 <i>seni</i> .	70 <i>septuageni</i> .
7 <i>septēni</i> .	80 <i>octogeni</i> .
8 <i>octōni</i> .	90 <i>nonageni</i> .
9 <i>novēni</i> .	100 <i>centeni</i> .
10 <i>dēni</i> .	200 <i>ducenti</i> .
11 <i>undēni</i> .	300 <i>trecenti</i> .
12 <i>duodēni</i> .	400 <i>qvadringeni</i> .
13 <i>terni deni</i> .	500 <i>qvingeni</i> .
14 <i>qvaterni deni</i> , and so on.	600 <i>sexoceni</i> .
18 <i>octoni deni</i> or <i>duodevicensi</i> .	700 <i>septingeni</i> .
19 <i>noveni deni</i> or <i>undevicensi</i> .	800 <i>octingeni</i> .
20 <i>vicēni</i> .	900 <i>nongeni</i> .
21 <i>viceni singuli</i> .	1,000 <i>singula milia</i> (or only <i>milia</i> ).
	2,000 <i>bina milia</i> .
	10,000 <i>dena milia</i> .

<sup>1</sup> [*Qvotus annus* (Hor.).]

Obs. To these numerals corresponds the interrogative *quotiē, how many for each? how many each time?*

§ 76. The distributives are employed, —

a. When it is denoted that a certain number (or something in a certain number) is repeated for each of the persons or things mentioned or thought of: e.g. *Caesar et Ariovistus decem comites ad colloquium adduxerunt, brought each ten attendants; agri septena jugera plebi divisa sunt, seven acres to each citizen; pueri senum septenumve denum annorum, of sixteen or seventeen years (each of that age); turres in centenos vicenos pedes attollebantur; ambulare bina millia passuum (every day, or each time). Tritici modius erat (was worth, stood at) sestertii ternis (Cic. Ver. III. 81). Singuli homines, singuli cives, each several man (the men each for himself), each single citizen.*

Obs. If, in expressing a distribution, *singuli, each*, be added, the number may be either a distributive or a cardinal; e.g. *pro tritici modis singulis ternos denarios exegit* (Cic.); *singulis denarii trecenti imperabantur* (Id.). Instead of *singula millia*, the word *millia* is sometimes used alone; so also *asses* for *singuli asses* (an as each); and some other words, which denote a specific measure, weight, &c.

b. When a multiplication is to be expressed; e.g. *bis bina, twice two, ter novenae virgines, decies centena millia*. (But also *decies centum millia*, and particularly in the poets *bis quinque viri, ter centum, &c.*)

c. With those plural substantives (*substantiva pluralia tantum*) which denote a whole, which can be repeated and counted as such: e.g. *castra, a camp; bina castra, two camps; litterae, a letter; quinque litterae, five letters*. (On the contrary, *tres liberi, three children*, because they are counted as individuals.)

Obs. In such instances, *uni* is employed, not *singuli* (§ 71): e.g. *una litterae, one letter; una castra, one camp*. We also usually meet with the form *trini*, for *terni*, 3.

d. Sometimes with reference to objects, which are reckoned in pairs: e.g. *bini scyphi, a pair of goblets* (belonging together, Cic.); and not very rarely in the poets, with precisely the same meaning as the cardinals: e.g. *bina hastilia, two spear-shafts* (Virg.).

Obs. The poets sometimes use the singular of the distributives to express a complex object: as, *binum corpus, a double body* (Lucr.); *septeno gurgite, with seven-fold flood* (Lucan), of the Nile.

§ 77. From some numbers are formed adjectives of one termination in *plex* (from *plicare, to fold*), to denote the multiplication defined by the numeral: viz., *simplex, simple; duplex, double; triplex, triple*;

**quadruplex, qvinciplex, septemplex, decemplex, centuplex.** They are called **adjectiva multiplicativa**, and regularly declined.

**OBS. 1.** Some words in **plus** (**simplus, duplus, triplus, quadruplus** [**septuplus**], **octuplus**), are commonly used only in the neuter, to denote a magnitude, so many times greater than another magnitude. (**Duplum**, the double of something else; **duplex**, twice as great as something else, or twice as great as itself doubled.)

**OBS. 2.** On the numeral adverbs, see the rules for the formation of words, § 199.

## CHAPTER XII.

### THE PRONOUNS.

§ 78. The Latin pronouns (properly so called) are distributed, according to the manner in which they denote an object, into six classes; viz., the personal, the demonstrative, the reflective, the relative, the interrogative, the indefinite. To these may be added some adjectives derived from pronouns, and termed pronominal adjectives.

Most pronouns have different terminations for the genders of the objects signified, and may be combined with them like adjectives (**hic vir, haec femina, hoc signum**).

§ 79. The Personal pronouns denote the speaker himself (in the plural the speaker and those in whose name he speaks), and the person or persons spoken to. They have no distinction of gender, and are not combined with a substantive, inasmuch as they contain in themselves all the definition required. They are declined in the following manner:—

#### FIRST PERSON.

#### SECOND PERSON.

#### SINGULAR.

NOM.	ego, I	tu, thou (so also Voc.)
ACC.	me, me	te, thee
DAT.	mihi, to me	tibi, to thee
ABL.	me	te

#### PLURAL.

NOM. ACC.	nos, we, us	vos, you (so also Voc.)
GEN. (occasionally)	nostrum	vestrum
DAT. ABL.	nōbis	vōbis

Obs. 1. Instead of the genitive of these pronouns, the derivative adjectives (possessive pronouns) *meus* and *tuus*, *noster* and *vester* (see § 92), are sometimes made use of, sometimes the genitive neuter of these adjectives, *mei* (*of my being*), *tui*, *nostri*, *vestri*; *nostrum* and *vestrum* are only used in certain combinations: on this, see § 297.

Obs. 2. To all cases of these pronouns, except *tu*, *nostrum*, and *vestrum*, may be affixed the syllable *met*, which gives prominence to that person in comparison with others (*I myself*); frequently, *ipse* is also added; e.g. *temetipsum*. From *tu*, are formed *tutē* and *tutemet*, with the same signification.

Obs. 3. For *mihi*, the poets often use *mi* (contracted); *tete* is sometimes found for *te*, in the most ancient style. *Tu* and *vos* are the only vocatives of pronouns.

§ 80. The Demonstrative pronouns point to some definite object (or give it prominence). They are *hic*, *this here*, *this*; *iste*, *that there* (with you); *ille*, *yon*, *that there*; *is*, *that* (which has been already mentioned, or is now defined by the addition of *which*), *he* (*she*, *it*); *idem*, *the same*; *ipse*, *self*; to which may be also added, *alius*, *another*; and *alter*, *the other* (when two are spoken of).

Obs. *Hic*, *iste*, *ille*, may be called direct demonstratives; *is*, an indirect demonstrative; *idem* and *ipse*, emphatic demonstratives. *Alius* and *alter* denote the opposite of something defined; but *alter* has also an indefinite signification, *the one* (of two).

§ 81. The demonstratives are declined as follows:—

1. *Hic*.

SINGULAR.

	MASC.	FEM.	NEUT.
NOM.	<i>hic</i>	<i>hæc</i>	<i>hoc</i>
ACC.	<i>hunc</i>	<i>hanc</i>	<i>hoc</i>
GEN.	<i>hujus</i> in all genders.		
DAT.	<i>huic</i> in all genders (monosyllable).		
ABL.	<i>hoc</i>	<i>hac</i>	<i>hoc</i>

PLURAL.

NOM.	<i>hi</i>	<i>hæc</i>	<i>hæc</i>
ACC.	<i>hos</i>	<i>has</i>	<i>hæc</i>
GEN.	<i>horum</i>	<i>harum</i>	<i>horum</i>
DAT. ABL.	<i>his</i> in all genders.		

Obs. *Ce* is sometimes appended to the cases in *m* and *s*, particularly the last: e.g. *hujusce*, *hosce*, *horunce*; and this form is more



emphatic. In those cases which end in *o*, an *e* was sometimes heard after the *c* in the older pronunciation; as, *hunce*, *hice*, *huice*. From this with the interrogative particle *ne* originated *hicine*, *hoccine* (less correctly *hiccine*), &c. (In the cases in *o*, the demonstrative particle *ce* coalesces with the stem of the pronoun. *Hice*, *haece*, for *hi*, *hae*, was antiquated.) *Huio*, pronounced as a dissyllable, belongs to a later period.

### § 82. 2. *Iste*.

#### SINGULAR.

	MASC.	FEM.	NEUT.
NOM.	<i>iste</i>	<i>ista</i>	<i>istud</i>
ACC.	<i>istum</i>	<i>istam</i>	<i>istud</i>
GEN.	<i>istius</i> in all genders.		
DAT.	<i>isti</i>	„ „ „	
ABL.	<i>isto</i>	<i>ista</i>	<i>isto</i>

The plural (*isti*, *istae*, *ista*) is declined regularly after the second and first declension.

### 3. In the same way is declined *ille*, *illa*, *illud*.

Obs. 1. From an old form *ollus* for *ille*, we find in Virg. a dat. sing. and nom. plur. *olli*. The gen. *illi*, *illae*, for *illius*, and the dat. *illae* (fem.) for *illi*, are obsolete. (Instead of *istius* and *illius* we also find in verse *istius* and *illius*: comp. § 37, Obs. 2.) For *ellum*, see under *is*.

Obs. 2. For *iste* and *ille* we find also *istic*, fem. *istaec*, neut. *istoc* or *istuc*, and *illic*, *illaec*, *illoc* or *illuc*, which in the nom., acc., and abl., are declined like *hic*. Sometimes in the antiquated style, *ce* is appended to other cases of *iste* and *ille*; e.g. *illasce*.

4. Like *iste* is declined *ipse*, *ipsa*, *ipsum*, only with *m* (not *d*) in the neuter.

Obs. *Ipsē* (sometimes in the comic poets *ipsus*) is formed from *is* and the termination *pse*, as *idem* is formed from *is* and *dēm*. The old forms *ea-pse*, *eam-pse*, and *eo-pse*, for *ipsa*, *ipsam*, and *ipso*, are found in Plautus, and *eapse* in the word *reapse*, which was in use also, at a later period (= *re ipsa*, *in fact*).

### § 83. 5. *Is*.

#### SINGULAR.

	MASC.	FEM.	NEUT.
NOM.	<i>is</i>	<i>ea</i>	<i>id</i>
ACC.	<i>eum</i>	<i>eam</i>	<i>id</i>
GEN.	<i>eius</i> in all genders.		
DAT.	<i>ei</i>	„ „ „	
ABL.	<i>eo</i>	<i>eā</i>	<i>eo</i>

## PLURAL.

	MASC.	FEM.	NEUT.
NOM.	ei (ei)	eae	ea
ACC.	eos	eas	ea
GEN.	eorum	earum	eorum
DAT. ABL.	eis (eis) in all genders.		

In the same way is declined *idem* (for *is-dem*), compounded of *is* and the syllable *dem*; viz., *idem*, *eādem*, *Idem*, *dem* being added to the cases of *is*. (Acc. *eundem*, *eandem*, gen. plur. *eorundem*.)

Obs. 1. The orthography *ei* in the plural is rare (*eīdem* scarcely ever used), *eis* less common than *eis*. *II* and *is* were probably pronounced as monosyllables, and in the poets *fidem* and *isdem* are always dissyllables (*Idem*, *isdem*).

Obs. 2. From the particles *ecce* and *en* (*see there!*), and the acc. masc. and fem. of *is* and *ille*, there originated in familiar language the forms *eccum*, *eccam*, *eccos*, *eccas*, *ellum*, *ellam*, *ellos*, *ellas*, which occur in Plautus and Terence. (In *ecdillum*, *eccistam*, there is only an elision of *e*.)

§ 84. 6. *Alius*.

## SINGULAR.

	MASC.	FEM.	NEUT.
NOM.	alius	alia	aliud
ACC.	aliū	aliā	aliud
GEN.	alius in all genders.		
DAT.	alii	„ „	„
ABL.	alio	aliā	alio

The plural is declined regularly after the second and first declension.

*Alter*, *alter*, *alterum*, gen. *alterius* (see § 47, Obs. 2), dat. *alteri*, otherwise regular.

Obs. *Alteri* in the plural signifies *one* (of two plurals), *one* (of two parties, &c.), and in the same way (viz. for one of two plural parties) the plural of the other pronouns in *ter* is employed; namely, *utri*, *neutri*, and the compounds of *uter*.

§ 85. The Reflective pronoun *se* (*himself*, *herself*, *itself*, *themselves*) refers back to the person or thing which is the subject of the proposition, without being itself united to a substantive. It has in the acc. and abl. of both numbers *se* or *sese*, in the dat. *sibi*. The nom. is wanting, as also the gen.; and in place of the gen. is used the derivative *suus*, or its neut. gen. *sui*, as *meus* and *mei* in *ego* (§ 79, Obs. 1).

Obs. *Met* is affixed to *se* and *sibi*, as to *ego* (§ 79, Obs. 2).

§ 86. The Relative pronoun *qvi* (*who, which*) refers to something in another proposition, which the relative clause serves to define or describe (*Cato, qvi; is, qvi*). It is declined as follows:—

SINGULAR.				
	MASC.		FEM.	NEUT.
NOM.	<i>qvi</i>		<i>qvæ</i>	<i>qvod</i>
ACC.	<i>qvem</i>		<i>qvam</i>	<i>qvod</i>
GEN.	<i>cujus</i> in all genders.			
DAT.	<i>cui</i>	„ „ „		
ABL.	<i>qvo</i>		<i>qvā</i>	<i>qvo</i>
PLURAL.				
NOM.	<i>qvi</i>		<i>qvæ</i>	<i>qvæ</i>
ACC.	<i>qvos</i>		<i>qvæ</i>	<i>qvæ</i>
GEN.	<i>qvorum</i>		<i>qvorum</i>	<i>qvorum</i>
DAT. ABL.	<i>qvibus</i> ( <i>qvīs</i> ) in all genders.			

Obs. 1. The more ancient way of writing the genitive and dative was *qvojus* and *qvot*. *Cui*, as a dissyllable, is found only in the later poets.

Obs. 2. The ablative *qvīs* (*qvēis* is only another way of writing it) is antiquated, but sometimes readopted by later writers. An old form *qvi* occurs as an abl. sing., but is only used by good writers in combination with the preposition *cum* (*qvicum* = *qvocum*, masc. and neut., in the more antiquated style also = *qvacum*, fem.), and with verbs in some few expressions as a neuter after an indefinite pronoun understood; *habeo, qvi utar*, *I have (something) to use*; *vix reliqvīt, qvi effertur*, *enough to bury him*; compare § 88, Obs. 2.

§ 87. The Indefinite Relative pronouns *qvīcunqve*, *qvīsqvis* (*every one who, whoever*), *uter*, *utercunqve* (*whichever of two*), show that the assertion of the proposition in which they occur comprises several individuals, and that it is indifferent which is thought of.

*Qvīcunqve*, *qvæcunqve*, *qvodcunqve*, is declined like *qvi* (the affix *cunqve* remains unaltered); *uter*, *utra*, *utrum* (usually an interrogative pronoun) is regularly declined (except in the gen. and dat. sing. *utrīus*, *utrī*; see § 37, Obs. 2), and so also *utercunqve*.

*Qvīsqvis* is usually found only in the nom. masc., and the nom. and acc. neut. (*qvīdqvīd* or *qvīcqvid*, subst.), also in the abl. masc. and neut. (*qvōqvo*): we rarely meet with *qvemqvem*, *qvibusqvī-*

**bus**, and not till a late period with the abl. fem. **qvaqva**. From the unused gen. has originated by an abbreviated pronunciation the expression **cuiusmodi**, of *whatever kind*.

Obs. 1. It is rarely (in the best writers only in the expression **qvacunqve ratione**, in *any way*, **qvocunqve modo**, Sall.) that **qvionqve** occurs simply as an indefinite pronoun, with the notion of universality (*every one*), without a relative signification. So also **qvisqvis** in the expression **qvoqvo modo**, in *any way*.<sup>1</sup>

Obs. 2. **Qvicunqve** is sometimes resolved, and its parts separated by the interposition of an unaccented word; e.g. **qware cunqve possum** (even by two pronouns: **qvo ea me cunqve ducet**, Cic.). The same division (*tnesis*) occurs in **qvaliscunqve** (§ 93); e.g. **necesse est, aliquid sit melius, qvale id cunqve est**. It occurs less frequently in **qvantuscunqve** and **qvilibet** (*cujus rei libet simulator*, Sall.).

§ 88. The Interrogative pronoun, which requires that an object in question should be specified, is **qvis** or **qvi**, fem. **qvae**, neut. **quid** or **qvod**, *who? which?* with the more emphatic form **qvisnam**, **qvinam**, **qvaenam**, **quidnam**, **qvodnam**, *who then? which then?* and **uter**, **utra**, **utrum**, *which of two?* (see § 87). **Qvis** and **qvisnam**, with the exception of the double nom. masc., and the nom. and acc. neut., are declined exactly like the relative pronoun **qvi**. In the neuter **quid** and **quidnam** are substantives, **qvod** and **qvodnam** adjectives (**quid feci? qvod facinus commisit? qvodnam consilium cepit?**). In the masculine, **qvis** is both a substantive and adjective, **qvi** for the most part an adjective (**qvi cantus?**).

Obs. 1. **Qvis** (with the nominative ending **s**) occurs as an adjective in the older writers (Cic.) chiefly with substantives which denote a person (**qvis senator? qvis rex?** but **qvi vir?** in the signification, *what man = what sort of man?*) but often, too, with others (**qvis locus? qvis casus?**). **Qvi** (**qvinam**), on the other hand, is rare as a substantive, and is found almost exclusively in dependent interrogative clauses; as, **non id solum spectatur, qvi debeat, sed etiam qvi possit ulcisci** (Cic. Divin. in Caec. 16). In independent interrogative sentences (e.g. **qvi primus Ameriam nuntiat?**), it is almost unused.

Obs. 2. The ablative form **qvi** (see § 86, Obs. 2) is used only in the signification *how?* (**qvi fit? qvi convenit?** *how is it suitable?*)

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<sup>1</sup> **Qvidqvod** for **quidqve** (§ 89) in certain combinations, as **ut quidqvod** for **ut quidqve** (Cic.), is rare and antiquated.

§ 89. The Indefinite pronouns are **quis**, *one, any one*; **aliquis**, *quispiam*, *one, any one*; **quisqvam**, *any one whatever*; **ullus**, *any*; **quidam**, *some one, a certain one*; **alteruter**, *one or the other (of two)*; with those which have a distributive signification; **quisqve**, *each severally*; **unusquisqve**, *each individual*; **uterqve**, properly, *each of two separately*; then, *both* (**uterqve frater**, *both brothers*; **uterqve eorum**, *both of them*; **utriqve**, *both parties*); and those which denote a universality without distinction (which may be named *indefinita universalia*); **qvivis**, **qvilibet**, *any one you like (whoever it may be)*; **utervis**, **uterlibet**, *any one you like (of two)*; to which may also be added the negative words **nemo**, *no one* (subst.); **nihil**, *nothing* (subst.); **nullus**, *no, none*; **neuter**, *neither*.

§ 90. 1. **Qvis**, **qvi**, fem.; **qvæ** and **qvâ**, neut.; **quid** and **qvod**, — is declined (except in the nom.) like the relative pronoun, with the exception, that the nom. and acc. neut. plural, as well as the nom. sing. fem., have both forms **qvæ** and **qvâ**. **Qvid** is used as a substantive, **qvod** as an adjective; **qvīs** as both, and in all combinations (**dicat qvis**, **si qvis**, **si qvis dux**), **qvi** only after the conjunctions **si**, **nisi**, **ne**, **num**, both as a substantive and an adjective, but chiefly as an adjective (**ne qvis** and **ne qvi**, **si qvis dux** and **si qvi dux**). **Qva** is more common in the neut. plural than **qvæ**.<sup>1</sup>

The following are formed from **qvīs**, and declined like it: **ecqvīs**, **ecqvi**, **ecqva**, **ecqvæ**, **ecqvīd**, **ecqvōd**, *does any one?* and the stronger form **ecqvīsnam** (also **numqvīsnam**).

2. Like **qvīs** is declined **aliquīs**, except that it has only **aliqua** in the fem. sing. and neut. plur. **Aliquīd** is used as a substantive, **aliquōd** as an adjective; **aliquīs** as both, **aliqui** as an adjective.

3. **Qvisqvam**, neut. **quidqvam** (**qvīqvam**) without a fem., and without a plur., is declined like **qvīs** (without **qvi** or **qvod**).

Obs. **Qvisqvam** is used as a substantive, and also as an adjective with the appellations of persons (**scriptor qvisqvam**, **qvīsqvam Gallus**); the corresponding **ullus** as an adjective, but sometimes (in the best writers only **ullius** and **ullo**, in some also the dat. **ulli**) it is used as a substantive.

§ 91. 4. **Quidam**, **qvīspīam**, **qvīvīs**, **qvīlibet**, and **qvīsqvē**, are declined like the relative pronoun, except that as substantives they have in the neuter the form **quid** (**quiddam**, &c.), as adjectives

<sup>1</sup> And, to judge by the poets, in the fem. sing. also.

**quod** (**qvoddam**, &c.).<sup>1</sup> In **unusquisque** both words are declined (**unaquaeque**, **unumquidque** and **unumqvodque**, **unumqvemque**, &c.).

In **utervis** (**utrāvis**, **utrumvis**), **uterlibet** (**utralibet**, **utrumlibet**), **uterque** (**utrāque**, **utrumque**), **uter** is declined (**utriusque**, &c., see § 87). In **alteruter** sometimes both words are declined (**alterautra**, **alterumutrum**, gen. **alteriusutrius**, &c.), sometimes only the last (**alterutra**, **alterutrum**). The adjectives **ullus** (**a**, **um**), **nullus**, **non-nullus**, **neuter** (**neutra**, **neutrum**), are regularly declined, except in the gen. (**ullius**, &c., **neutrius**) and in the dative (**ulli**, &c., **neutri**).

**Nemo** is a substantive of the masculine gender, and follows the third declension (see § 41 under the termination **o**, **Inis**). The genitive is not used in common language, nor the ablative in the best writers; in their stead **nullius** and **nullo** are used.<sup>2</sup>

Obs. **Nemo** is also used as an adjective with the names of persons; e.g. **nemo scriptor**, **nemo Gallus**. (Also **scriptor nullus**, but with national names always **nemo**.)

**Nihil** is nominative and accusative without any other cases. (The form **nihilum** with the genitive **nihili** and the ablative **nihilo** is used in some few combinations. See § 494, *b*, Obs. 3.)

§ 92. From the personal and reflective pronouns are derived adjectives, which denote that an object belongs to the speaker, or the person addressed, or the subject previously named; **meus**, **tuus**, **suus**, **noster** (**nostra**, **nostrum**), **vester** (**vestra**, **vestrum**), *my*, *thy*, *his* (reflect.), *their*, *our*, *your*. They are called Possessive pronouns, and are regularly declined after the second and first declension, except that **meus** has **mi** in the voc. masc.

Obs. 1. **Pte** is sometimes affixed to the abl. sing. of these adjectives (most frequently to that of **suus**), in order to express more emphatically that a thing belongs to a person, as contrasted with what is not his own; as, **meopte ingenio**, **suopte pondere**. **Met** is also attached to **suus** (as to **ego**, **se**), most frequently when followed by **ipse**; e.g. **suamet ipse fraude**, *by his own deceit*. This appendage is but rarely found with **mea** (**meāmet facta**, Sall.; **meāmet culpa**, Plaut.).

Obs. 2. A possessive pronoun is also formed from the relative and interrogative pronoun, **cujus**, **cuja**, **cujum**, *whose?* (he) *whose*: e.g. **cujum pecus?** *is*, **cuja res est**; but it is only used in the antiquate

<sup>1</sup> Instead of **quidpiam**, **quidque**; also, **quippiam quicque**.

<sup>2</sup> **Neminis** occurs in Plautus, **nemine** in Tacitus, Suetonius, &c. The dat. **nul** rarely used as a substantive.

and legal style, and there, besides the nom. and acc. sing., only in the abl. fem. sing. (*cujā causa*), and the nom. and acc. plur. fem.

Obs. 3. From *noster*, *vester*, and *cujus* (interrogative) come the adjectives of one termination, *nostras*, *vestras*, *cujas* (acc. *nostratem*, &c.), *of our nation* (belonging to our town, our nation), *of your nation*, *of which nation?* corresponding to the adjectives in *as* derived from the names of towns.

§ 93. Besides the possessive pronouns, the Latins have other adjectives, which denote a person or thing pronominally (i.e. by referring to it) in respect to its quality, size, or number; as, *talis*, *such*. The adjectives, which, while they express one and the same idea, are variously formed to correspond with the different kinds of pronouns, are called correlative adjectives.

These adjectives are, —

DEMONST.    RELAT. AND INTERROG.    INDEF. REL.    INDEFINITE.

(Indefin. and indef. univers.)

<i>talis</i> , <i>e</i> , <i>of such a quality</i> .	<i>qualis</i> , <i>e</i> (of such a quality) <i>as</i> (rel.); <i>of what quality?</i> (interrog.).	<i>qualiscun-</i> <i>que</i> , <i>of what quality so-</i> <i>ever</i> .	<i>qualislibet</i> , <i>of any quality you please</i> .
<i>tantus</i> ( <i>a</i> , <i>um</i> ), <i>so great</i> .	<i>quantus</i> ( <i>so great as</i> (rel.); <i>how great?</i> (interrog.).	<i>quantuscun-</i> <i>que</i> , <i>how great so-</i> <i>ever</i> .	<i>aliquantus</i> , <i>of a certain, considerable size</i> .

*quantuslibet*,  
*of any size you please*.

*quantusvis*.

indecl.), <i>many</i> . <i>sem</i> (un- l.), <i>just many</i> .	<i>quot</i> ( <i>so many as</i> (rel.); <i>how many?</i> (interrog.).	<i>quotcun-</i> <i>que</i> , <i>how many so-</i> <i>ever</i> .	<i>aliquot</i> , <i>some</i> .
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*quotus*, *which in the series?*

§ 1. *Qualiscunque* and *quantuscunque* are also used as simply indeclinable (not relative) pronouns. *Aliquantus* is commonly used only in the neuter gender (*aliquantum*, *aliquanto*), and as a substantive or adjective. From *tantus*, &c., are formed the diminutives *tantulus*, *of small, insignificant size*, *quantulus*, *quantuluscunque*, *ali-*

**quantulum** (*a little*). From **tantum** is formed **tantundem** (nom. acc. neut.), *just so much*; gen. **tantidem**.

Obs. 2. For the pronominal adverbs, see the Rules for the Formation of Words, § 201.

## CHAPTER XIII.

### THE INFLECTION OF THE VERBS IN GENERAL.

§ 94. A Verb expresses the condition or agency of a person or thing (the subject); e.g. **caleo**, *I am warm*; **curro**, **amo**, **frango**, *I run, I love, I break*.

The agency denoted by the verb either passes immediately to an object which is operated upon, and the name of which is added (in the accusative), and then the verb is called Transitive (properly, *passing over*, from **transeo**): e.g. **amo Deum**, **frango ramum**, *I love God, I break a branch*; or it is complete in the subject alone, without passing immediately to an object, and then the verb is termed Intransitive (*not passing over*) or neuter: e.g. **curro**, *I run*.

Obs. A verb which is usually transitive may also be sometimes used in such a sense, that no object is to be considered as acted on: e.g. **amo**, *I am in love*; **bibo vinum**, *I drink wine* (trans.); **bibo**, *I drink* (without specifying more particularly, intrans.). In the same way an intransitive verb may assume a signification in which it becomes transitive: e.g. **excedo**, *I go out*; **excedo modum**, *I exceed bounds*.

§ 95. From transitive verbs a new form is deduced, by which it is expressed of a thing, that it suffers the action, or is the object of it: e.g. **amor**, *I am loved*; **ramus frangitur**, *a branch is broken*. This form is called the Passive (the suffering form; also, **genus verbi passivum**), in contradistinction to the original form, which is called the Active (form of activity; **genus activum**).

Obs. Intransitive verbs may be used in the third person of the passive form without a definite subject (impersonally): e.g. **curritur**, *it is run* (they run). See the Syntax, § 218, c.

§ 96. **MODI, MOODS, WAYS.** The Latin verbs have four moods, or forms, to distinguish the way in which a thing is stated. These are, —



a. The *Indicative* mood, the declarative way, by which a thing is declared as actually taking place or existing; e.g. *vir scribit, the man is writing.*

b. The *Subjunctive* mood, the suppositive way, by which a thing is simply declared as supposed: e.g. *scribat aliquis, some one may write; ut scribat, that he may write; scribat, may he write!* (denoting a wish).

c. The *Imperative* mood, the commanding way, by which a thing is commanded or desired; e.g. *scribe, write!*

d. The *Infinitive* mood, the indefinite way, by which the action or condition is denoted in a general and indefinite manner; e.g. *scribere, to write.*

§ 97. In the different moods, the verbs have, also, distinct forms to express the time to which the act may belong. These forms are found most complete in the indicative active; namely:—

1. For the present time, the *present* tense; e.g. *scribo, I write.*

2. For the past time, three forms of a *præterite* tense:—

a. The *perfect*, t. *præter. perfectum* (of a thing which is simply and absolutely declared as past); e.g. *scripsi, I wrote, I have written.*

b. The *imperfect*, t. *præter. imperfectum* (of a thing, which was present at a certain given time); e.g. *scribebam, I was (then) writing.*

c. The *pluperfect*, t. *præter. plusquamperfectum* (of a thing which had already taken place at a certain time); e.g. *scripseram, I had written.*

3. For the future time, the *future* tense, two forms:—

a. The simple *future*, t. *fut. simplex*, or t. *futurum* (of a thing which is denoted as simply and absolutely future); e.g. *scribam, I shall write.*

b. The *future perfect*, t. *fut. exactum* (of a thing which will be already past at a certain future time); e.g. *scripsero, I shall (then) have written.*

The Present, the Perfect, and the simple Future are the three *leading tenses.*

The Subjunctive has the same tenses as the Indicative, except the future passive, which has no form to express it.

The Imperative has two tenses, the present and future.

The Infinitive has the three leading tenses.

§ 98. PERSONS AND NUMBERS. Verbs have distinct terminations in the Indicative and Subjunctive, according as their subject is the speaker himself (first person), or the person addressed (second person), or is different from both (third person); they also

receive different endings, according as the subject is in the singular or the plural; e.g. *scribo*, *I write*; *scribis*, *thou writest* (*you write*); *scribit*, *he (she, it) writes*; *scribimus*, *we write*; *scribitis*, *ye write*; *scribunt*, *they write*.

Obs. In the active, the termination of the first person singular is *o*, *i*, or *m*, of the second *s* (*sti*), of the third *t*; in the plural, that of the first *mus*, of the second *tis*, of the third *nt*. In the passive the terminations are, in the singular, 1, *r*; 2, *ris* and *re*; 3, *tur*; in the plural, 1, *mur*; 2, *mini*; 3, *ntur*.

The imperative has only the second and third person, not the first, since it always expresses an exhortation or command addressed to others.

§ 99. NOUN FORMS. Besides the forms already given, verbs have a substantive form in *um* and *u* (accusative and ablative), which are called the first and second Supines; and, like the infinitive, denote the action in general, but are used only in certain special combinations: e.g. *scriptum*, *in order to write*; *scriptu*, *to be written* (as, *facilis scriptu*, *easy to be written*).<sup>1</sup>

Further, there are three Participles (*participium*, from *particeps*, *sharing*), or adjective forms, to denote that the action is thought of as a property belonging to a person or thing. Two of these participles are active, the third passive.

a. The present active participle; e.g. *scribens*, *writing*.

b. The future active participle; e.g. *scripturus* (*a, um*), *one who will write, is on the point of writing*.

c. The perfect passive participle; e.g. *scriptus* (*a, um*), *written* (from transitive verbs).

There is, moreover, a form in the neuter, which follows the second declension, but without a nominative, which is called the Gerund,<sup>2</sup> and is used to denote an action in general (like the infinitive), but only in some of the cases; e.g. *scribendo*, *by writing*; *ad scribendum*, *to writing*.

From the gerund there is formed in transitive verbs (by the terminations *us*, *a*, *um*) a participle or participial adjective in the passive, which is called the Gerundive, and denotes that the action is happening, or must happen, with reference to a person or thing: e.g. in *epistola scribenda*, *in writing the letter*; *epistola scribenda est*, *the letter is to be written, must be written*.<sup>3</sup>

<sup>1</sup> The name Supine is borrowed from the adjective *supinus*, *bent backward*.

<sup>2</sup> From *gero*, *I perform*.

<sup>3</sup> It is less correctly named the future participle passive.

From intransitive verbs the perfect participle and the gerundive are formed only in the neuter, and not used as adjectives, but only in combination with the verb *esse*, *to be*, to form an impersonal sentence: *as, cursum est, it has been run* (they have run); *currendum est, it must be run* (they must run).

Obs. Of the declension and comparison of participles we have already treated under the adjectives, Chap. X.

§ 100. CONJUGATIONS. The way in which the endings, which express moods, tenses, persons, and numbers, are combined with the stem of the verb, differs; and sometimes these endings themselves differ more or less according to the last letter (the characteristic letter) of the stem, and hence arise four kinds of inflection, called conjugations,<sup>1</sup> to one of which every verb belongs.

a. To the first conjugation belong those verbs the stem of which ends in *a*. This vowel is united, by contraction, with *o* in the first person of the present indicative active: e.g. *amo, I love*; but is seen in the second person *amas*, and in the other forms: e.g. in the present infinitive active in *āre*; as, *amare, to love*.

Obs. The *a* may be preceded by another vowel: e.g. *creo, I create*, infinitive *creare*; *crucio, I torture*, *cruciare*; *sinuo, I bend*, *sinuare*.

b. To the second conjugation belong the verbs with the characteristic letter *e*, which in the present infinitive active end in *ēre*: e.g. *moneo (mone-o), I advise, remind*, infinitive *monēre*.

c. To the third conjugation belong those verbs of which the characteristic letter is a consonant or the vowel *u*; in the present infinitive they have *ere*: e.g. *scribo, I write*, *scribēre*; *minuo, I lessen*, *minuēre*.

Obs. To the third conjugation belong some verbs in which an *i* has been inserted in the present indicative active after the proper characteristic letter; e.g. *capio (cap-i-o), I take*, infinitive *capere*.

d. To the fourth conjugation belong the verbs with the characteristic letter *i*; in the present infinitive they have *ire*: e.g. *audio, I hear*, *audire*.

Obs. Since the present indicative may have the same ending in verbs of different conjugations, the conjugation to which the verb belongs is best indicated by the present infinitive active.

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<sup>1</sup> *Conjugatio* properly signifies a combination in one class, and denotes only the verbs which belong to the same class. But it is now used of the inflection itself, and we say, to conjugate a verb, an expression not used by the Romans, who employed the term *declinare*.

§ 101. The first and second conjugation, having the vowels *a* and *e* for their characteristic letters, and thus being pure verbs, resemble each other (as the first and second declension). The consonants of the endings are appended to the vowel of the stem; e.g. *ama-a*, *mone-a*, *ama-nt*, *mone-nt*. In the third conjugation (which corresponds to the third declension, and in which the verbs are impure) a connecting vowel is inserted between the consonants of the stem and of the ending; e.g. *leg-i-a*, *leg-u-nt*. The verbs of the second conjugation (with some few exceptions, § 122) reject the *e* in the perfect and supine, and are here inflected like impure verbs. The fourth conjugation is partly similar to the two first conjugations: e.g. in *audi-a*, *audi-re*, *audi-vi*; partly to the third: e.g. in *audi-unt*, *audi-ebam*, *audi-am* (in the future).

§ 102. DERIVATION OF THE PARTICULAR FORMS IN ALL TENSES AND MOODS. If the present indicative be known, the stem is found by taking away *o*, the ending of the first person (and in the first conjugation adding at the same time the *a*, which has been amalgamated with this ending; see § 100, *a*); as, *ama* (first person *amo*), *mone* (*moneo*), *scrib* (*scribo*), *audi* (*audio*). From this stem is formed the present of the other moods, the imperfect of all the moods, the future indicative and imperative, the participle present and the gerundive, by adding the particular ending of each form, as is shown by the examples of all four conjugations given below (§ 109).

Obs. 1. The characteristics *a*, *e*, *i*, are always long when they end a syllable, and are not followed by a vowel.

Obs. 2. Of those verbs of the third conjugation in which an *i* is inserted after the characteristic letter (§ 100, *c*, *Obs.*), it is to be observed, that this *i* is everywhere dropped before another *i*, and before *ē* when followed by *r* (therefore *capis*, *capere*, but *capiet*), and also in the formation of the perfect and supine, and those forms which are regulated by them (§ 103-106).

§ 103. The formation of the perfect indicative active is particularly to be noticed.

*a.* In the first and fourth conjugation it is formed by adding *vi* to the stem: *amāvi*, *audīvi*; in the second conjugation the characteristic *e* is rejected and *ui* affixed: *monui* (*mon-ui*).<sup>1</sup>

Obs. The deviations from this rule are noticed below, Chap. XVII. *seq.*

*b.* In the third conjugation, the perfect in some verbs ends only in *i*,

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<sup>1</sup> *Ui* and *vi* are originally the same termination.

in others in *si*, in others in *ui*. The most simple form is found in verbs with the characteristic letter *u*, where *i* is affixed to the stem: e.g. *minuo*, *I diminish* (*minu*), perf. *minui*; and in many with the characteristic letters *b*, *p*, *c* (*qv*, *h*), *g* (*gv*), and *d*, where *ai* is affixed, *d* being omitted before this ending (*bai* is changed to *pai*, *gai* and *cai* to *xi*; see § 10): e.g. *repa*, from *repo*, *I creep* (*rep*); *scripa*, from *scribo*, *I write*; *di**xi*, from *dico*, *I say*; *laesi*, from *laedo*, *I hurt*. What ending is used with each of the other verbs will be shown below (Chap. XIX.).

Those verbs which form their perfect with *i* only, and have a consonant for their characteristic, lengthen the vowel in the syllable which precedes the ending when it is short, and is not lengthened by position; e.g. *lēgi*, from *lēgo*, *to choose, read* (*collēgi*, from *colligo*). Some verbs with the perfect in *i* have the reduplication, i.e., the first consonant with its following vowel, if this be *o* or *u* (*ŏ*, *ŭ*), but otherwise, with *ē*, is prefixed to the stem: e.g. *curro*, *I run*, perf. *ŏccurri*; in this case, the vowel of the radical syllable is not lengthened, but occasionally modified (weakened, § 5, c): e.g. *cado*, *I fall*, perf. *cecidi*. In compound words, the reduplication is dropped: e.g. *incidi*, from *incido* (compounded of *in* and *cado*); except in some particular verbs (which are given below, in the list of the perfects and supines).

Obs. The lengthening of the radical vowel takes place also in verbs of the other conjugations, which (varying from the general rule) have *i* only in the perfect. The following only have a short syllable before *i*: *bibi*, *fidi*, *scidi*, *tūli*, from *bibo*, *findo*, *scindo*, *fero*. In some verbs the reduplication is irregular: e.g. *stēti*, from *sto* (1st conj.); *stīti*, from *sisto*; *spōpōndi*, from *spondeo* (2d conj.).

§ 104. By the perfect indicative active is regulated the perfect of the other moods (the subjunctive and infinitive), together with the pluperfect and the future perfect (indicative and subjunctive) in the active, so that the particular endings of these tenses are added to the form of the perfect indicative, after the ending of the first person, *i*, has been removed; e.g. *amaveram* (pluperf. indic. act.) from *amav-i*.

§ 105. The supines in the first, third, and fourth conjugations, are formed by adding to the stem the endings *tum* (1st sup.) and *tu* (2d sup.), before which *b* is changed by the pronunciation to *p*, *g* (*qv*, *h*, *gv*) to *c* (§ 10); *amātum*, *scriptum* (*minūtum*), *audītum*, *amatu*, *scriptu* (*minutu*), *auditu*. In the third conjugation the verbs with the characteristic *d* have the endings *sum*, *su*, before which *d* is dropped; e.g. *laesum*, *laesu*, from *laedo*, *I hurt*.

In the second conjugation, the *e* of the stem is rejected, and *itum*, *itu*, are affixed; as, *monitum*, *monitu*. (*i* is a connecting vowel, inserted for the sake of the pronunciation.)

Obs. 1. With respect to the irregularities which are produced by the addition of *sum* instead of *tum* in other verbs (besides those already mentioned), and by changes in the stem, see Chap. XVII. *seq.*

Obs. 2. The termination *itum* is everywhere the regular one, where the perfect has *ui* (also in the third conjugation, and those verbs of the first which vary from the general rule); e.g. *gemo*, *I groan*, perf. *gemui*, sup. *gemitum*, except where *u* is the characteristic letter of the stem; e.g. *minuo*, *minūtum*.

Obs. 3. *i* is always long in the supine, when the perfect has *vi*, except in *itum*, *citum*, *litum*, *qvitum*, *situm*, from the verbs *eo*, *cileo*, *lino*, *qveo*, *sino*, with an irregular formation. The following only have a short *a*: *datum*, *ratum*, *satum*, from *do*, *reor*, *sero*, also formed irregularly. *Rutum*, from *ruo*, is the only instance with a short *u*.

§ 106. The participle perfect of the passive, and the participle future of the active, are formed, like the supine, by substituting their endings *us*, *a*, *um*, and *ūrus*, *ura*, *urum*, in the place of *um*; *amātus*, *monītus*, *scriptus*, *laesus*, *audītus*, *amaturus*, *moniturus*, *scripturus*, *laesurus*, *auditurus*. It is therefore only necessary to name the first supine, to show the form of both supines as well as these participles.

Obs. 1. If the supine be not regularly formed from the present, these participles vary in the same way.

Obs. 2. In some few of those verbs, of which the supine and participle perfect vary from the regular formation, the participle future is, nevertheless, formed from the present, *urus* or *iturus* being added to the stem; *juvaturus*, *secaturus*, *sonaturus*, *pariturus*, *ruiturus*, *moriturus*, *nasciturus*, *oriturus*; see, under the irregular verbs, *juvo*, *seco*, *sono*, of the 1st conj.; *pario* and *ruo*, of the 3d; and, under the deponents, *morior*, *nascor* (3d), and *orior* (4th).

§ 107. For some tenses no simple form is deduced from the verb, but they are expressed periphrastically by the combination of a participle with a tense of the (auxiliary) verb *sum*, *I am*. In the active voice this occurs in the future subjunctive and infinitive, with the help of the future participle; and in the passive, with the help of the perfect participle, it occurs in the perfect tense and in all those tenses which in the active voice derive their form from the perfect.

## CHAPTER XIV.

THE VERB SUM, AND EXAMPLES OF THE FOUR CONJUGATIONS.

§ 108. The verb *sum*, *I am*, is inflected quite differently from the other verbs, in the following manner:—

INDICATIVE.		SUBJUNCTIVE.	
<i>I am.</i>	PRESENT.	<i>I may be.</i> <sup>1</sup>	
<i>sum, I am.</i>	<i>sūmus, we are.</i>	<i>sim</i>	<i>simus</i>
<i>ēs, thou art.</i>	<i>estis, you are.</i>	<i>sis</i>	<i>sitis</i>
<i>est, he (she, it) is.</i>	<i>sunt, they are.</i>	<i>sit</i>	<i>sint</i>
<i>I was.</i>	IMPERFECT.	<i>I might be.</i> <sup>1</sup>	
<i>eram</i>	<i>erāmus</i>	<i>essem</i>	<i>essēmus</i>
<i>eras</i>	<i>erātis</i>	<i>esses</i>	<i>essētis</i>
<i>erat</i>	<i>erant</i>	<i>esset</i>	<i>essent</i>
<i>I have been.</i>	PERFECT.	<i>I may have been.</i> <sup>1</sup>	
<i>ful</i>	<i>fuīmus</i>	<i>fuērim</i>	<i>fuerīmus</i>
<i>fuisti</i>	<i>fuistis</i>	<i>fueris</i>	<i>fueritis</i>
<i>fuit</i>	<i>fuērunt</i>	<i>fuerit</i>	<i>fuerint</i>
<i>I had been.</i>	PLUPERFECT.	<i>I might have been.</i>	
<i>fuēram</i>	<i>fuerāmus</i>	<i>fuissem</i>	<i>fuissēmus</i>
<i>fueras</i>	<i>fuerātis</i>	<i>fuiesses</i>	<i>fuissētis</i>
<i>fuerat</i>	<i>fuerant</i>	<i>fuisset</i>	<i>fuissent</i>
FUTURE (SIMPLE), <i>I shall be.</i>			
<i>ero</i>	<i>erīmus</i>	<i>futurus sim</i>	<i>futuri simus</i>
<i>eris</i>	<i>eritis</i>	<i>futurus sis</i>	<i>futuri sitis</i>
<i>erit</i>	<i>erunt</i>	<i>futurus sit</i>	<i>futuri sint</i>
FUTURE PERFECT, <i>I shall have been.</i>			
<i>fuēro</i>	<i>fuerīmus</i>	<i>fuerim</i>	<i>fuerīmus</i>
<i>fueris</i>	<i>fueritis</i>	<i>fueris</i>	<i>fueritis</i>
<i>fuerit</i>	<i>fuerint</i>	<i>fuerit</i>	<i>fuerint</i>

<sup>1</sup> This is only one of several forms by which the subjunctive mood may be represented in English. It may be translated with equal correctness into the indicative mood, or the imperative or infinitive, according to the nature of the sentence in which it occurs. This is true of the subjunctive of all verbs. (T.)

## IMPERATIVE.

## SINGULAR.

PRES. 2. *es, be thou!*FUT. 2. *esto, thou shalt be.*<sup>1</sup>FUT. 3. *esto, he shall be.*

## PLURAL.

*esto, be ye!**estote, you shall be.**sunto, they shall be.*

## INFINITIVE.

PRESENT. *esse, to be.*PERFECT. *fuisse, to have been.*

FUTURE. *futurus (a, um) esse, or (in the accus.) futurum (am) esse; plur., futuri (ae, a), futuros (as, a) esse, to be about to be.*

## PARTICIPLE.

FUTURE. *futurus (a, um), that will be, future.*

Obs. 1. The supine and gerund are wanting. The participle present is not used as a verb; as a substantive, it is found (rarely) in philosophical language, — *ens, the being*.

Obs. 2. Like *sum* are declined its compounds: *absūm, I am absent* (*abfui* or *afui*); *adsum, I am present* (or *aasum*, perf. *affui* or *adful*, see § 173); *desūm, I am wanting* (*deest, deēram*, &c., were pronounced *dēst, dēram*); *insum, I am in*; *intersum, I am present*; *obsum, I am in the way*; *praesum, I am at the head*; *prosum, I profit*; *subsum, I am amongst*; *supersum, I am remaining*, of which *absūm* and *praesum* alone form the participle present; *absens, absent*; *praesens, present*. *Prosum* inserts a *d* before the *e* of the verb; e.g. *prosum, prodes, prodest, prosumus, prodestis, prosunt*.

Obs. 3. For *futurus esse* (the fut. inf.) there is another form, *fōre*; and for *essem* (imperf. subj.) a form, *fōrem, fores, foret, forent* (*affōre, affōrem, profore, proforem*, &c.), on the use of which see § 377, Obs. 2, and § 410. (In combination with a participle, *fore* must always be used; e.g. *laudandum fore, not laudandum futurum esse*.)

Obs. 4. The forms *siem, sies, siet, sient*, in the pres. subj., are antiquated, and still more *fuam, fuas, fuat, fuant*; the forms *escit, escunt* (*esit, esunt*) in the fut. indic., are quite obsolete. When *est* came after a vowel or *m*, the *e* was omitted in the earlier period, both in speaking and writing (*nata st, natum st, oratio st*); in the comic writers the termination *us* also coalesces with *est* (*factust, opust*, for *factus est, opus est*); and occasionally with *es* (*Quid meritu's?* Ter. Andr. III. 5, 15).

<sup>1</sup> In English the forms *be thou, be ye, let him be, let them be*, are also used for the future; that is, in commands which are to be obeyed either immediately, or at any future time. (T.)



Obs. 5. The forms of the verb *sum* are properly derived from two roots *es* (whence *esum*, afterwards *sum*, and all the forms beginning with *e*) and *fu* (*fuo*), (in Greek, *εἶμι* and *φύω*).

§ 109. The whole formation of the tenses, and the inflection according to persons and numbers in each tense in the four conjugations, may be seen from the following verbs, which are given entire as examples; *amo* (stem, *ama*) of the first, *moneo* of the second, *scribo* of the third, *audio* of the fourth conjugation. Under the third conjugation are given at the same time tenses of *minuo*, as an example of a verb with the characteristic letter *u*, and of *capio*, as an example of a verb with an *i* inserted after the characteristic letter.

## I ACTIVE.

### A. Indicative.

I. CONJ.	II. CONJ.	III. CONJ.	IV. CONJ.
PRESENT.			
<i>amo, (I) love.</i>	<i>moneo, (I) advise.</i>	<i>scribo, (I) write.</i>	<i>audio, (I) hear.</i>
<i>amas, (thou) lovest.</i>	<i>mones</i>	<i>scribis</i>	<i>audis</i>
<i>amat, (he, she, it) loves.</i>	<i>monet</i>	<i>scribit</i>	<i>audit</i>
<i>amāmus, (we) love.</i>	<i>monēmus</i>	<i>scribimus</i>	<i>audimus</i>
<i>amātis, (you) love.</i>	<i>monētis</i>	<i>scribitis</i>	<i>auditis</i>
<i>amant, (they) love.</i>	<i>monent</i>	<i>scribunt</i> <sup>1</sup>	<i>audiunt</i>

### IMPERFECT.

(Ending, in the First and Second Conj., *bam*; in the Third and Fourth, *ebam*.)

<i>amābam, I loved or was loving.</i>	<i>monēbam</i>	<i>scribēbam</i>	<i>audiēbam</i>
<i>amabas</i>	<i>monebas</i>	<i>scribebas</i>	<i>audiebas</i>
<i>amabat</i>	<i>monebat</i>	<i>scribebat</i>	<i>audiebat</i>
<i>amabāmus</i>	<i>monebāmus</i>	<i>scribebāmus</i>	<i>audiebāmus</i>
<i>amabātis</i>	<i>monebātis</i>	<i>scribebātis</i>	<i>audiebātis</i>
<i>amabant</i>	<i>monebant</i>	<i>scribebant</i>	<i>audiebant</i>
		<i>minuebam</i>	
		<i>capiebam</i>	

### PERFECT

(Ending, in the First and Fourth Conj., *vi*; in the Second, *ui* (with the omission of the *e*); the Third, *i*, *si*, or *ui*. See § 103.)

<i>amāvī, I loved or have loved.</i>	<i>monui</i>	<i>scripsi</i>	<i>audivi</i>
<i>amavisti</i>	<i>monuisti</i>	<i>scripsisti</i>	<i>audivisti</i>
<i>amavit</i>	<i>monuit</i>	<i>scripsit</i>	<i>audivit</i>
<i>amavimus</i>	<i>monuimus</i>	<i>scripsimus</i>	<i>audivimus</i>
<i>amavistis</i>	<i>monuistis</i>	<i>scripsistis</i>	<i>audivistis</i>
<i>amaverunt</i> (or <i>amavēre</i> )	<i>monuērunt</i> ( <i>monuēre</i> )	<i>scripserunt</i> ( <i>scripsēre</i> )	<i>audivērunt</i> ( <i>audivēre</i> )
		<i>minui</i>	

<sup>1</sup> In the same way also *minuo, I lessen*; *capio, I take*, *capis*, *capit*, *capimus*, *capitis*, *capiunt*.

## PLUPERFECT.

(Ending, *eram*, affixed to the perfect, after rejecting the *i*.)

<i>amavēram, I had loved.</i>	<i>monuēram</i>	<i>scripseram</i>	<i>audivēram</i>
<i>amaveras</i>	<i>monueras</i>	<i>scripseras</i>	<i>audiveras</i>
<i>amaverat</i>	<i>monuerat</i>	<i>scripserat</i>	<i>audiverat</i>
<i>amaverāmus</i>	<i>monuerāmus</i>	<i>scripserāmus</i>	<i>audiverāmus</i>
<i>amaverātis</i>	<i>monuerātis</i>	<i>scripserātis</i>	<i>audiverātis</i>
<i>amaverant</i>	<i>monuerant</i>	<i>scripserant</i>	<i>audiverant</i>
		<i>minueram</i>	

## FUTURE (SIMPLE).

(Ending, in the First and Second Conj., *bo*; in the Third and Fourth, *am*.)

<i>amābo, I shall love.</i>	<i>monēbo</i>	<i>scribam</i>	<i>audiam</i>
<i>amabis</i>	<i>monebis</i>	<i>scribes</i>	<i>audies</i>
<i>amabit</i>	<i>monebit</i>	<i>scribet</i>	<i>audiet</i>
<i>amabimus</i>	<i>monebimus</i>	<i>scribēmus</i>	<i>audiēmus</i>
<i>amabitis</i>	<i>monebitis</i>	<i>scribētis</i>	<i>audiētis</i>
<i>amabunt</i>	<i>monebunt</i>	<i>scribent</i>	<i>audient</i>
		<i>minuam</i>	
		<i>capiam</i>	
		<i>capiēs</i>	

## FUTURE PERFECT.

(Ending, *ero*, which is affixed to the perfect, after rejecting the *i*.)

<i>amavēro, I shall have loved.</i>	<i>monuēro</i>	<i>scripsero</i>	<i>audivēro</i>
<i>amaveris</i>	<i>monueris</i>	<i>scripseris</i>	<i>audiveris</i>
<i>amaverit</i>	<i>monuerit</i>	<i>scripserit</i>	<i>audiverit</i>
<i>amaverimus</i>	<i>monuerimus</i>	<i>scripserimus</i>	<i>audiverimus</i>
<i>amaveritis</i> <sup>1</sup>	<i>monueritis</i>	<i>scripseritis</i>	<i>audiveritis</i>
<i>amaverint</i>	<i>monuerint</i>	<i>scripserint</i>	<i>audiverint</i>
		<i>minuero</i>	

## B. Subjunctive.

## PRESENT.

(Ending, *am*, which in the First Conj. coalesces with the *a* of the stem into *em*.)

<i>amem, I may love</i>	<i>moneam</i>	<i>scribam</i>	<i>audiam</i>
<i>ames</i>	<i>moneas</i>	<i>scribas</i>	<i>audias</i>
<i>amet</i>	<i>moneat</i>	<i>scribat</i>	<i>audiat</i>
<i>amēmus</i>	<i>moneāmus</i>	<i>scribāmus</i>	<i>audiāmus</i>
<i>amētis</i>	<i>moneātis</i>	<i>scribātis</i>	<i>audiātis</i>
<i>ament</i>	<i>moneant</i>	<i>scribant</i>	<i>audiant</i>
		<i>minuam</i>	
		<i>capiam</i>	

<sup>1</sup> The usual pronunciation in prose is *amaverimus*, *amaveritis*, &c.

## IMPERFECT.

(Ending in the First, Second, and Fourth Conj. *rem*; in the Third, *erem*.)

<i>amārem, I might love.</i>	<i>monērem</i>	<i>scribērem</i>	<i>audirem</i>
<i>amares</i>	<i>moneres</i>	<i>scriberes</i>	<i>audires</i>
<i>amaret</i>	<i>moneret</i>	<i>scriberet</i>	<i>audiret</i>
<i>amarēmus</i>	<i>monerēmus</i>	<i>scriberēmus</i>	<i>audirēmus</i>
<i>amarētis</i>	<i>monerētis</i>	<i>scriberētis</i>	<i>audirētis</i>
<i>amarent</i>	<i>monerent</i>	<i>scriberent</i>	<i>audirent</i>
		<i>minuerem,</i>	
		<i>caperem</i>	

## PERFECT.

(Ending *erim*, affixed to the perf. indic. after rejecting the *i*.)

<i>amavērim, I may have loved.</i>	<i>monuerim</i>	<i>scripserim</i>	<i>audiverim</i>
<i>amaveris</i>	<i>monueris</i>	<i>scripseris</i>	<i>audiveris</i>
<i>amaverit</i>	<i>monuerit</i>	<i>scripserit</i>	<i>audiverit</i>
<i>amaverimus</i>	<i>monuerimus</i>	<i>scripserimus</i>	<i>audiverimus</i>
<i>amaveritis</i>	<i>monueritis</i>	<i>scripseritis</i>	<i>audiveritis</i>
<i>amaverint</i>	<i>monuerint</i>	<i>scripserint</i>	<i>audiverint</i>
		<i>minuerim</i>	

## PLUPERFECT.

(Ending *issem*, affixed to the perf. indic. after rejecting the *i*.)

<i>amavissem, I should have loved.</i>	<i>monuisssem</i>	<i>scripisssem</i>	<i>audivisssem</i>
<i>amavisses</i>	<i>monuisses</i>	<i>scripisses</i>	<i>audivisses</i>
<i>amavisset</i>	<i>monuisset</i>	<i>scripisset</i>	<i>audivisset</i>
<i>amavissēmus</i>	<i>monuissēmus</i>	<i>scripissēmus</i>	<i>audivissēmus</i>
<i>amavissetis</i>	<i>monuissetis</i>	<i>scripissetis</i>	<i>audivissetis</i>
<i>amavissent</i>	<i>monuissent</i>	<i>scripissent</i>	<i>audivissent</i>
		<i>minuisssem</i>	

## FUTURE.

<i>amaturus, a, um</i>	<i>sim</i>	<i>monitūrus, a, um sim, &amp;c.</i>	<i>scriptūrus, a, um sim, &amp;c.</i>	<i>auditūrus, a, um sim, &amp;c.</i>
	<i>sit</i>		<i>minutūrus, a, um sim, &amp;c.</i>	
<i>amaturi, ae, a</i>	<i>simus</i>			
	<i>sitis</i>			
	<i>sint</i>			

The Future Perfect is like the Perfect.

## C. Imperative.

## PRESENT.

(In the First, Second, and Fourth Conj. the simple stem; in the Third, the stem with *ē*.)

Sing. 2 <i>amā, love!</i>	<i>monē</i>	<i>scribē</i>	<i>audi</i>
Plur. 2 <i>amāte</i>	<i>monēte</i>	<i>scribēte</i>	<i>audite</i>
		<i>minue, cape,</i>	
		<i>capite</i>	

## FUTURE.

(Ending in the First, Second, and Fourth Conj. to; in the Third, tbo.)

Sing. 2 and 3 amāto	monēto	scribēto	audīto
Plur. 2 amatōte	monetōte	scribitōte	auditōte
3 amanto	monento	scribunto	audiunto
		minuito, capīto	

## D. Infinitive.

## PRESENT.

(Ending in the First, Second, and Fourth Conj. re; in the Third, ĩre.)

amāre, to love.	monēre	scribēre, min- uāre, capēre	audīre
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## PERFECT.

(Ending in esse, affixed to the perf. indic. after rejecting the i.)

amavisse, to have loved.	monuisse	scripsisse minuisse	audivisse
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## FUTURE.

## Singular.

N. amaturus, a, um, esse	moniturus, a, um, esse	scripturus, a, um, esse	auditurus, a, um, esse
A. amaturum, am, um, esse	moniturum, am, um, esse	scripturum, am, um, esse	auditurum, am, um, esse
<i>Plural.</i>			
N. amaturi, ae, a, esse	monituri, ae, a, esse	scripturi, ae, a, esse	audituri, ae, a, esse
A. amatueros, as, a, esse	monitueros, as, a, esse	scriptueros, as, a, esse	auditueros, as, a, esse
		minuturus esse, &c.	

## E. Supine.

(Ending in the First, Third, and Fourth Conj. tum; in the Second, itum, after rejecting the e.)

amātum, in order to love.	monītum	scriptum	auditum
		minūtum	
amatu	monitu	scriptu	auditu
		minutu	

## F. Gerund.

(Ending in the First and Second Conj. ndum; in the Third and Fourth, endum.)

amandum	monendum	scribendum	audiendum
(acc.; gen. amandi; dat., abl., amando.)		minuendum, capiendum	

## G. Participle.

## PRESENT.

(Ending in the First and Second Conj. ns; in the Third and Fourth, ens.)

amans, loving.	monens	scribens	audiens
		minuens, capiens	

## FUTURE.

(Ending *urus*, affixed to the Supine, after rejecting *um*.)

amatūrus, a, um	monitūrus, a, um	scriptūrus, a, um	auditūrus, a, um
		minutūrus, a, um	

## II. PASSIVE

(All the simple tenses of the Indic. and Subj. are formed from those that correspond to them in the Active; *r* being affixed to *o*, or substituted for *m*.)

## A. Indicative.

## I. CONJ.

## II. CONJ.

## III. CONJ.

## IV. CONJ.

## PRESENT.

amor, <i>I am loved.</i>	moneor	scribor	audior
amāris (rarely amāre)	monēris (rarely monēre)	scribēris <sup>1</sup>	audiris
amātur	monētur	scribitur	auditur
amāmur	monēmur	scribimur	audimur
amamini	monemini	scribimini	audimini
amantur	monentur	scribuntur	audiuntur
		minuor, capior, capēris, &c.	

## IMPERFECT.

amābar, <i>I was loved.</i>	monēbar	scribēbar	audiebā
amabāris or amabāre	monebāris, re	scribebāris, re	audiebāris, re
amabātur	monebātur	scribebātur	audiebātur
amabāmur	monebāmur	scribebāmur	audiebāmur
amabamini	monebamini	scribebamini	audiebamini
amabantur	monebantur	scribebantur	audiebantur
		minuebā, capiēbar	

## PERFECT.

amatus, a, um	sum, <i>I have been loved,</i> or <i>was loved.</i>	monitus, a, um, sum, &c.	scriptus, a, um, sum, &c.	auditus, a, um, sum, &c.
amati, ae, a	es, est		minutus sum	
	sumus, estis, sunt			

## PLUPERFECT.

amatus, a, um	eram, <i>I had been loved.</i>	monitus, a, um, eram, &c.	scriptus, a, um, eram, &c.	auditus, a, um, eram, &c.
amati, ae, a	eras, erat, eramus, eratis, erant		minutus eram	

<sup>1</sup> See § 114, b.

## FUTURE.

amābor, <i>I shall be loved.</i>	monēbor	scribar	audiar
amabēris or amabēre	monebēris, re	scribēris, re	audiāris, re
amabitur	monebitur	scribētur	audiētur
amabimur	monebimur	scribēmur	audiēmur
amabimini	monebimini	scribēmini	audiēmini
amabuntur	monebuntur	scribentur	audientur
		minuar, capiar, capi- āris, &c.	

## FUTURE PERFECT.

amatus, a, um	ero, <i>I shall have been loved.</i> <sup>1</sup>	monitus, a, um, ero, &c.	scriptus, a, um, ero, &c.	auditus, a, um, ero, &c.
	eris		minutus ero	
	erit			
amati, ae, a	erimus			
	eritis			
	erunt			

## B. Subjunctive.

## PRESENT.

amē, <i>I may be loved.</i>	monear	scribar	audiar
amēris or amāre	moneāris, re	scribāris, re	audiāris, re
amētur	moneātur	scribātur	audiātur
amēmur	moneāmur	scribāmur	audiāmur
amemini	moneamini	scribamini	audiamini
amentur	moneantur	scribantur	audiantur
		minuar, capiar, &c.	

## IMPERFECT.

amārer, <i>I might be loved.</i>	monērer	scribērer	audirer
amarēris or amarēre	monerēris, re	scriberēris, re	audirēris, re
amarētur	monerētur	scriberētur	audirētur
amarēmur	monerēmur	scriberēmur	audirēmur
amaremini	moneremini	scriberemini	audiremini
arentur	monerentur	scriberentur	audirentur
		minuerer, caperer	

## PERFECT.

amatus, a, um	sim, <i>I may have been loved.</i>	monitus, a, um, sim, &c.	scriptus, a, um, sim, &c.	auditus, a, um, sim, &c.
	sis		minutus sim	
	sit			
amati, ae, a	simus			
	sitis			
	sint			

<sup>1</sup> For amatus ero, eris, &c., amatus fuero, fueris, &c., is also used.

## PLUPERFECT.

amatus, a, um	{	essem, . I	monitus, a, um,	scriptus, a, um,	auditus, a, um,
	{	might have been loved.	essem, &c.	essem, &c.	essem, &c.
		esses		minutus essem	
		esset			
amati, ae, a	{	essemus			
	{	essetis			
	{	essent			

Future wanting.

## C. Imperative.

## PRESENT.

(Ending in the First, Second, and Fourth Conj. re; in the Third, ãre.)

Sing. 2 amāre, <i>be loved!</i>	monēre	scribēre	audīre
Plur. 2 amamini	monemini	scribimini	audimini
		minuere, capere, &c.	

## FUTURE.

(Ending in the First, Second, and Fourth Conj. tor; in the Third, itor.)

Sing. 2 and 3 amātor, <i>be loved!</i>	monētor	scribitor	auditor
Plur. 3 amantor	monentor	scribuntor	audiuntor
		minutor, capitor, &c.	

## D. Infinitive.

## PRESENT.

(Ending in the First, Second, and Fourth Conj. ri; in the Third, i.)

amāri, <i>to be loved.</i>	monēri	scribi	audiri
		minui, capi	

## PERFECT.

## Singular.

N. amatus, a, um,	monitus, a, um,	scriptus, a, um,	auditus, a, um,
esse, <i>to have been loved.</i>	esse, &c.	esse, &c.	esse, &c.
		minutus esse	

A. amatum, am, um,  
esse

## Plural.

N. amati, ae, a, esse

A. amatos, as, a, esse

FUTURE.<sup>1</sup>

amatum iri	monitum iri	scriptum iri	auditum iri
		minutum iri	

<sup>1</sup> This tense is compounded of the supine and the passive form of the infinitive of eo, to go. (Amatum ire, in the active, *to be going to love*; hence, for the passive, amatum iri.)

**E. Participle.****PERFECT.**(Ending *us*, affixed to the supine, after rejecting *um*.)

<i>amātus, a, um, loved.</i>	<i>monitus</i>	<i>scriptus</i>	<i>auditus</i>
		<i>minutus</i>	

**GERUNDIVE (FUTURE).**(Ending in the First and Second Conj. *ndus*; in the Third and Fourth, *endus*.)

<i>amandus, a, um, that</i>	<i>monendus</i>	<i>scribendus</i>	<i>audiendus</i>
<i>is to be loved.</i>			

**CHAPTER XV.****VERBS WITH A PASSIVE FORM AND ACTIVE SIGNIFICATION  
(DEPONENT VERBS).**

§ 110. Various verbs in Latin have a passive form with an active signification, in some cases transitive, in others intransitive: e.g. *hortor, I exhort*; *morior, I die*. They are called Deponent verbs (literally, laying aside, from *depono*, because they lay aside the active form).

Obs. 1. The form of the deponents is to be explained by the consideration, that the form, which is now passive, had not at first definitively and exclusively this signification. Some verbs, which are reckoned among the deponents, are, however, actual passives from active verbs in use, with a signification somewhat modified; e.g. *pasce, to graze* (intrans.), from *pasco, to graze* (trans., *to lead to pasture*), *to fodder*. Some verbs occur both as deponents and in the active form. See Chap. XXI.

Obs. 2. The verbs *ardeo, I dare*; *fido, I trust* (*confido, diffido*); *gaudeo, I rejoice*; *soleo, I am accustomed*,—have, in the participle perfect, an active signification, and form, with it, the perfect, and the tenses derived from it in a passive form, with an active signification; *ansus sum, fisus sum, gavisus sum, solitus sum*; pluperf. indic., *ansus eram*; subj., *essem*, &c. They are, therefore, half deponents. (Concerning *fio*, see § 160. *Placeo*, too, and some impersonal verbs of the second conjugation, have, in the perfect, a passive as well as an active form. See § 128, a, Obs. 1, and § 166.) A few others—e.g. *revertor, I turn back*—have a deponent form in the present, but an active form, on the other hand, in the perfect,—*reverti*. See, under *verto*, § 139; and *perio*, § 145.



Obs. 3. Some few active verbs, with an intransitive signification, have, notwithstanding, the perfect participle (but no other form) in the passive, and this participle has then an active signification: e.g. *juratus*, *one who has sworn*, from *juro*, *I swear* (*injuratus*, *one that has not sworn*; *conjuratus*, *a conspirator*, from *conjuro*); *coenatus*, *one that has dined*, from *coeno*, *I dine*. The others are *adultus*, *cretus*, *coalitus*, *exoletus*, *inveteratus*, *nupta*, *obsoletus*, *potus*, *pransus*, *svetus*, each of which is introduced, with its verb, in Chaps. XVII., XVIII., XIX. More rare are *conspiratus*, from *conspiro*, *I combine*, *conspire*; *deflagratus*, from *deflagro*, *to burn down* (intrans.); *placitus*, *accepted*, *approved of*, from *placeo*. In Sallust, *pax conventa*, from *pax convenit*.<sup>1</sup>

§ 111. The deponents are referred, according to their characteristic letters, to the four conjugations, and inflected according to the ordinary passive form of each conjugation. The supine and perfect participle are formed from the stem, as in active verbs. Besides the supine, they have also the present and future participles in the active form, so that a deponent has three participles with an active signification for the three leading tenses. The future subjunctive and infinitive are compounded from the future participle as in active verbs.

The gerundive, unlike the other forms, retains a passive signification; as, *hortandus*, *that is to be exhorted*. It is formed, therefore, only from transitive deponents; but the intransitives also have a gerund (with an active signification, § 99).

Obs. The deponents *pascor*, *vehor*, *versor*, which are properly the passives of active verbs in use, have the participles, *pascens*, *vehens*, *versans*, not only in the signification belonging to them in the active, but also in that which they have as deponents.

§ 112. The following are examples of deponents of all four conjugations in all tenses and moods.

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<sup>1</sup> *Consideratus*, *considered*; and (as an adjective), *considerate*, *circumspect*.

*Indicative.*

	I. CONJ.	II. CONJ.	III. CONJ.	IV. CONJ.
Present.	hortor, <i>I exhort.</i> hortāris (re), &c., like amor	vereor, <i>I fear.</i> verēris (e), &c., like moneor	utor, <i>I use.</i> utēris, &c., like scribor	partior, <i>I divide.</i> partīris, &c., like audior
Imperf.	hortābar	verēbar	utēbar	partiēbar
Perfect.	hortatus, a, um, sum, es, &c.	veritus sum	usus sum	partitus sum
Pluperf.	hortatus eram	veritus eram	usus eram	partitus eram
Future.	hortābor	verēbor	utar	partiar
Fut. Perf.	hortatus ero	veritus ero	usus ero	partitus ero

*Subjunctive.*

Present.	horter	vereor	utar	partiar
Imperf.	hortārer	verērer	utērer	partiīrer
Perfect.	hortatus sim	veritus sim	usus sim	partitus sim
Pluperf.	hortatus essem	veritus essem	usus essem	partitus essem
Future.	hortaturus sim	veriturus sim	usurus sim	partiturus sim

*Imperative.*

Present.	hortāre	verēre	utēre	partiīre
Future.	hortātor	verētor	utītor	partiītor

*Infinitive.*

Present.	hortāri	verēri	uti	partiīri
Perfect.	hortātus (a, um) esse; hortatum (a, um) esse, &c.	veritus esse, &c.	usus esse, &c.	partitus esse, &c.
Future.	hortaturus (a, um) esse, &c.	veriturus esse, &c.	usurus esse, &c.	partiturus esse, &c.

*Supine.*

hortātum	veritum	usum	partitum
hortatu	veritu	usu	partitu

*Gerund.*

hortandum	verendum	utendum	partiendum
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*Participle.*

Present.	hortans	verens	utens	partiēns
Perfect.	hortātus (a, um)	veritus	usus	partitus
Future.	hortātūrus (a, um)	veritūrus	usūrus	partitūrus
Gerund.	hortandus (a, um)	verendus	utendus	partiendus

## CHAPTER XVI.

## SOME PECULIARITIES IN THE CONJUGATION OF VERBS.

§ 113. *a.* In the perfect and the tenses formed from it in the first conjugation, if *r* or *s* follows *ve* or *vi*, the *v* may be omitted, and *a* with the *e* or *i* contracted into *a*; e.g. *amarunt*, *amarim*, *amasti*, *amasse*, for *amaverunt*, *amaverim*, *amavisti*, *amavisse*. So, also, *ve* and *vi* may be dropped before *r* and *s* in perfects in *evi* (from irregular verbs of the second and third conj.), and in the tenses formed from them: e.g. *flestis*, *nerunt*, *delegeram*, for *flevistis*, *neverunt*, *deleveram*, *decesse* for *decrevisse* (from *decerno*); and in the perfects *nōvi* from *nosco*, and *mōvi* from *moveo*, with their compounds: e.g. *nolim*, *nosse*, *commosse*. (But always *no-vero*.)

*b.* In the perfects in *ivi* and the tenses formed from them, *v* may be left out before *e*: e.g. *definieram*, *qvaesierat*, for *definiveram*, *qvaesiverat*, from *definio*, *qvaero* (perf. irregular *qvaesivi*); also before *i*, when followed by *s*, in which case *ii* in prose is almost always contracted into *i*: e.g. *audissem*, *petisse* (poetically *petisse*), *sisti*, for *audivissem*, *petivisse*, *sivisti*. More rarely (in the poets) *v* is left out before it (*iit* for *ivit*); e.g. *audiit* for *audivit*.

OBS. 1. The form *iit* occurs not unfrequently in *petiit* (*peto*), and is the only one used in *desiit* (*desino*), and in the compounds of *eo*; e.g. *rediit*. In these compounds, the form *ii* is also always used in the first person; e.g. *praeterii*, *perii*. See, under *eo*, § 158. Otherwise, this is quite unusual (only *petii*, for *petivi*).

OBS. 2. In the later poets, we find but rarely, for *redii* and *petiit*, the contracted form also *redī*, *petī*, although not followed by *a*.

OBS. 3. In the perfects in *si* (*xi*), and the tenses formed from them, a syncope is sometimes admitted in archaic forms and by the poets (even Horace and Virgil), when an *s* follows *si*, the *i* being omitted, and either one *s* or two dropped, according to § 10: e.g. *scripsi*, for *scripsisti*; *abscesse*, for *abscessissem*; *dixe*, *consumpset*, *accectis*, for *dixisse*, *consumpsisset*, *accessistis*.

§ 114. *a.* In the third person plural of the perf. indic. act., *ēre* (rarely in Cicero) is also used for *ērunt* (*amavēre*, *monuēre*, *dixēre*, *audivēre*), in which case the *v* cannot be omitted. In *erunt* the poets sometimes use the *e* short; e.g. *stetērunt* (Virg.).

**ð.** In the second person singular in the passive (except in the present indicative), the termination **re** is very usual for **ris** (in Cicero it is the one most commonly used); in the pres. indic. (e.g. **arbitrāre, vidēre**), it is rare, and confined almost entirely to deponent verbs. (In the third conjugation it is very seldom, and in the fourth never, used.)

**c.** The verbs **dico, I say; duco, I lead; facio, I do, make; fero, I bring**, — of the third conjugation, have, in the present imperative active, **dic, duc, fac, fer**, without **e**; and, in like manner, the compounds of **duco** (**educ**), **fero** (**affer, refer**), and those of **facio**, in which the **a** remains unchanged (**calefac**, but **conface**; see, under **facio**, § 143).

**Obs.** **Face** sometimes occurs in the poets, more rarely **duce** and **dice**. From **scio** (4th conj.), **sci** is unused, **scite** rare; for these, we find the future **scito, scitote**.

According to an older pronunciation, the gerundive, in the third and fourth conjugations, has also the termination **undus**, instead of **endus**; e.g. **juri dicundo, potiundus**.

§ 115. OBSOLETE FORMS OF TENSES. **a.** In the old language, and in the poets, the pres. inf. passive sometimes ends in **ter**, instead of **i**; e.g. **amarier, scribier**.

**b.** The imperf. indic. active and passive, of the fourth conjugation, had sometimes, in the more ancient language, the terminations **bam, bar**, instead of **ēbam, ēbar**; e.g. **scibam, largibar** (from the deponent **largior**).

**c.** The future indic. active and passive, of the fourth conjugation, had sometimes, in the older style, the endings **ibo, ibor**, instead of **iam, iar**; e.g. **servibo, opperībor** (from the deponent **opperior**).

**d.** In the present subj. active, we find an old termination, — **im, is, it**, — especially in the word **edim**, occasionally used for **edam**, from **edo, I eat**; and in **duim**, from the verb **do**, with its compounds, particularly in prayers and execrations; **di duint, di te perduint** (Cic.).

**Obs.** This termination was retained in **sim**, and in **velim, nolim, malim** (as in the subj. of the perf. and fut. perf.).

**e.** The future imperative passive, in the second and third person singular, was anciently formed also by affixing to the stem the ending **mino** (in the third conj. **imino**); e.g. **praefamino**, from the deponent **praefari**, **progređimino**, from **progređior**.

**f.** In place of the usual future, another was formed, in the older language, in the first, second (rare), and third conjugation, by affixing to the stem the ending **so** (in the first and second conjugation, **sso**); as, **levasso (levo), prohibesso (prohibeo), axo (ago)**. In verbs of the

third conjugation in *io*, the *i* was dropped: *capso*, *faxo*, from *capio*, *facio*; and the same modifications were introduced, for the sake of euphony, as in the formation of perfects in *si*: e.g. *adempso*, from *adimo* *effexo*, from *efficio*, like *effectum*, because it is a close syllable. Those verbs of the second conjugation, which follow the third in the perfect, do so also in this: e.g. *jusso*, from *jubeo* (perf. *jussi*). From this future, there was formed a subjunctive in *im* (*levassim*, *prohibessim*, *faxim*); e.g. *ne nos curassis*, *don't trouble yourself about us*. The language, in its more refined state, retained from *facio* the fut. indic. *faxo* (in the first person, in the poets, in threats and promises), and the fut. subj. *faxim* (in wishes, as a pres. subj. *faxis*, *faxit*, *faximus*, *faxitis*, *faxint*); and, from *audeo*, the fut. subj. *ausim* (in doubtful assertions, *I might venture*, *ausis*, *ausit*, *ausint*).

g. A participle is formed from some verbs, mostly intransitive (both active and deponent), by adding to the stem *bundus* (*a*, *um*), in the third conj. *ibundus*; e.g. *contionabundus*, *cunctabundus*, *deliberabundus* (from *contionor*, *cunctor*, *delibero*), *furibundus*, *moribundus* (from *furo*, *morior*, 3d; *frenebundus*, *tremebundus*, with *e*, from *fremo*, *tremo*; *pudibundus*, from *pudet*, 2d). It has the signification of the present active.

Oss. This participle is rarely found with an accusative; e.g. *vitabundus castra* (Liv. XXV. 13).

§ 116. By a combination of the participle future active and the participle perfect passive with the tenses of the verb *sum*, more expressions may be formed than those already given (which correspond to the several tenses of the indicative) to denote special relations of time; e.g. *dicturus sum*, *I am he that will say*—*I am about to say*; *dicturus eram*, *I was about to say*; *positus fui*, *I have been placed*. For the use and force of these combinations, see the Syntax, §§ 341–344, 381, and 409.

Similar combinations are formed from the gerundive and *sum*, which express something as *fitting*, in the different moods and tenses; e.g. *faciendum est*, or *erat*, *it is* (was) *to be done*, *it must be done*, *ought to have been done*. See, on this subject, the Syntax, §§ 420, 421.

All these combinations are comprised under the name periphrastic conjugation.

## CHAPTER XVII.

OF THE IRREGULAR PERFECTS AND SUPINES IN GENERAL, AND  
ESPECIALLY THOSE OF THE FIRST CONJUGATION.

§ 117. Some verbs, though they have the perfect and supine (participle perfect) with the endings specified in § 103 and § 105, do not form them regularly from the stem, as found in the present, but after some change in the same; e.g. *frēgi* from *frango* (with the ending *i*, and lengthening of the vowel according to § 103, but with the omission of the *n*). To the stem so altered there is often affixed the ending of a conjugation different from that, to which the stem of the present belongs: e.g. *jūvo*, *I help*; *juvāre* (1st), perfect *jūvi*, with *i*, as if from a stem of the third conjugation (*juv*); *peto*, *I beg*; *petāre* (3d), perfect *petivi*, with *vi*, as if from a stem in *i* (4th), supine *petitum*; so likewise *seco*, *I cut*; *secāre* (1st), supine *sectum*, as if from a stem of the third conjugation (*sec*). When the perfect and supine (part. perf.) of these verbs are known, the other tenses, which are determined by these (§§ 104 and 106), are formed regularly from them.

Compound verbs are declined like the simple (uncompounded) verbs from which they are derived. Those simple verbs, therefore, which are irregular in the perfect and supine, are specially noticed below for each conjugation. Some want either both perfect and supine, or the supine alone, and consequently those tenses also which are derived from them.

§ 118. The deviation of the perfect and supine from the present has, in most cases, arisen from the fact that, through the influence of pronunciation, the stem in use in the present has been enlarged from the original more simple stem. This increase consists most frequently either in the addition of a vowel after the final consonant (characteristic letter) of the stem: e.g. *sona* (pres. indic. *sono*, *I sound*, infin. *sonare*, 1st), instead of *son* (perf. *sonui*, sup. *sonitum*); *ride* (*rideo*, *I laugh*, 2d), instead of *rid* (perf. *risi*, sup. *risum*); *veni* (*vēnio*, *I come*, 4th), instead of *ven* (perf. *vēni*, sup. *ventum*); or, in the insertion of the letter *n*, sometimes after a vowel: e.g. *ai-no*, *I permit* (3d), perf. *ai-vi*; sometimes before a consonant, in which case it may also be changed by the pronunciation to *m* (according to § 8): e.g. *frango*, perf. *frēgi*, *rumpo*, perf. *rūpi*.<sup>1</sup> The stem of the present is reduplicated in *gigno*,

<sup>1</sup> The insertion takes a peculiar form in *cerno*, *sperno*, *sterno*; perf. *crevi*, *sprevi*, *stravi*.

(genui, genitum, from gen) and sisto. A peculiar increment of the stem is the terminal affix *sco*. See § 141. In consequence of this enlargement of the stem in the present, many verbs which there have the characteristics *a, e, i* (1st, 2d, 4th conj.), have a perfect and supine according to the form of the third conj.; and some, of which the characteristic letter is a consonant in the present, form their perfect and supine as if from a stem ending in a vowel. In *uro, gero* (*us-si, ges-si, us-tum, ges-tum*), and some others, the stem in the present has not been lengthened, but varied, with a view to euphony. (In the perfect and supine of *fluo, struo, veho, traho, vivo*, we meet with a consonant, which, in the present, has either been rejected altogether, or weakened, as *h*, or appears in another form as *v*.) Some apparent irregularities in the perfect and supine arise only from the concurrence of the characteristic letter and the ending *si*, in the pronunciation.

The supine sometimes exhibits a remarkable irregularity, in having *tum* (without any connecting vowel, not, as usual, *Itum*), where the perfect has *ui* (§ 105, *Obs.* 2).

*Obs.* It is to be remarked of the supine, that this form rarely occurs; and the supines of many verbs are, consequently, not found in Latin authors; but we have here considered them to be in use wherever the part. perf. passive, or the part. fut. active occurs, as these are moulded after the same form.

§ 119. FIRST CONJUGATION. In the first conjugation, the following verbs (with their compounds) have, in the perfect and supine, *ui, Itum*.

*Obs.* The compound verb annexed in each instance serves to familiarize the learner with the quantity of the radical syllable, when it is not long by position, and shows, at the same time, how the vowel is altered in the composition, if such a change takes place (according to § 5, *c*).

*Crēpo* (*crepui, crepītum*), *to creak, make a noise.* *Discrēpo*.

*Cūbo, to lie.* *Accūbo*.<sup>1</sup>

*Obs.* When the compounds of *cubo* insert an *m* before *b*,—e.g. *incumbo*,—they are inflected according to the third conjugation, and acquire the signification *to lay one's self* (to pass over into the condition of lying): e.g. *accumbo, accumbere, accubui, accubitum*; *accumbit, he lays himself by*; *accūbat, he lies by*.

*Dōmo, to tame.* *Perdōmo*.

*Sōno, to sound* (part. fut. act. *sonaturus*, § 106, *Obs.* 2). *Con-sōno*.

*Tōno, to thunder.* *Attōno* (*attonitus, as if struck by thunder, stunned*). (*Intono* has, for its part., *intonatus*.)

<sup>1</sup> *Incubavit* for *incubuit* in Quintilian.

**Vēto**, to forbid.

**Plico**, to fold. It is found usually only in its compounds (**aplico**, to apply; **complico**, to fold together; **explico**, to unfold; **implico**, to fold in, entangle; **repliko**, to unfold), — which have both *ui*, *itum*, and *avi*, *atum*. (Generally, the perfect has *ui*, the supine *atum*; but **explico** usually has **explicavi**, in the signification to explain; and **aplico** has **applicavi**. The simple **plico** is found only in the poets, without a perfect. The participle is **plicatus**.)

§ 120. The following verbs have the terminations *ui*, *tum* : —

**Fricco**, to rub, **fricui**, **frictum** (but also **fricatum**). **Perfrico**.

**Sēco**, to cut. (Part. fut. active, **secaturus**, § 106, *Obs.* 2.) **Dis-sēco**.

**Mīco**, to glitter, has **micui**, without a supine. **Emīco**, **emicui**, **emica-tum**. **Dimīco**, to fight, **dimicavi**, **dimicatum**.

**Enēco**, from **nēco**, to kill (**necavi**, **necatum**), has both **enecui**, **enectum**, and **enecavi**.

§ 121. The following should be separately noticed : —

**Do**, to give, **dēdi** (with the reduplication), **dātum**, **dāre**. In this verb; the *a* of the stem is always short, except in *da* and *das*. So, also, the compounds, **circundo**, to surround; **venundo**, to sell (**venum**, for sale); **pessundo**, to throw down (**pessum**, downwards, to the ground); **satisdo**, to give security (**satis**, enough); e.g. **circumdēdi**, **circumdātum**. The remaining compounds (with prepositions of one syllable) are declined after the third conjugation. See § 133. (*Duim*, § 115, *d.*)

**Jūvo**, to help, **jūvi**, **jūtum**. (Part. fut. act. **juvaturus**, § 106, *Obs.* 2. **Adjūvo**.)

**Sto**, to stand, **stēti**, **stātum**. The compounds change the *e* of the perfect into *i*: e.g. **praesto**, to stand for (to give security), to perform, **praestiti**, **praestatum**; **persto**, to persevere; only those compounded with prepositions of two syllables (**antesto**, **circumsto**, **intersto**, **supersto**) retain *e*, — e.g. **circumstēti**, — but have no supine. **Disto** is without either perfect or supine.

**Lāvo**, to wash, bathe, without a perfect, which is borrowed from **lāvo**, **lavēre**, **lāvi**, **lautum** (**lotum**), after the third conj., the present of which is antiquated, and only used by the poets. (**Lautus**, **lotus**, washed, clean; **lautus**, splendid.) In the compounds, it takes the form **luo**, — e.g. **abluo**, — after the third conjugation (§ 130).

**Pōto**, to drink, **potavi**, **potatum**, and more often **potum** (**potus**, one that has drunk; § 110, *Obs.* 3). **Epōto**.



## CHAPTER XVIII.

## THE IRREGULAR PERFECTS AND SUPINES OF THE SECOND CONJUGATION.

§ 122. The following verbs affix *vi* and *tum* to the stem in the perfect and supine (as in the first and fourth conjugation) :—

**Deleo**, to blot out, destroy, *delēvi*, *deleram*, *delētum*. (*Delesti*, *deleram*, *delesse*, &c. ; see § 113, a.)

**Fleo**, to weep.

**Neo**, to spin.

**Pleo**, to fill. Used only in its compounds ; as, *compleo*, *expleo*, *impleo*, &c.

**Abōleo**, to abolish (from the unused *oleo*, to grow), has *abolēvi*, *abolitum*.

Obs. These verbs are, throughout, *verba pura*, as (with the exception *abolitum*) they have, everywhere, the vowel *e* as a characteristic letter before the ending. See § 101.

§ 123. The verbs in *veo* have *i* in the perfect (with the radical vowel lengthened), *tum* in the supine.

**Cāveo**, to beware, *cāvi*, *cautum*. **Prascāveo** (*prascāves*).

**Fāveo**, to favor, *fāvi*, *fautum*.

**Fōveo**, to cherish, foster, *fōvi*, *fōtum*.

**Mōveo**, to move, *mōvi*, *mōtum*. **Commōveo** (*commōves*). **Commosti**, *commosse*. See § 113, a.

**Vōveo**, to vow, to wish, *vōvi*, *vōtum*. **Devōveo** (*devōves*).

The following want the supine :—

**Connīveo**, to close the eyes, to close one eye, *connīvi*, or *connixi* (both forms little used).

**Ferveo**, to glow, boil, *fervi* and (especially in the compounds) *ferbul*. (Anciently *fervo*, *fervēre*, 3d.)

**Pāveo**, to be afraid, *pāvi*.

§ 124. The following have the terminations *ui* in the perfect, and *tum* in the supine :—

**Dōceo**, to teach, *docui*, *doctum*. **Dedōceo** (*dedōces*).

**Tēneo**, to hold, *tenui* (*tentum*). The supine and forms derived from it are little used, except in the compounds, *detīneo*, *obtīneo*, and *retīneo*. **Contentus** (*contineo*) is used only as an adjective.

**Misceo**, to mix, *miscui*, *mixtum* and *mistum*.

**Torreo**, to dry up, burn, *torrui*, *tostum*.

The following has *ui* and *sum* : —

**Censeo**, to think, estimate, *censui*, *censum*. **Accenseo**. **Recenseo**, has, in the supine, both *recensum* and *recensitum*.

§ 125. The following have *i* in the perfect, and *sum* in the supine (as in the third conjugation) : —

**Prandeo**, to breakfast, *prandi*, *pransum*. (*Pransus*, one that has breakfasted ; § 110, Obs. 3.)

**Sēdeo**, to sit, *sēdi*, *sessum*. **Assīdeo** (*assīdes*). Compare *sīdo*, § 133. (*Circumsēdeo* and *supersēdeo*, without a change of vowels.)

**Possīdeo**, to possess, or take possession of, *possēdi*, *possessum*.

**Vīdeo**, to see, *vidi*, *visum*. **Invidéo** (to envy), *invidēs*; *videor*, to seem.

**Strīdeo**, to hiss, whistle, *strīdi*, without supine: also *strīdo*, *strīdēre*, 3d.

So also, but with the reduplication, which is dropped in the compounds, —

**Mordeo**, to bite, *momordi*, *morsum*. (*Demordeo*, *demordi*.)

**Pendeo**, to hang, *pependi*, *pensum*. (*Impendeo*, to hang over, *impend*, *impendi*.) Compare *pendo*, 3d, to weigh, trans.

**Spondeo**, promise, to become surety, *spopondi*, *sponsum*. (The compounds without reduplication, *spondi*; e.g. *respondeo*, to answer, *respondi*, *responsum*.)

**Tondeo**, to shear, *totondi*, *tonsum*. **Attondeo**, to clip (*attondi*, *attonsum*).

§ 126. a. The following have *si* in the perfect, and *tum* in the supine :<sup>1</sup> —

**Augeo**, to increase (trans.), *auxi*, *auctum*.

**Indulgeo**, to be disposed to overlook, give one's self up (e.g. to a passion), *indulsi*, *indultum*.

**Torqueo**, to twist, *torsi*, *tortum*.

b. The following have *si* in the perfect, and *sum* in the supine : —

**Ardeo**, to burn (intrans.), *arsi*, *arsum*.

**Haereo**, to adhere, hang fast, *haesi*, *haesum*. **Adhaereo**.

**Jubeo**, to order, *jussi*, *jussum*.

<sup>1</sup> c, g, qv after r or l, are dropped before s and t.

**Māneo**, to remain, **mansi**, **mansum**. **Permāneo** (**permānes**).

**Mulceo**, to stroke, **mulsi**, **mulsum**.

**Mulgeo**, to milk, **mulsi**, **mulsum**. (The substantives **mulctra**, **mulctum**, and **mulctral**, a milk-pail, as if from **mulctum**.)

**Rīdeo**, to laugh, **risi**, **risum**. **Arrīdeo** (**arrīdes**).

**Svādeo**, to advise, **svasi**, **vasum**. **Persvādeo** (**persvādes**).

**Tergeo**, to dry, to wipe, **tersi**, **tersum**. (Also **tergo**, **tergere**, 3d.)

c. The following have **si** in the perfect, without a supine:—

**Algeo**, to freeze, **alsi**.

**Frigeo**, to be cold, **frixi**.

**Fulgeo**, to shine, glitter, **fulsi**. (In the poets, **fulgo**, **fulgere**, 3d.)

**Lūceo**, to give light, shine, **luxi**. **Elūceo** (**elūcet**).

**Lūgeo**, to mourn, **luxi**. (The substantive **luctus**, mourning.)

**Turgeo**, to swell, **tursi** (very rare in the perfect).

**Urgeo**, to press, **ursi**.

§ 127. The following must be separately noticed:—

**Cleo**, to stir up, excite, **civi**, **citum**; also, **cio**, **cire**, 4th, but always **citum**.

Obs. In the compounds, — e.g. **concleo**, or **concio**, — the forms that follow the second conjugation are scarcely used, except in the pres. indic. **Accire**, to fetch, has, in the participle **accitus**, **excire**, both **excitus** and **excitus**. (**Concitus** is rare.)

**Langveo**, to be languid, sick, **langui**, without supine.

**Liqveo**, to be fluid, to be clear, **liqvi**, or **licui**, without supine.

Also the half deponents (§ 110, Obs. 2), —

**Audeo**, to dare, **ausus sum**. (Old fut. subj. **ausim**, § 115, f.)

**Gaudeo**, to rejoice, **gavisus sum**.

**Sōleo**, to be accustomed, **solitus sum**. **Assōlet** (impers.), it is the custom.

§ 128. a. Many of the remaining verbs of this conjugation (chiefly intransitive) have a regular perfect, but no supine: e.g. **oleo**, to smell, have a scent (**redōleo**, **redōles**); **sorbeo**, to sip. Those which have a supine, and are declined entirely like **moneo**, are the following:—

**Caleo**, to be warm; **careo**, to be without; **coerceo**, to restrain; and **exerceo**, to exercise (from **arceo**, **arceui**, to ward off); **debeo**, to owe, be obliged; **doleo**, to be in pain, grieve; **hābeo**, to have (**adhībeo**, **adhībes**, &c.); **jāceo**, to lie (**adjāceo**, **adjāces**); **liceo**, to be on sale; **mereo**, to deserve (also **mereor**); **noceo**, to injure; **pāreo**, to obey

(*appareo, appāreo, to appear*); *plīceo, to please* (*displīceo, displiceo, to displease*); *praebeo, to afford*; *taceo, to be silent* (*reticeo, reticeo, to be silent, to suppress*); *terreo, to frighten*; *valeo, to be strong, to be able*.

OBS. 1. *Placeo*, however, has also, in the perfect (in the 3d person), *placitus est*.

OBS. 2. In that portion of these verbs which is intransitive, the supine is known only from the fut. part.; e.g. *caliturus, cariturus*.

b. Some verbs (almost all intransitive) occur neither in the perfect nor in the supine; viz.:—

*Addleo, to set fire to*; *aveo, to covet, desire*; *calveo, to be bald* (*calvus*); *caneo, to be gray-headed* (*cannus*); *clūeo, to be named*; *denseo, to thicken, heap up* (commonly *densare*, 1st); *flaveo, to be yellow* (*flavus*); *foeteo, to be fetid*; *hebeo, to be blunt* (*hebes*); *hūneo, to be moist* (*humidus*); *lacteo, to suck* (the breast); *liveo, to be of a livid color* (*lividus*); *immineo, to bend over, threaten*; *promineo, to jut out* (*emineo, eminui, to be prominent*); *moereō, to be sad*; *polleo, to be powerful*; *renideo, to glitter, smile*; *scateo, to gush out*; *squaleo, to be dirty* (*squalidus*); *vegeo* (rare), *to stir up*; *vīeo* (rare), *to plait*. Others acquire a perfect when they assume the inchoative form (see § 141): e.g. *areo, to be dry*; *aresco, to become dry*; *arui, I became dry*.

OBS. On the impersonal verbs of the second conjugation, see Chap. XXIV.

## CHAPTER XIX.

### PERFECTS AND SUPINES OF THE THIRD CONJUGATION.

§ 129. The verbs of the third conjugation have various forms in the perfect and supine (see § 103 and 105); and are consequently all enumerated here, arranged according to the characteristic letter, so as to show to which form every (simple) verb belongs.

§ 130. *a*. Verbs in *uo* have *i* in the perfect, and *tum* in the supine; as, *minuo, to lessen, minui, minūtum*.

(So *acuo, to sharpen*; *imbuo, to steep, to imbue*; *induo, to clothe, put on*; *exuo, to put off*; *spuo, to spit*; *statuo, to set up, determine*; *ster-  
nuo, to sneeze*; *suo, to sew*; *tribuo, to impart*.) In like manner, also,

**solvo**, to loose, pay, solvi, solūtum; and **volvo**, to roll, volvi, volūtum.

b. The following want the supine:—

**Arguo**, to accuse. (*Argutus*, adj., sharp, clever.) **Coarguo**.

**Batuo**, to beat, fence.

**Luo**, to expiate.

**Obs.** Of the compounds which have the signification to wash, to rinse (see § 121), some have the participle perfect; viz., *ablūtus*, *dilūtus*, *elūtus*, *perlūtus*, *prolūtus*. (*Luiturus* belongs to a late period.)

**Nuo**, to nod. Used only in composition; e.g. *renuo*. But *abnuo* has *abnuſturus*.

**Congruo**, to meet, to agree; and **ingruo**, to invade, impend over.

**Metuo**, to fear.

**Pluo** (*pluit*, it rains). (The perfect is also written *pluvi*.)

**Ruo**, to fall, throw down, generally intransitive, has the supine *rūtum* (part. perf. *rūtus*), but the part. fut. act. *ruſturus* (§ 106, *Obs.* 2). The compounds are partly transitive: as, e.g., *diruo*, part. *dirūtus*; *obruo*, part. *obrūtus*, partly intransitive: as, *corruo*, *irruo*.

c. The following are irregular:—

**Fluo**, to flow, fluxi, without a supine. (*Fluxus*, loose, slack; *fluctus*, a wave.)

**Struo**, to heap up, build, struxi, structum.

**Vivo**, to live, vixi, victum.

§ 131. a. The verbs in **bo** and **po** have regularly **si** (*psi*), **tum** (*ptum*); viz.:—

**Glūbo**, to peel, glupsi, gluptum. **Deglūbo**.

**Nūbo**, to marry (of women). (Part. *nupta*, married.) **Obnūbo**, to cover with a veil.

**Scribo**, to write. **Describo**.

**Carpō**, to pluck. **Decerpō**.

**Clēpō**, to steal. (Rare, and antiquated.)

**Rēpō**, to creep. **Obrēpō**.

**Scalpo**, to scratch, scrape, cut (with a chisel); and **sculpo**, to form (with the chisel). Properly, the same word; the compounds always have **u** (compare § 5, c); e.g. *insculpo*.

**Serpo**, to creep.

b. The following deviate from this rule:—

**Cumbo**. The compounds of **cubo**, with **m** inserted (see § 119); e.g. *incumbo*, *incubui*, *incubītum*.

**Rumpo**, to break, *rūpi*, *ruptum*.

**Strēpo**, to make a noise, *strepui*, *strepitum*. **Obstrēpo**.

**Bibo**, to drink, *bibi*. **Imbibō**.

**Lambo**, to lick. **Lambi**.

**Scābo**, to scratch.

} without supine.

§ 132. *a*. The verbs in *eo* (not *sco*), *qvo*, *go*, *gvo*, *ho*, have regularly *si*, *tum* (which with the characteristic letter becomes *xi*, *ctum*).

**Dico**, to say, *dixi*, *dictum*. **Praedico**, to say beforehand.

**Dūco**, to lead, *duxi*, *ductum*. **Addūco**.

**Cōqvo**, to cook, *coxi*, *coctum*. **Concōqvo**.

**Cingo**, to surround, *cinxī*, *cinctum*.

**Fligo**, to strike. Commonly used only in the compounds, **affligo**, to strike to the ground; **confligo**, to fight; **infligo**, to strike (against something). (**Profligare**, 1st, to beat to flight, overthrow, bring nearly to an end.)

**Frigo**, to parch. (Supine also *frixum*.)

**Jungo**, to join.

**Lingo**, to lick.

**Emungo**, to blow one's nose.

**Plango**, to beat (*plango* and *plangor*, to beat one's self for sorrow).

**Rēgo**, to direct, manage. **Arrigo**, **corrigo**, **erigo**, **porrigo**, **subrigo**.

But **pergo**, to go on (from *per* and *rego*), has *perrexi*, *perfectum*; and **surgo**, to rise (from *sub* and *rego*), *surrexi*, *surrectum*. **Adsurgo**, *adsurrexi*, *adsurrectum*.

**Sūgo**, to suck. **Exsūgo**.

**Tēgo**, to cover. **Contēgo**.

**Tingo**, *tingvo*, to dip.

**Ungo**, *ungvo*, to anoint.

(**Stingvo**), to extinguish, rare. **Exstingvo**, **restingvo**, to extinguish; **distingvo**, to distinguish.

**Traho**, to draw, *traxi*, *tractum*. **Contrāho**.

**Veho**, to carry (trans.). (**Vehor**, as a deponent, to drive or ride (intrans.); *invēhor*, to attack.)

**Ango**, to vex, *anxi* (rare in the perfect).

**Ningo** (*ningit*, it snows), *ninxi* (*ninxit*).

} without supine.

**Clango**, to resound, without perf. or sup.

*b*. The following deviate from this rule:—

**Fingo**, to form, invent, *finxi*, *fictum*.

**Mingo**, *minxi*, *miectum*. (In the present, more frequently *mejo*, *mejere*.)

**Pingo, to paint, pinxi, pictum.**

**Stringo, to graze, touch lightly, draw tight together, strinxi, strictum.**

**Mergo, to immerse, mersi, mersum.** (**Emergo, to come to the surface** (intrans.), but in the perf. part. **emersus**; comp. § 110, *Obs.* 3).

**Spargo, to scatter, sprinkle, sparsi, sparsum.** **Conspargo.**

**Tergo, to wipe, tersi, tersum.** (Also **tergeo**, 2d.)

**Vergo, to incline, without perfect or supine.**

**Ago, to drive, ēgi, actum.** **Adīgo, adēgi, adactum** (**abīgo, exīgo, subīgo, transīgo**); but **perāgo** (**perēgi, peractum**) and **circumāgo**. **Ambīgo, to doubt; dēgo, to pass** (*aetatem*); **satāgo, to be busy**, without perfect and supine. (**Dēgi** belongs to a late period.) **Prodīgo** (to drive forth), *spend*, without supine. **Cogo, to drive together, force; coēgi, coactum.**

**Obs. Age** (pres. imp.); *come now!* addressed also to several; **age, considerate**; though we also find **agite** so used.

**Frango, to break in pieces, frēgi, fractum.** **Confringo, confrēgi, confractum.**

**Ico (icio?), to strike, conclude** (*foedus*), **ici, ictum.** (Of the pres. indic., **icit, icitur, icimur**, alone are found; the only forms in general use are **ici, ictus**, and **icere**; **ferio** is used instead of the present.)

**Lēgo, to collect, choose, read, legi, lectum.** **Allēgo, to choose in addition; perlēgo, to read through; praelēgo, to read aloud; and relēgo, to read again** (without a change of the vowel); **allēgi, allectum, &c.; colligo, to collect; deligo, eligo, seligo, to choose out; collēgi, collectum, &c.;** but **diligō, to love**, has **dilexi, dilectum**; and so also **intelligō** (**intellēgo**), *to understand*, and **negligō** (**neglēgo**), *to neglect*.

**Linqvo, to leave, liqvi, (lictum).** **Relinqvo, reliqvi, relictum**, is more common.

**Vinco, to conquer, vici, victum.**

**Figo, to fasten, fixi, fixum.** **Affigo.**

**Parco, to spare, peperci (parsi, rare), parsum.** **Comparco and comperco, compari.**

**Pungo, to prick, pupūgi, punctum.** The compounds have **punxi** in the perfect; e.g. **interpungo**.

**Pango, to fasten, panxi, and pēgi (panctum, pactum).** In the signification, *to fix* (in the way of agreement), it has, for its perfect, **pepēgi, sup. pactum**; but, in this sense, the deponent **paciscor** is always used in the present. **Compingo, compēgi, compactum, and impingo. Oppango, oppēgi, oppactum.**

**Tango, to touch, tetēgi, tactum.** **Attingo, attēgi, attactum; contingo** (**contingit, contigit, impers., it falls to one's share**).

§ 133. *a.* The verbs in *do* have regularly *si, sum*, with the omission of the *d*: —

*Claudo, to shut, clausi, clausum. Conclūdo.*

*Divido, to divide, divisi, divisum.*

*Laedo, to injure. Collido, to strike together, &c.*

*Lūdo, to play. Collūdo.*

*Plaudo, to clap the hands. Applaudo.* The remaining compounds have *plōdo*; as, *explōdo, to drive off the stage.*

*Rādo, to scrape. Corrādo, to scrape together.*

*Rōdo, to gnaw. Arrōdo.*

*Trūdo, to thrust. Extrūdo.*

*Vādo, to go, step, without perfect or supine. But invādo, invāsi, invāsum, and so also evādo, pervādo.*

*b.* The following are exceptions: —

*Cēdo, to yield, cessi, cessum. Concēdo.*

(*Cando, unused.*) *Accendo, to set on fire, accendi, accensum. So also incendio, succendo.*

*Cūdo, to forge on the anvil, cūdi, cūsum. Excūdo.*

*Defendo, to defend, ward off, defendi, defensum. So also offendo, to insult, strike against.*

*Edo, to eat, ēdi, ēsum. Comēdo.* (On the peculiar irregularity in some forms of this verb, see § 156.)

*Fundo, to pour, fūdi, fūsum. Effundo.*

*Mando, to chew, mandi (rare), mansum.*

*Prehendo, to lay hold of, prehendi, prehensum. (Also prendo.)*

*Scando, to climb, scandi, scansum. Ascendo, &c.*

*Strīdo, to hiss, whistle, strīdi, without supine. (Also strīdeo, 2d.)*

*Rūdo, to roar, bray, rudīvi (rare), without supine.*

*Findo, to cleave, split, fidi, fissum. Diffindo (diffidi).*

*Frendo, to champ, gnash the teeth, without perfect, fressum and fre-sum. (Also frendeo, 2d.)*

*Pando, to spread out, pandi, passum (rarely pansum). Expando. (Dispando has only dispansum.)*

*Scindo, to tear, scidi, scissum. Conscindo, conscidi, conscisum, &c. Abscindo and excindo (excindo) are not used in the supine, — excindo not even in the perfect. (In its stead, we find abscisus, excisus, from abscido, excido; see caedo.)*

*Sido, to seat one's self, sēdi (rarely sidi), sessum. Assido (adsido), assēdi, assessum, &c. (Compare sedeo, 2d.)*

*Cādo, to fall, cecidi, cāsum. Concido, concidi (without redupl. and without supine), &c. (Of the compounds, only occido and recido have a supine, occāsum, recāsum; rarely incido.)*



**Caedo, to fell, beat, cecidi, caesum. Concido, concidi, concisum, &c.**

**Pendo, to weigh, pependi, pensum. Appendo, appendi, appensum, &c. (Suspendo, to hang up.) (Compare pendeo, 2d.)**

**Tendo, to stretch, tetendi, tensum, and tentum. Contendo, contendi, contentum, &c. (The compounds generally have tentum; extendo, retendo, both tentum and tensum; detendo, to slacken, take down (tabernacula); ostendo, to show, only tensum. Substant. ostentum; ostentus = obtentus, stretched out before, spread out.)**

**Tundo, to beat, pound, tuti, tusum and tunsum. Contundo, contudi, contusum (rarely contunsum), &c.**

**Crēdo, to believe, credi, creditum. Accrēdo, accrediti, accreditum.**

**Do.** All the compounds of **do, dare** (1st conj., § 121), with prepositions of one syllable, are inflected after the third conjugation; as, **addo, addere, addidi, additum** (condo, trado, &c.).

**Obs.** The doubly compound **abscondo** (**abs** and **condo**) has, in the perfect, **abscondi** (rarely **abscondidi**). From **vendo, to sell**, the passive participle **venditus**, and the gerundive **vendendus** are in use, but otherwise its passive is supplied in good writers by the verb **veneo** (see § 158). So, likewise, **pereo** (see **eo**, § 158) is generally used, instead of the passive of **perdo, to destroy, to lose** (except **perditus, perdendus**, and the compound forms).

**Fido, to trust, fisis sum** (a half-deponent). **Confido, confisus sum; diffido.**

#### § 134. a. The verbs in **lo** have **ui, tum** (Itum) : —

**Alō, to nourish, alui, altum** (and **altum**).

**Cōlō, to till, cherish, colui, cultum. Excōlō.**

**Consūlō, to consult, care for, consului, consultum.**

**Occūlō, to conceal, occultui, occultum.**

**Mōlō, to grind, molui, molitum.**

**Excello, to excel, distinguish one's self, perf. excellui** (rare), without supine; **antecello, praecello**, without perfect or supine. (Also, **excelleo, antecelleo**.)

#### b. The following are excepted : —

**Fallo, to deceive, fefelli, falsum. Refello, to refute, refelli**, without supine.

**Pello, to drive away, pepuli, pulsum. Expello, expuli, expulsum, &c.**

**Percello, to strike down, perculi, perculsum.**

**Psallo, to play on a stringed instrument, psalli**, without supine.

**Vello, to tear, velli** (rarely **vulsi**), **vulsum. Convello, to tear away,**

convelli, convulsum, &c. Only *avello* and *avollo* have also (but rarely) *avulsi*, *evulsi*.

*Tollo*, to raise up, take away, has *sustūli*, *sublatum* (with the preposition *sub*; the supine from another stem; see, under *fero*, § 155). *Extollo*, without perfect or supine.

§ 135. Verbs in *mo* :—

*Cōmo*, to adorn, *compai*, *comptum*.

*Dēmo*, to take away, *dempai*, *demptum*.

*Prōmo*, to take out, *prompai*, *promptum*.

*Sūmo*, to take, *sumpai*, *sumptum*.

Obs. The other way of writing these verbs, without *p* (*sumsi*, *sumtum*) is not so correct. The *p* has been inserted with a view to euphony.

*Frēmo*, to roar, *murmur*, *fremui*, *fremitum*. *Adfrēmo*.

*Gēmo*, to sigh, *gemui*, *gemitum*. *Congēmo*.

*Vōmo*, to vomit, *vomui*, *vomitum*. *Evōmo*.

*Trēmo*, to tremble, *tremui*, without supine.

*Ēmo*, to buy, *ēmi*, *emptum* (less correctly, *emtum*). *Coēmo*, *coēmī*, *coēptum*. The remaining compounds have *i*, instead of *e*, in the present; as, *adīmo*, to take away, *adēmī*, *ademptum* (*dirīmo*, to separate; *exīmo*, *interīmo*, *perīmo*, *redīmo*).

*Prēmo*, to press, *pressai*, *pressum*. *Comprēmo*, *compressai*, *compressum*, &c.

§ 136. Verbs in *no* :—

*Cāno*, to sing, *cecīni*. Of the compounds, *concīno*, *occīno* (also *occāno*), and *praecīno*, have, for their perfects, *concinui*, *occinui*, *praecinui*; the others (*accīno*, &c.) want this tense. (Substantive, *cantus*, *song*, *concentus*, &c. *Canto*, *cantare*.)

*Gigno*, to beget, *gēnui*, *genitum*.

*Pōno*, to put, *pōsui*, *positum*. *Compōno*. (Poetical contraction; *postus*, *compostus*, for *positus*, *compositus*.)

*Līno*, to smear, anoint, *lēvi* (*līvi*), *lītum*. *Oblīno*, *oblēvi*, *oblītum*, &c.

Obs. The later writers use the form *linio* regularly according to the fourth conjugation. (*Circumlīnio*, *Quinc*.)

*Sīno*, to permit, *sīvi*, *sītum* (*sītus*, *situated*). *Desīno*, to leave off, *desīvi* (*desīsti*, *desīit*, *desieram*, &c., without *v*; § 113, *b*, *Obs*. 1), *desītum*. (For *desītus sum*, see, under *coepl*, § 161.)

Obs. In the perfect subjunctive of *sino*, *i* and *e* are contracted into *i*, *sirim*, *siria*, *sirit*, *sirint*. (Not in *desierim*.)

*Cerno*, to sift, decide, *crevi*, *cretum*. *Decerno*, &c. In the signification to see, to look, *cerno* has neither perfect nor supine.

**Sperno**, to despise, *sprevi*, *spretum*.

**Sterno**, to throw to the ground, *strew*, *cover*, *stravi*, *stratum*. **Consterno**, to cover, *constravi*, *constratum*, &c.

Obs. In the perfect, and the tenses derived from it, the rejection of the *v*, and contraction, as in the first conjugation, occur but seldom; e.g. *prostrasse*, *strarat*.

**Temno**, to despise, *tempai*, *temptum*; most usually *contemno*, *contempai*, *contemptum* (less correctly, *contemai*, *contamtum*).

### § 137. Verbs in *ro* :—

**Gĕro**, to carry, perform, *gessi*, *gestum*. **Congĕro**.

**Ūro**, to burn (trans.), *ussi*, *ustum*. **Adŭro**, *adussi*, *adustum*, &c. (*ambŭro*, *exŭro*, *inŭro*), but *combŭro*, to burn up, *combussi*, *combustum* (from an older form of the stem).

**Curro**, to run, *cucurri*, *cursum*. The compounds sometimes retain the reduplication in the perfect (*accucurri*), but generally lose it (*ao-curri*).

**Fĕro**, to bear, carry, *tŭli*, *lātum*. See § 155.

**Fŭro**, to rave, without perfect or supine.

**Qvaero**, to seek, *qvaesiui*, *qvaesitum*. **Conqvĕro**, *conqvĕsiui*, *conqvĕsitum*, &c.

Obs. In the first person, singular and plural, of the present indicative, the old form, *qvaeso*, *qvaesŭmus*, is used to give the style a coloring of antiquity, or as a parenthesis (*pray!*).

**Bĕro**, to plait, put in rows, *serui*, *sertum*. The perfect and supine of the simple verb are not in use (only the neuter plural of the part. perfect passive *serta*, garlands of flowers, wreaths), but those of the compounds are so; as, *consĕro*, *conserui*, *consertum*. (*Insĕro*, *exsĕro*, *desĕro*, to forsake; *dissĕro*, to develop.)

**Sĕro**, to sow, *sĕvi*, *sātum*. **Consĕro**, *consĕvi*, *consĕitum*, &c. (*Insĕro*, to graft, *intersĕro*, to sow amongst.)<sup>1</sup>

**Tĕro**, to rub, *trivi*, *tritum*. **Contĕro**, &c.

**Verro**, to sweep, *verri*, *versum*.

### § 138. Verbs in *so* (*xo*) :—

**Viso**, to visit, *visi*, without supine. **Inviso**. (From *video*.)

**Depso**, to knead, *depsui*, *depstum*.

**Pinso**, to pound, *pinsui* and *pinsi*, *pinsitum* and *pinsum*. (Also, *piso*, *pistum*.)

**Texo**, to weave, *texui*, *textum*.

<sup>1</sup> *Conseruiasset* for *consevisasset* in *Livy* is an error of the transcribers.

Those in *esso* have *ivi*, *itum*; viz.:—

**Arcesso**, or **accerso**, to *send for*, *arcessivi*, *arcessitum* (*accersivi*, *accersitum*). In the infin. pass., sometimes *arcessari*.

**Capesso**, to *take in hand*. (A lengthened form of *capio*, § 143.)

**Facesso**, to *make, cause*, intrans., to *retire*. (From *facio*, § 143.)

**Lacesso**, to *provoke*. (From the unused *lacio*, § 143.)

**Incesso**, to *attack*, *incessivi*, without sup. (The perfect, in the expressions *timor, cura*, &c., *incessit homines, animos*, is from *incēdo*, although the present of the latter verb is not used in *that* signification.) **Incepisso**, to *begin*, without perf. and sup. (Archaic, from *incipio*.)

**Petesso**, to *seek*, without perf. and sup. (Archaic, from *peto*.)

### § 139. Verbs in *to*:—

**Mēto**, to *mow, reap*, *messui* (rare), *messum*. **Demēto**.

**Mitto**, to *send*, *misī*, *missum*.

**Pēto**, to *beg, seek to obtain*, *petīvi* (*petīi, petītī*; § 113, b, *Obs.* 1), *petitum*. **Appēto**.

**Sisto**, to *place, set up*, *stītī* (rare), *stātum* (adj. *stātus, fixed*); rarely in an intransitive signification, to *remain standing, place one's self*, and then in the perfect *stētī* (from *sto*, 1st, from which *sisto* has been formed by reduplication). **Desisto**, *destītī, destitum*, &c. (**Consisto**, **exsisto**, **insisto**, **resisto**, all invariably intransitive.) **Circumsisto** alone has *circumstētī*, from *circumsto*.

**Sterto**, to *snore*, *stertui*, without supine.

**Verto**, to *turn*, *vertī*, *versum*. In like manner, the compounds (**adverto**, whence **animadverto**, **averto**, &c.). The intransitives **devertor**, to *put up*; and **revertor**, to *return*, — are deponents in the present, and the forms derived from it (**revertor** is very rare); in the perfect, on the contrary, they are active verbs, **devertī, revertī** (more rarely **reversus sum** and the participle **reversus**). **Praeverto**, to *be beforehand with, surpass*, has a deponent form in the intransitive signification, to *attend to a thing* (above every thing else), but otherwise very seldom.

**Flecto**, to *bend*, *flexi, flexum*.

**Necto**, to *tie*, *nexi* and *nexui* (both rare), *nexum*.

**Pecto**, to *comb*, *pexi* and *pexui* (both rare), *pexum*.

**Plecto**, to *punish*, without perfect or supine. In the signification to *plait*, we find only the part. perf. passive, **plexus** (compound *implexus*).

§ 140. Verbs in *seo*. They are partly those in which the *seo* belongs to the stem, and is retained in the inflection; partly those

in which *seo* is a prolongation of the stem, and is dropped in the perfect and supine.

Of the first kind are (all without supine),—

*Compesco, to confine, compescui.*

*Dispesco, to separate, dispesceui.*

*Disco, to learn, didici.* *Addisco, addidici* (with redupl.), &c.

*Posco, to demand, poposci.* *Deposco, depoposci* (with the redupl.), &c.

§ 141. *Seo* is a prolongation of the stem in the inchoative verbs, which are derived either from a verb (*inchoativa verbalia*), or from a noun (*inchoativa nominalia*), most frequently an adjective, to denote the commencement of a state (see § 196). The *inchoativa verbalia* have the perfect of the verbs from which they are derived; e.g.:—

*Incalesco, incalui*, from *caleo, calui*; *ingemisco, ingemui*, from *gemo, gemui*; *deliquesco, delicui*, from *liqveo, liqvi*, or *lioui*. Some of those *inchoativa nominalia*, which are derived from adjectives of the second declension, have a perfect in *ui* (without a supine): as, *maturo, to ripen, maturui*, from *maturus*; *obmutesco, to grow dumb, obmutui*, from *mutus*; *percrebresco, to grow frequent (creber), percrebrui* (by some written *percrebesco, percrebui*). (So, likewise, *evillesco, to become worthless, evilui*, from *vilius*.) *Irraucesco, to grow hoarse (raucus), irraui*, is irregular. The others, derived from adjectives in *is*, with many of those from adjectives in *us*, have no perfect; e.g. *ingravesco*. (*Vesperascit, the evening comes on, and advesperascit, have vesperavit, advesperavit; consenesco, to become old, consenui.*)

Obs. Some few inchoatives have also the supine of their stems; viz.:—

*Coalesco (alesco, from alo, 3d), to grow together, coalui, coalitum* (in the part. perf. *coalitus, grown together*).

*Concupisco, to desire, concupivi, concupitum.* (*Cupio, 3d.*)

*Convalesco, to become strong, healthy, convalui, convalitum.* (*Valeo, 2d.*)

*Exardesco, to take fire, exarsi, exarsum.* (*Ardeo, 2d.*)

*Inveterasco, to grow old, inveteravi, inveteratum* (part. perf. *inveteratus, rooted*). (From *vetus*; also, *invetero*.)

*Obdormisco, to fall asleep, obdormivi, obdormitum.* (*Dormio, 4th.*)

*Revivisco, to come to life again, revixi, revictum.* (*Vivo, 3d.*)

§ 142. Some verbs are lengthened with *eo*, but have lost their inchoative signification, or are formed from stems which are no longer extant, so that they are considered as simple, underived verbs. These are the following:—

*Adolesco, to grow up, adolēvi.* So also *abolesco, to disappear, cease*; *exolesco, to disappear, grow old*; *inolesco, obsolesco.* (From the unused *oleo, to grow.*) From *adolesco* comes the adjective *adultus, grown up*, from *exolesco, exolētus*, from *obsolesco, obolētus, obsolete.* (Compare, *aboleo*, § 122.)

*Cresco, to increase, crēvi, crētum.* *Concreasco, &c.* (Part. perf. *crētus*, and particularly *concretus*.)

*Fatisco, to crack* (grow languid), without perfect or supine. (*Fessus, weary*, adjective. *Defetiscor, to grow weary, defessus sum*, deponent.)

*Glisco, to grow, spread*, without perf. or sup.

*Hisco, to open the mouth*, without perf. or sup.

*Nosco, to become acquainted with, inform one's self concerning, nōvi, nōtum.* The perfect signifies, *I have made the acquaintance of, I know*; the pluperfect, *I knew*. *Nōtus* is only an adjective (*known*), and the fut. part. is not in use. (On the contraction, *nostī, norim*, see § 113, a.)

Of the compounds (from the old form *gnosco*), *agnosco* (*adgnosco*), *to recognize*; *cognosco, to become acquainted with* (*recognosco*), — have *agnītum* and *cognītum* in the supine; *ignosco, to pardon*, has *ignōtum*. The remaining (*dignosco, internosco*) have no supine.

*Pasco, to feed* (cattle), *pavi, pastum.* (*Pascor*, as a deponent, *to graze.*) *Depasco.*

*Qviesco, to rest, qviēvi, qviētum.*

*Svesco, to accustom one's self, svevi, svetum.* (Part. perf. *svetus, accustomed.* Archaic present, *svemus*, from *sveo*. The compounds have sometimes a transitive signification: e.g. *assvesco, to accustom one's self, and to accustom one*; generally, however, we find *assvefacio*, in the transitive signification. *Mansvetus, tame.*)

*Scisco, to order, ratify* (a law), *scīvi, scītum.* (From *scio*.)

§ 143. Verbs with an *i* inserted after the characteristic letter. (The perfect and supine are formed from the stem without *i*.)

*Cāpio, to take, cēpi, captum.* *Concīpio* (*concīpis*), *concēpi, conceptum, &c.*

*Fācio, to make, do, fēcī, factum.* (Old fut. indic., *faxo*; subj., *faxim*; § 115, f.) *Fio* serves for a passive in the present, and the tenses formed from it; see § 160; but the participles (*factus, faciens*) and the compound forms are from *facio*. So also the compounds

with verbal stems: e.g. *calefacio*, to make warm, *calefecī*, *calefactum*, *calefio*; *patefacio*, *patefecī*, *patefactum*, *patefio*; <sup>1</sup> and with adverbs: e.g. *satisfacio*, to give satisfaction, *satisfecī*, *satisfactum*, *satisfit*. The compounds with prepositions alter the vowel, and are declined like *perficio*, *perfecī*, *perfectum*, in the passive (regularly) *perficior*. (But *conficio* sometimes has *confieri* in the passive as well as *conficior*. See § 160, *Obs.* 1.)

*Jācio*, to throw, *jēcī*, *jactum*. *Abjicio* (*abjiciō*), *abjecī*, *abjectum*, &c.

*Obs.* At an earlier period, the compounds were generally spoken and written with one *i*; e.g. *abicio*, *disicio*. In the poets, *eiicit*, *reice*, dissyllables, and *ējicit*, *rejiçinunt*. *Porricio*, archaic, to offer in sacrifice, has no perfect.

*Cupio*, to wish, *cupivī*, *cupitum*.

*Fōdio*, to dig, *fōdī*, *fossū*. *Effōdio*, *effōdiā*.

*Fūgio*, to flee, *fūgī*, *fūgitum*. *Aufūgio*, *aufūgiā*.

*Lacio*, to entice, whence *lacto*, *lactare*, to make sport of one. It is used only in compounds; *allicio*, to entice, *allexi*, *allectum*; so also *illicio*, *pellicio*; but *elicio*, to draw out, has *eliciui*, *elicitum*. (*Prolicio* is not found in the perfect and supine.)

*Pario*, to bring forth, *pepēri*, *partum*. (Part. fut. act. *pariturus*; § 106, *Obs.* 2.)

*Qvātio*, to shake (*qvassi*, unused), *qvassum*. *Concūtio*, *concussi*, *concussū*; *percutio*, &c.

*Rāpio*, to snatch, take away by force, *rapui*, *raptum*. *Arrīpio*, *arripui*, *arreptum*, &c.

*Sāpio*, to taste, have taste, understanding (*sapivī*), without sup. *De-sīpio*, to be foolish, without perf.

*Obs.* The inchoative *resipisco*, to become wise again, has *resipivī* and *resipui*.

*Spōcio*, to look, whence *specto*, *spectare*. Used only in the compounds; *aspicio*, to behold, *aspexi*, *aspectum*; *conspicio*, &c.

<sup>1</sup> Some of these, however, have no other passive forms than those deduced from *facio*; e.g. *tremefacio*, *tremefactus*.

## CHAPTER XX.

## THE IRREGULAR PERFECTS AND SUPINES OF THE FOURTH CONJUGATION.

§ 144. The following verbs have *si, tum* (one has *sum*), as in the third conjugation :—

*Farcio, to stuff, farsai, fartum (farotum). Refercio, referai, refer-tum, &c.*

*Fulcio, to prop, fulai, fultum.*

*Haurio, to draw (water), hausai, haustum. (Part. fut. hausturus and hausurus.) Exhaurio.*

*Sancio, to ratify, sanxi, sancitum, and oftener sanctum.*

*Sarcio, to patch, sarsai, sartum. Resarcio.*

*Sentio, to feel, think, sensi, sensum. Consentio, &c. Assentio is oftener used as a deponent, — assentior, assensus sum.*

*Saepio (sepio), to fence, saepai, saeptum. Obsaepio.*

*Vincio, to bind, fetter, vinxi, vinctum.*

§ 145. The following have other irregularities :—

*Amicio, to clothe, amictum. Not used in the perfect.*

*Cio, civi, citum. See cio, § 127.*

*EO, to go, ivi, itum. See § 158.*

*Ferio, to strike, without perfect or supine.*

(*Ferio*?) *Apërio, to open, uncover, aperui, apertum; so also opërio, to cover over, and cooperio.*

(*Ferio*?) *Repërio, to find, reppëri (reperi), repertum; so also comperio, to learn, compëri, compertum. (Rarely, with a deponent form in the present, comperior.)*

*Sälio, to leap, salui (rarely, and not in the first person, salti).*

*Desälio, desilui (rarely desilii), &c. (The substantives saltus, desultor.)*

*Sepëlio, to bury, sepelivi, sepultum.<sup>1</sup>*

*Vënio, to come, vëni, ventum. (Convenio.)*

Some intransitive verbs derived from adjectives want the perfect and supine: e.g. *superbio, to be proud; caecutio, to be blind* (see § 194, *Obs. 2*; but *saevio*, and the transitives—as, *mollio*—are complete). These forms are also wanting in those verbs in *ürio*, which denote an inclination (*verba desiderativa*; see § 197); e.g. *dormitürio, to be sleepy. (From caürio, however, we have esuriturus in Terence.)*

<sup>1</sup> Perf. first person *sepeli* (from *sepelii*; § 113, 4, *Obs. 1* and 2) in *Persius*.



## CHAPTER XXI.

THE IRREGULAR SUPINES (PARTICIPLES) OF THE DEONENTS,  
AND SOME OTHER IRREGULARITIES OF THESE VERBS.

§ 146. In some deponents the supine or participle perfect (whence the perf. ind., &c., are formed by composition) varies from the present in the same way as in the active verbs.

Obs. The supine itself occurs but seldom in the deponents. The perf. part with *sum* (perf. indic.) is here named instead of it.

In the first conjugation, to which by far the greater part of the deponents belongs, they are all inflected regularly.

Obs. 1. In *ferior*, to *keep holiday*, be *idle*; and *operor*, to *busy one's self with*, — the perfect participle has a present signification; *feriatus*, *idle, unoccupied*; *operatus*, *busied*. The same also generally holds good of *arbitratus*, and some others.

Obs. 2. Concerning the derivation of the deponents which follow the first  $\alpha$  nj., see § 193, b.

§ 147. a. Of some deponents of the first conjugation, the active form is also occasionally, or even frequently, found in good writers; e.g. *populor*, to *lay waste*, and *populo*. The most important of these, including *populor*, are: *altercor*, to *dispute* (*alterco*, Ter.); *auguror*, to *foretell*; *comitor*, to *accompany* (*comito*, poet.); *confictor*, to *struggle* (*conficto*, Ter.); *fabricor*, to *make*; *feneror*, to *lend at interest*; *luctor*, to *wrestle* (*lucto*, Ter.); *ludificor*, to *make sport of*, to *banter*; *muneror*, to *present*; *remuneror*, to *recompense*; *oscitor*, to *yawn*; *palpor*, to *stroke*, *flatter*; *stabulor*, to *be in the stall*, have *one's station*. The active form of many others is here and there met with in the older writers.

b. On the other hand, some verbs of the first conjugation, which have most commonly the active form, are used, by some particular authors, as deponents; e.g. *fluctuo*, to *fluctuate*; also, *fluctuor* (Liv.). Further examples of such verbs are: *bello*, to *make war* (*bellor*, Virg.); *communico*, to *communicate* (*communicor*, Liv.); *elucubro*, to *work out* (*elucubror*, Cic.); *frutico*, to *shoot out branches* (*fruticor*, Cic.); *luxurio*, to *be luxuriant*; *murmuro*, to *murmur* (*commurmuror*, Cic.); *opsono*, to *buy food* (*opsonor*, Ter.); *velifico*, to *set sail* (*velificor*, Cic., to *work for*, to *favor*).

§ 148. In the second conjugation the following deponents vary from the usual formation: —

**Fateor, to confess, fassus sum. Confiteor, confessus sum, &c.**  
(**Diffiteor, to deny, without part. perf.**)

**Reor, to think, rätus sum, without part. pres.**

**Medeor, to heal, without part. perf.**

**Misereor, to have pity on, has, in most cases, the regular perfect miseritus sum, more rarely misertus sum.** (Of *miseretur* as an impersonal, see § 166, b.)

**Tueor, to protect (look at), (tutus sum).** Part. fut. *tuturus*. Instead of the unused perfect, we find *tutatus sum*, from *tutor*. The perfect of *contueor, intueor, contuitus sum, intuitus sum*, is rare. (An archaic form is *tuor* (3d), whence the adjective *tütus*.)

**Oss.** The regular deponents of the second conjugation are: *liceor, to bid for; mereor, to deserve* (also in the active form *mereo*);<sup>1</sup> *polliceor, to promise; vereor, to fear*.

§ 149. To the third conjugation belong the following deponents, which may be arranged like the actives according to their characteristic letters: (*fungor* is declined like the passive of *cingo*, *patior* like that of *qvatio*, *qveror, qvestus*, like that of *gero, gestum, &c.*)

**Fruor, to enjoy, fruitus and fructus sum (both rare); part. fut. fruturus.**

**Fungor, to perform, functus sum.**

**Grädior, to step, go, gressus sum. Aggrädior, aggressus sum, &c.**

**Läbor, to slide, fall, lapsus sum. Colläbor, &c.**

**Liqvor, to melt (intrans.), to flow away, without part. perf.**

**Löqvor, to speak, locutus sum. Allöqvor.**

**Mörior, to die, mortuus sum. Part. fut. moriturus. Emörior.**

**Nitor, to lean, exert one's self, nixus or nisus sum. Adnitor. (Enītor, to bring forth young, enixa est.)**

**Pätior, to suffer, passus sum. Perpätior.**

(From *plecto, to plait, to twist*, § 139.) **Amplector, complector, to embrace, amplexus sum, complexus sum.**

**Qvëror, to complain, qvestus sum. Conqvëror.**

**Ringor, to show one's teeth, without part. perf.**

**Sëqvor, to follow, secutus sum. Consëqvor.**

**Utor, to use, usus sum. Abüter.**

(**Verto, revertor, &c., see § 139.**)

<sup>1</sup> *Mereo* is chiefly used of what is gained by trading and of military service; *merere stipendia, m. eqvo*; on the other hand, we generally have *bene, male mereri*; in the perf., also in this signification, chiefly *merui*; but in the participle *meritus* (*bene meritus*).

§ 150. Further, the following in *scor* (see § 141): —

*Apiscor*, to obtain, *aptus sum*. *Adipiscor*, *adeptus sum*, is more usual. (*Indipiscor*, *indeptus sum*.)

*Defetiscor*, to grow weary, *defessus sum*. (From *fatisco*, § 142.)

*Expergiscor*, to awake (*intrans.*), *experrectus sum*. Obsolete participle, *expergītus*.

*Irascor*, to grow angry (from the subst. *ira*), without perf. *Iratus* (*adj.*), *angry*, *iratus sum*, *I am angry*. (*I grew angry*, is expressed by *succensui* or *suscensui*, from *succenseo* or *suscenseo*.)

*Meniscor*. *Comminiscor*, to devise, *commentus sum*. *Reminiscor*, to remember, without part. perf.

*Nanciscor*, to obtain, *nactus sum* and *nactus sum*.

*Nascor*, to be born, *natus sum*. Part. fut. *nasciturus*. *Enascor*. (The adjectives *agnatus*, *cognatus*, *prognatus*, from a form *guascor*.)

*Obliviscor*, to forget, *oblītus sum*.

*Paciscor*, to make an agreement, *pactus sum*. *Compaciscor* or *compescor*, *compactus* or *compectus sum*. *Pepigi*, from the stem *pango* (§ 132), is also used for the perfect.

*Proficiscor*, to travel, *profectus sum*.

*Ulciscor*, to revenge, *ultus sum*.

*Vescor*, to eat, without part. perf.

§ 151. In the fourth conjugation the following deponents vary from the regular form: —

*Assentior*, to agree, *assensus sum*. See *sentio*, § 144.

*Experior*, to try, *experience*, *expertus sum*. (Compare *comperio*, § 145.)

*Metior*, to measure, *mensus sum*.

*Ordior*, to begin (*trans.*), *orsus sum*.

*Opperior*, to wait for, *oppertus* (*opperitus*) *sum*.

*Orior*, to rise, *ortus sum*. Part. fut. *oriturus*. (The gerundive *oriundus*, with the signification, *descended*.)

OBS. 1. In the present indicative, the form of the third conjugation is used, — *orēris*, *oritur*, *orīmur*; in the imperf. subj., both *orīrer* (4th) and *orērer* (3d). (From *adorior*, *adorīris*, *adoritur*, are in use.)

OBS. 2. The regular deponents of the fourth conjugation are: *blandior*, to flatter; *largior*, to present; *mentior*, to lie; *molior*, to move, undertake; *partior*, to divide (rarely *partio*; but *dispartio*, *impertio* (*impartio*), are more usual than *dispartior*, *impertior*); *potior*, to obtain; *sortior*, to take by lot; *punior*, to punish (in Cicero, elsewhere we usually find *punio*).

Obs. 3. From *potior*, the poets, and some prose-writers, occasionally use, in the present indicative, *potitur*, *potimur*; and, in the imperf. subj., *potērer*, &c., after the third conjugation.

§ 152. Those deponents, of which the active form is in use, sometimes receive a passive signification: as, *comitor*, *I am accompanied*; *fabricantur*, *they are made*; *populari*, *to be laid waste*, — but particularly the part. perf.: e.g. *comitatus* (in all writers), *elucubratu*, *fabricatus*, *populatus*, *meritus*.

§ 153. A few rare instances are met with of other deponents in a passive signification: e.g. in Cicero, *adūlor*, *aspēnor*, *arbitror*, *dignor*, *criminor*; in Sallust, *ulciscor*. Of some deponents, the participle perfect only is used, by good writers, in a passive signification also; *abominatus*, *adeptus*, *auspicatus*, *amplexus*, *complexus*, *commentus*, *commentatus*, *confessus*, *despicatus*, *detestatus*, *eblanditus*, *ementitus*, *expertus* (*inexpertus*), *exsecratus*, *interpretatus*, *ludificatus*, *meditatus* (*praemeditatus*), *mensus* (*dimensus*), *metatus* (*dimetatus*), *moderatus*, *opinatus* (*necopinatus*), *pactus*, *partitus*, *perfunctus*, *periclitatus*, *stipulatus*, *testatus*, *ultus* (*inultus*, *unavenged*), with some others in the poets, and second-rate writers.<sup>1</sup>

## CHAPTER XXII.

### IRREGULAR VERBS (VERBA ANOMALA).

§ 154. Those verbs are termed irregular, which vary from the usual form, not only in the formation of the perfect and supine, but also in the endings of the tenses, and the mode in which they are combined with the stem. An example of one such verb, *sum*, has already been adduced. The others are now given.

*Possum*, *to be able*, is inflected in the following manner: —

#### INDICATIVE.

#### SUBJUNCTIVE.

#### PRESENT.

*possum*  
*pōtes*  
*pōtest*  
*possimus*  
*potestis*  
*possunt*

*possim*  
*possis*  
*possit*  
*possimus*  
*possitis*  
*possint*

<sup>1</sup> In the fut. imperat. we sometimes meet with *utito*, *tuunto*, &c., for *utitor*, *tuuntor*.

## IMPERFECT.

potēram, as, at	possem, es, et
poteramus, atis, ant	possēmus, etis, ent

## PERFECT.

potui, isti, it	potuerim, is, it
potuimus, istis, erunt	potuerimus, istis, int

## PLUPERFECT.

potuēram, as, at	potuissem, es, et
potueramus, atis, ant	potuissemus, etis, ent

## FUTURE.

potēro, is, it	Wanting.
poterimus, istis, unt	

## FUTURE PERFECT.

potuēro, is, it	potuerim, is, it
potuerimus, istis, int	potuerimus, istis, int

## INFINITIVE.

PRES. posse	PERF. potuisse.	FUT. Wanting.
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The Imperative is wanting. The participle present *potens* is only used as an adjective, *powerful*.

OBS. *Possum* is compounded of *potis* (or properly *pot*) and *sum* (*possum* from *potsum*). Anciently and by the poets it was expressed by *potis es, est, sunt* (*potis* being invariable in gender and number) for *potes, potest, possunt*: in common language also simply *pote* for *potest*. For *possim, possis, possit*, there was also an obsolete form *possiem, &c. (siem)*; *potesse* for *posse*.

§ 155. *Fero, to carry*, after the third conjugation, borrows its perfect and supine, *tūli, lātum*, from other stems. In some of the forms derived from the present, the connecting vowel between the stem and ending is omitted, in the manner following:—

## ACTIVE.

## PASSIVE.

## INDICATIVE.

## PRESENT.

<i>fero, fers, fert</i>	<i>feror, ferris, fertur</i>
<i>ferimus, fertis, ferunt</i>	<i>ferimur, ferimini, feruntur</i>

## SUBJUNCTIVE.

## IMPERFECT.

ferrem, ferres, ferret	ferrer, ferrēria, ferretur
ferremus, ferretis, ferrent	ferremur, ferremini, ferrentur

## IMPERATIVE.

PRESENT. fer, ferte --	ferre, ferimini
FUTURE. 2, 3 ferto	2, 3 fertor
fertote, ferunto	3 feruntor

## INFINITIVE.

PRESENT. ferre	ferri
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The remainder is regular (imp. ind. act. *ferēbam*, pass. *ferēbar*; plup. *tuleram*, *tulissem*; fut. perf. *tulero*, from *tuli*, &c.). In the same way are declined the compounds (in which the prepositions before *fero*, *tuli*, *latum*, are modified according to § 173): e.g. *affēro*, *attūli*, *allātum*; *offēro*, *obtūli*, *oblātum*. *Aufero*, from *ab-fero*, has *aba-tuli*, *ablatum*; *refero*, *rettuli* (*retuli*), *relatum*. *Suffero*, *to carry, bear*, has rarely *sustuli* in the perfect: instead of this *sustinui* is employed; and *sustuli*, *sublatum*, are used for the perfect and supine of *tollo*, *to lift up* (§ 134). *Differo*, *to put off, spread out*, has *distuli*, *dilatatum*; but in the intransitive signification, *to differ*, it has neither perfect nor supine.

§ 156. The verb *ēdo*, *to eat*, *ēdi*, *ēsum*, of the third conjugation (§ 133), in addition to the regular inflection, has also shorter forms in the present indicative, imperfect subjunctive, the imperative, and present infinitive, agreeing exactly in form with those parts of the verb *sum* which begin with *es*; viz.:—

## ACTIVE.

## INDICATIVE.

## PRESENT.

ēdo, edis, edit
es, est
edimus, editis, edunt
estis

## SUBJUNCTIVE.

## IMPERFECT.

ederem, ederes, ederet
essem, esses, esset
ederemus, ederetis, ederent
essemus, essetis, essent

## IMPERATIVE.

PRESENT. ede, edito
es, este
FUTURE. edito, editote
esto, estote
edunto

## INFINITIVE.

PRES. edere
esse

In the passive, *estur* is found for *editur*, and *essetur* for *ederetur*.<sup>1</sup> The same abridged forms are also used in the compounds; e.g. *comes*, *comest*, *comesse*, for *comedia*, *comedit*, *comedere*, from *comedo*.

§ 157. *Volo*, *I will*; *nōlo*, *I will not* (from *ne volo*); *mālo*, *I had rather* (from *mage*, i.e. *magis*, *velo*),—are declined as follows:—

## INDICATIVE.

## PRESENT.

<i>volo</i>	<i>nolo</i>	<i>malo</i>
<i>vis</i>	<i>non vis</i>	<i>mavis</i>
<i>vult (volt)</i>	<i>non vult</i>	<i>mavult</i>
<i>volūmus</i>	<i>nolūmus</i>	<i>malūmus</i>
<i>vultis (voltis)</i>	<i>non vultis</i>	<i>mavultis</i>
<i>volunt</i>	<i>nolunt</i>	<i>malunt</i>

## IMPERFECT.

<i>volebam</i>	<i>nolebam</i>	<i>malebam</i>
<i>volebas, &amp;c.</i>	<i>nolebas, &amp;c.</i>	<i>malebas, &amp;c.</i>

## PERFECT.

<i>volui, &amp;c.</i>	<i>nolui</i>	<i>malui</i>
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## PLUPERFECT.

<i>volueram</i>	<i>nolueram</i>	<i>malueram</i>
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## FUTURE.

<i>volam</i>	( <i>nolam</i> , unused)	( <i>malam</i> , unused)
<i>voles, &amp;c.</i>	<i>noles, &amp;c.</i>	<i>males, &amp;c.</i>

## FUTURE PERFECT.

<i>voluero</i>	<i>noluero</i>	<i>maluero</i>
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## SUBJUNCTIVE.

## PRESENT.

<i>velim</i>	<i>nolim</i>	<i>malim</i>
<i>velis</i>	<i>nolis</i>	<i>malis</i>
<i>velit</i>	<i>nolit</i>	<i>malit</i>
<i>velimus</i>	<i>nolimus</i>	<i>malimus</i>
<i>velitis</i>	<i>nolitis</i>	<i>malitis</i>
<i>velint</i>	<i>nolint</i>	<i>malint</i>

<sup>1</sup> The shorter forms have been produced by the omission of the connecting vowel and a modification of the letters; the *e* in these is pronounced as long by nature.

## IMPERFECT.

vellem	nollem	mallem
velles, &c.	nolles, &c.	malles, &c.

## PERFECT.

voluerim	noluerim	maluerim
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## PLUPERFECT.

voluisssem	noluisssem	maluisssem
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## FUTURE PERFECT.

voluerim	noluerim	maluerim
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## IMPERATIVE.

Wanting.	PRES. SING. noli; PLUR. nolite	Wanting.
	FUT. SING. 2, 3 nolito; PLUR. 2 nolitote	
	3 nolunto	

## INFINITIVE.

PRESENT. velle	nolle	malle
PERFECT. voluisse	noluisse	maluisse

## PARTICIPLE.

PRESENT. volens	volens	Wanting.
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Obs. The following are obsolete forms: *nevis*, *nevult*, *nevelle*, for *non vis*, *non vult*, *nolle*; *mavolo*, *mavelim*, *mavellem*, for *malo*, *malim*, *mallem*. From *si vis*, *si vultis*, annexed to a command or request (*pray, if you please*), originated in familiar language, and the style intended to imitate it, the expressions *sis*, *sultis*: *Vide, sis, ne quo abeas* (Ter.) *Refer animum sis ad veritatem* (Cic. pro Rosc. Am. 16). *Facite, sultis, nitidae ut aedes meae sint* (Plant.).

§ 158. The verb *eo*, *to go*, *ivi*, *itum*, of the fourth conjugation, is thus inflected in the present and the forms derived from it:—

## INDICATIVE.

## SUBJUNCTIVE.

## PRESENT.

<i>eo</i> , <i>is</i> , <i>it</i>	<i>eam</i> , <i>eas</i> , <i>eat</i>
<i>imus</i> , <i>itis</i> , <i>eunt</i>	<i>eāmus</i> , <i>eātis</i> , <i>eant</i>

## IMPERFECT.

<i>ibam</i> , <i>ibas</i> , <i>ibat</i>	<i>irem</i> , <i>ires</i> , <i>iret</i>
<i>ibamus</i> , <i>ibatis</i> , <i>ibant</i>	<i>iremus</i> , <i>iretis</i> , <i>irent</i>

## FUTURE.

<i>ibo</i> , <i>ibis</i> , <i>ibit</i>	<i>iturus</i> , <i>a</i> , <i>um</i> , <i>sim</i> , &c.
<i>ibimus</i> , <i>ibitis</i> , <i>ibunt</i>	



**IMPERATIVE.**

PRES. SING. 1! PLUR. ite!

FUT. SING. 2 and 3 ito; PLUR. 2 itote  
3 eunto**INFINITIVE.**

PRES. ire

**PARTICIPLE.**

PRESENT. iens, euntem, euntis, &amp;c.

GERUND. eundum.

The rest is regularly formed from *ivi* (*iveram* or *ieram*, *ivisse*, *isse*, &c.) and *itum* (*iturus*, *iturus esse*). *Io* being an intransitive verb, the passive can only be formed in the third person (impersonally, § 95, *Obs.*); viz., *itur*, *ibatur*, *ibitur*, *itum est*, &c., *eātur*, *iretur*.

In like manner are inflected the compounds, which usually have *ii*, not *ivi*, in the perfect; e.g. *abiī*, *redīī* (§ 113, *b*, *Obs.* 1). Some of them (*adeo*, *ineo*, *praetereo*) take a transitive signification, and these form a complete passive, thus: Ind. pres. *adeor*, *adīris*, *adītur*, *adimur*, *adimini*, *adeuntur*; imperf. *adībar*, &c.; fut. *adibor*, *adiberis*, &c.: Subj. pres. *adear*, &c.; imperf. *adīrer*, &c.; Imperat. pres. *adire*, fut. *aditor*, plur. *adeuntor*: Infin. pres. *adiri*; part. perf. *adītus*; gerundive, *adeundus*, *a*, *um*.

From *eo* comes also *vēneo* (*venum eo*), *to be put up for sale, be sold*, which is used as the passive of *vendo* (§ 133), and inflected like the other compounds. (In the imperf. indic. sometimes *veniebam*.)

*Ambio*, *to go about*, is the only compound which is regularly inflected according to the fourth conjugation; e.g. participle present, *ambiens*, *ambientem*, *ambientis*. (The imperfect is sometimes *ambībam*.)

§ 159. *Qveo*, *to be able*; and *neqveo*, — *to be unable*, are inflected like *eo*, but without imperative, future participle, or gerund (*queo*, *quis*, &c.; *queunt*, *queam*, &c.; *quibam*, *quirem*, *quivi*, *quiverim*; or, *quierim*, *quivisse*, or *quisse*, &c.).

Obs. 1. The part. pres. also scarcely occurs in ordinary language; and *qvibam*, *qviveram*, *qvibo*, *neqvibo*, are obsolete and rare forms. *Qvis* and *qvīt*, in the pres. indic., are used only with *non* (*non qvis* and *non qvīt* for *neqvīs* and *neqvīt*); in general *qveo* is used only in negative propositions, and far more rarely than *possum*.

Obs. 2. In the older style a passive form was sometimes used where an infinitive passive was subjoined: *forma nosci non qvita est* (Ter.); *ulcisci* (pass.) *neqvitur* (Sall.). Compare *coeptus sum*, § 161.

<sup>1</sup> The irregularity in *eo* consists in the radical vowel *i* being changed into *e* before *a*, *o*, and *u*, and in its having in the imperf. and fut. indic. the form in *bam* (for *ebam*) and *bo* (§ 115, *b*, *c*).

§ 160. *Fio*, to become, be done, answers as a passive to the verb *facio* (§ 143), from which it borrows the perf. part., the gerundive, and the compound tenses.

The remainder varies only slightly from the regular inflection:—

INDICATIVE.		SUBJUNCTIVE.	
		PRESENT.	
<i>fio, fis, fit</i>		<i>fiam, fias, fiat</i>	
<i>(fimus, fitis), fiunt</i>		<i>fiamus, fiatís, fiunt</i>	
		IMPERFECT.	
<i>fiebam, fiebas, &amp;c.</i>		<i>fiérem, fieres, &amp;c.</i>	
		FUTURE.	
<i>fiam, fies, &amp;c.</i>		<i>Wanting.</i>	
IMPERATIVE.		INFINITIVE.	
PRES. SING. <i>fi</i> ; PLUR. <i>fitis</i>		PRES. <i>fiéris</i>	
<i>(Factus sum, eram, ero, sim, essem, factum esse, factum íri.)</i>			

Obs. 1. For the compounds, see under *facio*. *Conferi* has only *confit, confiat, confieret* (3 pers.); *deseri*, to be wanting, only *desit, desunt, defiat*.

Obs. 2. In this verb (contrary to the general rule), the vowel *i* is long before another vowel, except in *fieri, fierem*.

## CHAPTER XXIII.

### DEFECTIVE VERBS.

§ 161. Several verbs are not completely inflected in all the forms of which their signification would allow. Those which want the perfect or supine have been already specified. Some of the irregular verbs are at the same time defective. This chapter contains those verbs especially which want the present, or are only used in a very few isolated forms.

The verbs *coepe*, *I began*; *memini*, *I remember* (*commemini*); and *odi*, *I hate*, — are not used in the present, and the tenses derived from it. The perfect of *memini* and *odi* has the signification of a present, the pluperfect that of an imperfect, and the future perfect that of a future. These verbs are thus inflected:—

## INDICATIVE.

PERF.	coepti, coepisti, &c.	memini, &c.	odi, &c.
PLUP.	coeperam	memineram	oderam
FUT. PERF.	coepero	meminero	odero

## SUBJUNCTIVE.

PERF.	coeperim	meminerim	oderim
PLUP.	coepissem	meminisse	odissem
FUT. PERF.	(same as perf.)		

## IMPERATIVE.

Wanting.	FUT. SING. 2 memento	Wanting.
	PLUR. 2 mementote	

## INFINITIVE.

PERF. coepisse	meminisse	odisse
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## PARTICIPLE.

PERF. PASS. coeptus	Wanting	(osus, obsolete)
FUT. ACT. coepturus	—	osurus.

Obs. From *osus*, which has an active signification, we find the compounds, *exosus*, *perosus*, *hating*.

*Coepti* is found also in the passive, *coeptus sum*, which is joined to a passive infinitive: e.g. *urbs aedificari coepta est*; but we may also say *aedificari coepit*. (In the same way also *desitus est* is used, from *desino*, to *cease* (§ 136): e.g. *Veteres orationes legi sunt desitae*, Cic.; but also *desii*: e.g. *bellum jam timeri desierat*, Liv.)

Obs. *Incipio* (*incēpi*, *inceptum*, from *capio*) serves for a present of *coepti*, and more rarely *occipio* (*occepi*, *occeptum*). *Incipio facere*, *coepti facere* (less frequently *incepi*<sup>1</sup>).

§ 162. a. *Ajo*, to say, say yes, is used in the following forms:—

## INDICATIVE.

## SUBJUNCTIVE.

## PRESENT.

<i>ajo</i> , <i>aia</i> , <i>aŭt</i>	— <i>ajas</i> , <i>ajat</i>
— — <i>ajunt</i>	— — <i>ajant</i>

## IMPERFECT.

*ajebam*, *ajebas*, &c.  
(In Plautus and Terence, *aŭbam*.)

<sup>1</sup> *Coepti* with the accusative of a substantive is rare, *incipio* common (*incipere oppugnationem*; *proelium incipitur*, Sall. Jug. 74); but we find in the passive *ludi coepti sunt* (Liv.), and the participle (*opus coeptum*) is not uncommon.

## PARTICIPLE.

PRESENT. *ajens* (adj., *affirmative*)OBS. The Imperative *ai* is quite obsolete.b. *Inquam*, *I say*, is used in the following forms:—

## INDICATIVE.

PRESENT.

*inquam, inquis, inquit*  
*inquimus, inquitis, inquiunt*

IMPERFECT.

— — *inquirebat*

PERFECT.

— *inquisti, inquit*

FUTURE.

*inquires, inquist*

## IMPERATIVE (rare).

PRES. SING. *inque*FUT. SING. 2 *inquitō*

OBS. This verb is used only when a person is introduced, speaking in his own words, and is inserted after one or more words of the speech cited; e.g. *Tum ille, Nego, inquit, verum esse, I deny, said he, that it is true. Potestne, inquit Epicurus, quicquam esse melius? Inquam* is also used, in narrations, as a perfect.

c. *Infit*, *he begins*, is used only in the third person of the present indicative, either alone, signifying, *begins to speak*, or with an infinitive, usually one which implies speaking; e.g. *laudare, percontari infit*. (Archaic and poetical. Perhaps from *fari*.)

§ 163. *Fari*, *to speak* (a deponent of the first conjugation), with its compounds (*affari, effari, praefari, profari*), is used in the following forms (but those within brackets are found only in the compounds):—

## INDICATIVE.

## SUBJUNCTIVE.

PRESENT.

— — *fatur*  
(*famur, famini*)

Wanting.

IMPERFECT.

(fabar)

(farer, &amp;c.)

PERFECT.

*fatus sum, &c.**fatus sim, &c.*

PLUPERFECT.

*fatus eram, &c.**fatus essem, &c.*

FUTURE.

*fabor (faberis), fabitur*

Wanting.

IMPERATIVE.	INFINITIVE.	SUPINE (second).
PRES. SING. <i>fare</i>	PRES. <i>fari</i>	<i>fatū</i>

## PARTICIPLE.

PRESENT. *fantem, fantis, &c.*, without nominative.

PERFECT. *fatus, a, um.*

GERUND. *fandi, fando.*

GERUNDIVE. *fandus, a, um* (e.g. *fanda atque nefanda*).

Obs. The simple verb *fari* is antiquated, and used chiefly by the poets.

§ 164. *Salveo, to be safe, uninjured*, is used only in salutations; in the imperative, *salve, hail!* plur. *salvete* (fut. sing. *salveto*); in the infinitive, in the construction *salvere (te) jubeo, I bid you welcome*; and in the fut. indic. *salvebis* (in written salutations). In the same signification we find the imperative *ave (have), hail! good day!* plur. *avete*, fut. sing. *aveto*; rarely *avere jubeo*. (*Aveo* means, *I am inclined, have a desire*; § 128, b.)

An old imperative is *apāge* (*ἀπάγες* = *abige*), *away with!* *apage te, pack yourself off! away with you!* (Also simply *apage, away!*)

As an imperative, we find also the very unusual form, *cēdō, give me!* (*cedo librum*), *out with it! tell me!* (*cedo, quid faciam*). In the plural (obsolete), *cette*.

Obs. Besides the verbs here given, there are others, of which one or two forms are not found, because there was but seldom occasion for their use, — e.g. *solebo* and *solens*, from *soleo*, — and their sound was, perhaps, also disagreeable, as in *dor, der, deris*, from *do*. From the verb *ovo, to rejoice* (used especially of a victorious procession, less important than a triumph), we commonly find only the participle *ovans*, — in the poets also *ovat* (*ovet, ovaret*).

## CHAPTER XXIV.

## IMPERSONAL VERBS.

§ 165. Those verbs are called impersonal which are used only in the third person singular, and have usually no reference to a subject in the nominative.

Obs. Besides those verbs which are exclusively impersonal, some, which are otherwise personal, are used impersonally in certain significations; e.g. *accidit, it happens*, from *accido*. See the Syntax, § 218.

§ 166. The following verbs are impersonal:—

a. Those which indicate the weather: e.g. *ningit, it snows*; *pluit, it rains*; *grandinat, it hails*; also, the two inchoatives, *lucescit (illucescit), it grows light, the day dawns*; and *vesperascit (advesperascit), the evening comes on*.

b. The following verbs of the second conjugation:—

*Libet, it pleases*, *libuit* and *libitum est* (half-deponent). *Col-libet*.

*Licet, it is permitted*, *liouit* and *licitum est*.

*Miseret (me), (I) pity*, without perf.; also, *miseretur, miseritum est*.

Obs. *Misereor* is also used personally. *Miseror, miserari*, generally signifies, *to compassionate* (in words).

*Oportet, it is right, necessary*; *oportuit*.

*Piget, it vexes*; *piguit* and *pigitum est*.

*Poenitet (me), (I) repent*; *poenituit*.

*Pudet, it causes shame* (p. me, *I am ashamed*); *puduit* and *puditum est*.

*Taedet, it is irksome, causes vexation* (*taedet me, I am weary of it*), without a perfect; instead of which the compound, *pertaesum est*, is made use of.

Obs. The verbs *decet, it becomes, befits*, *deceit*, and *dedecet, it is unbecoming*, are, properly speaking, not impersonal, because they may refer to a definite subject and occur in the plural (*omnis eum color decet, parva parvum decent*); but yet they are used only in the third person, inasmuch as they can be predicated neither of the speaker nor the person addressed.

c. *Rēfert, it is of importance*; *rētulit* (from *fero*; distinguished from *rēfero* by the quantity).

§ 167. The impersonal verbs (and those which are sometimes used impersonally) are inflected regularly in the several forms, in conformity with the present and perfect, but their signification does not allow them to have an imperative, a supine, or a participle (except that in some verbs the perf. part. pass. neuter is combined with *est*, &c.). *Oportet* has therefore, in the indicative, *oportet, oportebat, oportuit, oportuerat, oportebit, oportuerit*; in the subjunctive, *oporteat, oporteret, oportuerit, oportuisset, oportuerit*; in the infinitive, *oportere, oportuisse*. But *libet, licet, poenitet, pudet*, have participles somewhat varied in their meaning and application.

**Ons.** *libens, willing, with pleasure*; **licens** (adj.), *free (unbridled)*; **licitus**, *allowed*; **liciturum est, liciturum esse** (imperat. *liceto*). **Pudens** (adj.), *modest (pudibundus, bashful)*; **poenitens** (rare), *penitent*; **poenitendus**, *to be repented of*; **pudendus**, *what must cause shame*. Hence as a gerund (as from personal verbs), **ad poenitendum, pudendo**.

*Concluding Observations on the Inflection of the Verbs.*

§ 168. In order to avoid mistakes, the beginner must take particular notice that some verbs, the meaning and inflection of which are totally different, are alike in the first person of the present indicative; as, —

<b>aggĕro</b> , to heap up, 1st Conj. (in prose usually, <b>exaggero</b> );	<b>aggĕro</b> , to bring to, 3 (from <b>gero</b> ).
<b>appello</b> , to name, 1;	<b>appello</b> , to land, 3 ( <b>pello</b> ).
<b>compello</b> , to address, call, 1;	<b>compello</b> , to drive together, 3 ( <b>pello</b> ).
<b>colligo</b> , to bind together, 1 ( <b>ligo</b> );	<b>colligo</b> , to collect, 3 ( <b>lego</b> ).
<b>consterno</b> , to confuse, terrify, 1;	<b>consterno</b> , to cover over, 3 ( <b>sterno</b> ).
<b>effĕro</b> , to make wild, 1;	<b>effĕro</b> , to carry out, 3 ( <b>fero</b> ).
<b>fundo</b> , to found, 1;	<b>fundo</b> , to pour, 3.
<b>mando</b> , to give in charge, 1;	<b>mando</b> , to chew, 3.
<b>obsero</b> , to bolt up, 1;	<b>obsero</b> , to sow, 3.
<b>salio</b> , to dance, <b>salui, saltum</b> , 4;	<b>salio</b> , to salt, <b>salivi, salitum</b> , 4.
<b>volo</b> , to fly, 1;	<b>volo</b> , to wish; irreg.

Others are distinguished by a difference in the quantity of the radical vowel; as, —

<b>cōlo</b> , to till, to take care of, 3;	<b>cōlo</b> , to strain, 1.
<b>dīco</b> , to dedicate, 1;	<b>dīco</b> , to say, 3.
<b>indīco</b> , to inform of; <b>praedīco</b> , to declare;	<b>indīco, praedīco</b> .
<b>edūco</b> , to educate, 1;	<b>edūco</b> , to lead out, 3 ( <b>duco</b> ).
<b>lēgo</b> , to read, collect, 3;	<b>lēgo</b> , to send as a deputy, bequeath, 1.
<b>allēgo</b> , to choose in addition;	<b>allēgo</b> , to send a deputy, to cite as proof.
<b>relēgo</b> , to read again;	<b>relēgo</b> , to banish.

Some other verbs, of the second and third conjugations, have, as is seen in Chaps. XVIII. and XIX., the same form in the perfect or supine and the tenses formed from them; e.g. **victurus**, from **vinco** and from **vivo**. (**Oblītus**, smeared, from **oblīno**; **oblītus**, one who has forgotten, from **obliviscor**.)

## CHAPTER XXV.

## ADVERBS AND PREPOSITIONS.

§ 169. Adverbs have no inflection except comparison. Generally speaking only those adverbs can be compared which are derived from adjectives and participles which are themselves compared, with the terminations *e* (*o*) or *ter* (see § 198). The comparative of the adverb is then the same with that of the adjective in the nom neut., and the superlative of the adverb is formed like that of the adjective, but with the ending *e* instead of *us*; e.g.:—

*docte* (*doctus*), *doctius*, *doctissime*; *aegre* (*aeger*), *aegrinus*, *aegerrime*; *fortiter* (*fortis*), *fortius*, *fortissime*; *acriter* (*acer*), *acrius*, *acerrime*; *audacter* (*audax*), *audacius*, *audacissime*; *amanter* (*amans*), *amantius*, *amantissime*; *facile* (*facilis*), *facilius*, *facillime*.

Obs. *Tuto* makes in the sup. *tutissimo*; and *merito*, *meritissimo*, quite according to one's deserts.

§ 170. If the comparison of the adjective be irregular or defective, that of the adverb is so in the same way; e.g.:—

*bene* (*bonus*), *melius*, *optime*; *male* (*malus*), *pejus*, *possime*; *multum* (the neuter of the adjective, used as an adverb), *plus*, *plurimum* (the same); *parum*, *little*, *too little* (*parvus*), *minus*, *minime* (*minimum*, in expressing a measurement; *minimum distat, minimum invidet*, Hor.); *deterius* (*deterior*), *deterime*; *ocius* (*ocior*), *ociissime*; *potius* (*potior*), *potissimum*; *prius* (*prior*), *primum* and *primo* (properly the acc. and abl. neuter); *nove* (*novus*), *novissime*.

The following should be particularly noticed: *magis* (compar. *more*), *maxime*, which has no positive, although *magnus*, from which it is derived, is compared throughout; and *uberius*, *uberrime*, from *uber*. *Valde*, *very strongly* (for *valide*, from *validus*), has *validius* (rarely in the poets, *valdius*), *validissime*.

Obs. The adverbs which denote a mutual relation of place, and from which adjectives are formed in the comparative and superlative (§ 66), have a corresponding comparison as adverbs: *prope*, *propius*, *proxime*; *intra*, *interius*, *intime*; *ultra*, *extra*, *post*, — *ulterius*, *exterius*, *posterius*, — *ultimum* or *ultimo*, &c. (particularly *postremum* and *postremo*); *supra*, *superius*, *summe* (*in the highest degree*), *summum* (*at the highest*), *supremum*, *at last*, *for the last*



*time* (rare); *citra* and *infra* have only *citerius*, *inferius*, without a superlative.

§ 171. Of other adverbs, only the following are compared:—

*Diu*, long; *diutius*, *diutissime*.

*Nuper*, lately; *nuperrime*, without a comparative.

*Saepe*, often; *saepius*, *saeplissime*.

*Sæcus*, otherwise, ill; *sæcius* (non, nihilo *sæcius*, no less, nevertheless).

*Temperi* (tempori), betimes; *temperius*.

§ 172. The Latin language has the following Prepositions, to denote the relation between substantives:—

*I. Those constructed with the Accusative.*

*Ad*, to, on (close by, ad manum).

*Adversus*, *adversum*, against. (Rarely *exadversus*, opposite, also an adverb.)

*Ante*, before.

*Apud*, at or with.

*Circa*, *circum*, round, round about. (*Circum amicos, urbes, insulas*, to the friends, in the towns, in the islands round about.)

*Circiter*, towards, about (of time; *circiter horam octavam*).

*Contra*, opposite, against (in a hostile sense).

*Cis*, *citra*, on this side of.

*Erga*, towards (generally of a friendly way of feeling or acting).

*Extra*, outside of.

*Infra*, beneath, below.

*Inter*, between, among.

*Intra*, inside of, within.

*Juxta*, near, by.

*Ob*, before (*ob oculos*), on account of.

*Pene*, with, in the hands or power of any one.

*Per*, through.

*Pone*, behind.

*Post*, after, behind.

*Praeter*, beyond, except. (*Praeter ceteros*, before the others.)

*Prope*, near by.

*Propter*, near, on account of.

*Supra*, on the upper side of, above.

*Secundum*, next to, according to.

*Trans*, on the other side of.

*Ultra*, on the other side of, beyond.

## II. *Those which are constructed with the Ablative.*

**Ab, a, from.** (**Ab** is always used before vowels, and often before consonants, a only before consonants; before **te**, **abs** is also used, **abs te**.)

**Absque, without** (archaic; **absque te si esset, if it were not for you**).

**Coram, before, in presence of.**

**Cum, with.**

**Obs.** **Cum** is put after and joined to the personal, reflective, and relative pronouns; **mecum, nobiscum, secum, quocum, quacum, quibuscum**. It may, however, be prefixed to the relative and interrogative pronouns (especially in the poets); e.g. **cum quo, cum quibus**. (**Mecum et cum P. Scipione**.)

**De, of, from (down from), concerning.**

**Ex, e, out of.** (**Ex**, before vowels and consonants, **e** only before consonants.)

**Prae, before, in comparison with, on account of.** (**Prae lacrimis, for tears; prae me beatus, in comparison with me**.)

**Pro, before, for.**

**Sine, without.**

**Tenus, up to** (is put after its case: **pectore tenus**).

**Obs.** **Tenus** sometimes takes the genitive; e.g. **crurum tenus** (**Virg.**).

## III. *Those constructed with the Accusative or Ablative.*

**In, in, on (abl.)**; but **acc.** in answer to the question *whither*.

**Sub, under**; **abl.** in answer to the question *where*.

**Subter, beneath, on the under side of**, usually the **acc.**

**Super, concerning (abl.)**; **above, on the upper side of (acc.)**.

On the construction of these four prepositions, further particulars will be given in the Syntax (§ 230).

**Obs. 1.** For the particular ways of employing the remaining prepositions, and their application in certain idioms and phrases, the dictionary must be consulted. The idiom of the Latins, in consequence of a different way of conceiving the relations of things, is very often different from our own; e.g. when it is said in Latin, **initium facere ab aliquare**, and not **cum**. (Hence, also, we find, **Unde initium faciam?**)

**Obs. 2.** Some prepositions are also used as adverbs, the name of the person or thing referred to not being specified: viz., **coram** (*personally*,

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<sup>1</sup> In the use of **ab** and **ex** before consonants writers vary from each other, and are not always even consistent with themselves.

*face to face*); *ante* (*before, previously, antea*); *circa, circiter, contra, extra, infra, intra, juxta, pone, post* (*behind, afterwards, postea*), *prope* (*near*), *propter* (*in the neighborhood*), *supra, ultra, subter, super*. (In antiquated style, *i prae!* *go first!* *ire adversum, to go to meet.*) (*Ad* is used as an adverb, with numerals, in the signification, *about*, without any influence on the case; e.g. *ad duo milia et quingenti*, Liv. IV. 59. *Praeter* is sometimes used in the signification, *except*, with the same oblique case which precedes; e.g. *Caeterae multitudini diem statuit praeter rerum capitalium damnatis*, Sall. Cat. 36.) Also, *Nullae litterae praeter quae, except those which*, Cic. = *praeter eas quae*.

Obs. 3. On the other hand, some adverbs are occasionally used as prepositions; viz., with the ablative, *palam, publicly, in presence of* (*populo*); *procul, far from* (*procul mari, most generally procul a mari*); *simul, together with* (*simul his, poet. for simul cum his*); with the accusative, *usque* (*usque pedes, but rarely, and only in late writers; otherwise, usque ad pedes*); with the ablative or accusative, *clam, without the knowledge of* (*clam patrem, clam vobis*).

Obs. 4. *Prope* is often combined with *ab, prope ab urbe*. *Propius* and *proxime*, from *prope*, are also used as prepositions with the accusative; *propius urbem, proxime urbem* (also *propius, proxime ab urbe*). Very rarely a dative is put after *propius* and *proxime*. *Versus* is subjoined to *ad* and *in*: e.g. *ad Oceanum versus, toward the Ocean*; *in Italiam versus, toward Italy*. It is used in the same way with the acc. of names of cities, in signifying motion (§ 232); e.g. *Romam versus ire, towards Rome*.

Obs. 5. *Ergo, for the sake of*, is used (in antiquated style) as a preposition with the genitive, and is put after its case; as, *victoriae ergo*.

§ 173. In composition with verbs, and with other words beginning with consonants, some prepositions undergo a modification in the final consonant, particularly by its assimilation with the consonant which follows (according to § 10). *Cum* (*con*) is also modified before vowels.

**Ab.** *Abscedo, abscondo* (*cedo, condo*); *aufero, aufugio* (*fero, fugio, but afui, afore, or abfui*); *amoveo* (*moveo*); *asporto* (*porto*); *abstineo* (*teneo*); *avello*. In the other compounds, *ab* remains unchanged; as, *abdo, abluo, abnẽgo, abrado, absumo*.

**Ad.** *D* is changed into the following consonant: *accedo, affero, aggero, allino, annõto, appareo, acquiro, arrõgo, assumo, aspicio* (not *asspicio*; see § 10), *attingo*; but *d* generally stands before *m*

(*admiror*), and always before *j* and *v* (*adjaceo*, *adveho*). Some, however, wrote *adcedo*, *adfero*, &c., and particularly *adspicio*.

**Ex.** *Effero* (*fero*, archaic, *ecfero*); *existo* (also written *existio*), *exspecto* and *expecto* as pronounced, see § 10). (*Eldo*, *egero*, *eluo*, *emoveo*, *enāto*, *erigo*, *eveho*; but *excedo*, *expedio*, *exquiro*, *extendo*.)

**In.** *Imbibo*, *immergeo*, *importo*, before *b*, *m*, *p*; *illino*, *irrēpo*; before other consonants it remains unchanged. (But we find *inbibo*, &c.) (*Indigeo*, *indipiscor*, from an older form, *indu*.)

**Ob.** *Occurro*, *offero*, *oggero*, *opperior*; before other consonants, unchanged. (Instances of irregularity are found in *obs-olesco*, *ostendo*, *o-mitto*.)

**Sub.** *Succurro*, *sufficio*, *suggero*, *summitto*, *supprimo*, *surripio* (but *subrideo*, *to smile*; *subrusticus*, *somewhat clownish*); before other consonants, unchanged. (The following are formed irregularly: *suscipio*, *sus-cito*, *sus-pendo*, *sus-tineo*, *sus-tuli*, from *suba*, with *su-spicio* and *sus-censeo* or *succenseo*.)

**Trans.** Usually, *trāduco*, *traficio*, *tranco*, sometimes *tramitto* (always *trado* and *traduco*, not in their literal signification); with these exceptions, it is unaltered. (*Transcribo*.)

**Cum**, in compounds, is changed, before consonants, to *con*, when the *n* is varied, as in *in* (*comburo*, *committo*, *comprehendo*, *colligo*, *corripio*). But some wrote also *conburo*, &c. Before vowels and *h*, it is changed to *co*; *coalesco*, *coëmo*, *coire*, *coerior*, *cohaereo* (*coicio*, archaic for *conjicio*). (But *comedo*. *Cognosco*, *cognatus*.)

**Obs. 1.** *Inter* is changed in *intelligo*, *per* in *pellicio* (*pelluceo* and *perluceo*), *ante* in *anticipo* and *antisto*.

**Obs. 2.** Of the preposition *prō*, it is to be observed, that it is shortened in some few compounds; namely, in *profari*, *proficiscor* (but *prōficio*), *profiteor*, *profugio*, *profugus*, *profestus*, *pronepos*; in *procuro* and *propello*, the *pro* is sometimes short. (*Prōfundus*, *prōfanus*.) With these exceptions, it is always long; *prōduco*, *prōmitto*, &c. (In Greek words, the preposition *pro* is short, as in Greek, except in *prōlogus*, *prōpino*.) We may also notice *prod-eo*, *prodesse*, *prodigo* (*ago*), *prodambulo*; but *proavus*, *prohibeo*. (Otherwise, *pro* is not used before vowels.)

**Obs. 3.** For *circumeo*, from *circum* and *eo*, we sometimes find *circueo*, especially in the part. perf. *circuitus*, whence the substantive *circuitus*.

## III. — RULES FOR THE FORMATION OF WORDS.

## CHAPTER I.

## FORMATION OF WORDS IN GENERAL. DERIVATION OF SUBSTANTIVES.

§ 174. *Roots (radices)* is the name by which we distinguish the first original words or expressions of a language, which have neither received any augmentation nor are combined with any other word. By receiving inflectional endings, or being used in a certain defined way in speaking, the roots become *primitive words* or *stems* of a certain class; as, *duc-o, dux (duc-s)*. When a verb is immediately formed from the root (as *duco*), it is usual to consider and speak of it as the root.

Obs. 1. Besides those roots which express the definite idea of an object, there are also roots which serve only to give some indication or reference, and from these the pronominal words have taken their rise; e.g. *is, ibi, ita*. Of those roots which denote ideas, most express an action or condition, and by means of inflectional endings are immediately converted into verbs, so that the root is at the same time the stem, to which the endings are attached (§ 26). But various substantives are, likewise, formed immediately from the root by the simple addition of the case-endings; e.g. *dux*. In many cases, the root is not found as a verb, but only as a substantive or adjective; e.g. *sol, frons, laus, probus, levis* (from which again are derived *frondēre, laudare, probare, levare*).

Obs. 2. Sometimes a root, in becoming a verb, is changed, and augmented in the pronunciation, so that the root and the stem of the verb (in the present) are not entirely alike: e.g. *frango* (stem of the present, *frang*; root, *frag*, whence the perfect *fragi*). See § 118.

Obs. 3. In the primitive verbs of the second conjugation, the *e* does not properly belong to the root, except in those which have *evi* in the perfect. (Hence, *mon-ui, mon-i-tum*, without *e*.) But to avoid prolixity and confusion, it is most convenient to speak here of the *e* as if it belonged to the root.

§ 175. *a.* To the root, as it is contained in the primitive words formed from it, are attached derivative endings (*suffixes*, from *suf-figo, to attach at the end*), by which derivative words are formed. From a derived word others may be again derived, so that one and

the same word may be both a derivative itself, and a primitive in relation to others. From the root in **amo** (**ama**) comes **amabilis**, and from that **amabilitas**; from the root in **probus** comes the verb **probo**, from that **probabilis**, and from this **probabilitas**.

**Obs.** Properly speaking, the derivative ending forms only the stem of the new word, which does not become an actual word till it receives the inflectional ending by which the derivative ending is itself occasionally varied. From **prob** in **probus** is first formed **proba** (the stem of the verb), which, with the ending of the first person present, becomes **probo**. From **probabil** is formed **probabilitat**, which, with the nominative ending, becomes **probabilitas**. For the sake of convenience, the derivative endings are here named with the first inflectional ending (especially since a particular derivation requires at the same time a particular way of declension); in substantives, therefore, the nominative; in adjectives, the nominative masculine; in verbs, the first person of the present indicative.

**b.** Derivative endings serve to distribute and classify the different conceptions (e.g. an action, a person, a quality) which contain the signification of the primitive, so that the words formed with one and the same derivative ending belong to the same class, and denote ideas which are conceived in the same way; e.g. words in **tas** are substantives, which denote a property. The most important of these kinds of derivation are here adduced according to the parts of speech to which the derivatives belong.

**Obs. 1.** There are many derived Latin words, the root or primitive of which cannot be found; others are derived according to forms which are unusual, or can no longer be recognized; some derivative endings (especially of substantives) are used only in a very few words, or chiefly in those the primitive of which is unknown, so that the meaning of the endings cannot be ascertained. In the case also of those endings, the force of which is more evident, the signification is sometimes very comprehensive, and rather undefined.

**Obs. 2.** There are, sometimes, several endings which have the same meaning and application: e.g. **tas** and **tudo** denote properties; in these cases, one ending is employed in some words, the other in others. Some derivative endings are rarely found in the older writers, but became common at a later period.

**Obs. 3.** The examining and ascertaining of the origin of words from their roots and primitives is called **Etymology** (*ἔτυμολογία*);<sup>1</sup> the primitive word is also called **etymum** (*ἔτυμον, the real*).

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<sup>1</sup> It will be seen that the term is here employed in a more restricted sense than when applied to the first part of Grammar.

§ 176. *a.* The derivative endings are attached to the stem of the primitive, divested of the inflectional endings; e.g. from the substantive **miles**, gen. **milit-is**, are formed the verb **milit-are**, the substantive **milit-ia**, the adjective **milit-aris**. In substantives of the first and second (often also of the fourth declension), both **a** and **u** are dropped. When primitive verbs are varied in the stem of the present (§ 174, *Obs.* 2), the derivation is formed from the unaltered root (which is shown in the inflection of the verb); e.g. from **frango** (**frag**) are derived the substantive **fragor**, and the adjective **fragilis**.

*Obs.* If the last syllable of the stem has a different sound in the inflection, according as it is open or close (e.g. **semen**, but **semin-is**; **colo**, but **cultus**), this is also shown in the derivation (**seminarium**, **colonia**, but **sementis**, **cultura**).

*b.* In verbs of the first and second conjugations, **a** and **e** are dropped before those derivative endings which begin with a vowel (**am-or**, **pall-or**, **qpin-io**). **E** is also dropped before consonants (except in those verbs which have **evi** in the perfect).

*Obs.* In stems ending in **u**, **u** is changed into **uv**, before a vowel; e.g. **pluviae**, **colluvies** (but **ruina**).

*c.* When the stem ends in a consonant, and the derivative ending begins with a consonant, a short connecting vowel (commonly **i**, more rarely **ū**) is frequently interposed. Sometimes no vowel is interposed, but a consonant rejected (e.g. **fulmen** from **fulg-eo**). This often takes place when the stem ends in **v**, in which case the preceding vowel is lengthened; e.g. **mōtus**, **mōbilis**, from **mōveo**, **adjūmentum** from **adjūvo**.

*d.* The final vowel of the verb-stems (**a**, **e**, **i**, **u**) is always long before the derivative ending (**velāmen**, **complēmentum**; **molīmen**, **volūmen**).

*e.* Sometimes the derivation is made not immediately from the stem of the verb, but from the supine, so that a new ending is affixed to its **t** or **s** (with the omission of **um**); e.g. **ama-t-or**.

*Obs.* The supine and participle are, themselves, formed like substantives and adjectives by derivation from the verb.

§ 177. Substantives are derived from verbs (**substantiva verbalia**) and from other substantives, or from adjectives (**substantiva denominativa**).

**Obs.** From the proper derivative endings of the substantives, by which they are formed from known stems with a definite modification of their meaning, we must distinguish the final vowels *a* and *u* before the inflectional endings, by which the substantives acquire the open form of declension (first and second). These endings belong to a great number of substantives of which the roots are unknown; but it is only in a few instances that substantives from known roots are formed by these alone (as the personal names *scriba*, *advēna*, *perfiga*, from *scribo*, *advenio*, *perfigo*, *a* being, at other times, a feminine ending; *coqvus*, from *coqvo*); but they are found in combination with other derivative endings (*ia*, *iūm*, &c.) Some few personal names are formed by simply adding the declension-endings (nom. *s*) to known roots or verb-stems (*dux*, *rex*, *pellex*, *praeses*, from *duco*, *rego*, *pellicio*, *praesideo*), as also some other substantives (*lex*, *lux*, *nex*, *vox*, *obices*, from *lego*, *luceo*, *neco*, *voco*, *obicio*).

Of the endings with which substantives are formed from verbs, the following are to be noticed:—

1. *or*, affixed to the stem of intransitive verbs (mostly of the first or second, never of the fourth conjugation), forms substantives, which denote the action or condition; *amor*, *error*, *clamor*, *favor*, *pallor*, *furor* (*amare*, *errare*, *clamare*, *favēre*, *pallēre*, *furēre*).

**Obs.** Various substantives in *or* are not derived from any known verb; while, on the other hand, verbs are formed from them: e.g. *honor*, *labor* (*honos*, *labos*), — *honorare*, *laborare*.

2. *or*, affixed to the stem of the supine (*tor* or *sor*), denotes the (male) agent; *amator*, *adjūtor*, *monītor*, *fautor*, *victor*, *cursor*, *petītor*, *audītor*, *largītor*.

From many such substantives in *tor*, there are formed feminines in *trix*: e.g. *venatrix*, *victrix*, *fautrix*, *adjutrix*; more rarely in *strix* from those in *sor*: e.g. *tonstrix*, from *tonsor*. (*Expultrix*, from *expulsor*, rejecting the *s*.)

**Obs.** 1. Sometimes, personal names in *tor* (*ātor* or *ītor*) are formed also from substantives of the first or second declension; e.g. *viator*, *gladiator*, *funditor*, from *via*, *gladius*, *funda* (*janitor*, from *janua*; *vinītor*, from *vinea*).

**Obs.** 2. Masculine names of persons, in *o*, *ōnis*, derived from verbs, are of less frequent occurrence: e.g. *erro*, from *errare*; and *heluo*, from *heluari*.

§ 178. Further:—

3. *io* (*ion-is*), affixed to the stem of the supine (*tio*, *sio*), denotes the action of the verb from which it is derived; e.g. *administratio*, *tracta-*



**tio, cautio, actio, accessio, divisio, largitio.** (*Mentio*, from the unused *meniscor*.)

**Obs.** More rarely, *io* is affixed immediately to the stem of the verb; e.g. *opinio* (*opinor*), *obsidio* (*obsideo*), *contagio* (*tango*, *tag*), *oblivio* (from the original stem in *obliviscor*). *Consortio, communico*, are formed, in the same way, from adjectives.

4. **us** (gen. **us**), affixed to the stem of the supine, also denotes the action of the verb; e.g. **visus, usus, auditus**.

**Obs. 1.** From some verbs, substantives are formed, both in *io* and in *us*; e.g. *contemptio* and *contemptus, concursio* and *concursus*. In some words, some writers prefer the one, others the other form (later authors more usually adopt the form in *us*), without any difference in the signification; in other words, there is some difference in the usage: e.g. *auditio*, *the act of hearing*; *auditus*, *the sense of hearing*. To signify *on, in consequence of, by* (this or that action), the second supine of many verbs (abl. in *u*) is made use of, without a perfect substantive being formed; e.g. *jussu, mandatu, rogatu* (compare § 55, 4).

**Obs. 2.** In some of these words in *io* and *us*, the signification of an action is lost: e.g. *coenatio, a supper-room*; *regio, a district* (*rego, to govern*); *legio, a legion* (*lego, to choose*); *victus, a way of life, sustenance*.

5. Of the same signification as *io* and *us*, but somewhat rarer, is *ūra*, affixed to the stem of the supine; e.g. *conjectura, cultura, mercatura, sepultura, natura* (from *nascor*, different from *natio*); still more rare, is *ēla*, affixed to the stem of the verb: e.g. *qverēla* (*qveror*); or to that of the supine: e.g. *corruptela* (*corrumpo*). *Ium*, affixed to the stem of the verb, has nearly the same signification; e.g. *judicium, gaudium, odium, perfugium* (place of refuge), *vaticinium* (*vaticinor*).

**Obs.** From some few verbs, there are formed substantives in *igo*, which denote an action or a condition arising out of the action; e.g. *origo* (*orior*), *vertigo* (*turning, dizziness*), *tentigo* (*tendo*), *prurigo* (*prurio*). *Cupido, formido, libido*, from *cupio, formido, libet*. *Ies* denotes rather a result produced; e.g. *congeries, effigies* (from *figo*, without *n*), *species* (from the unused *specio*), *acies* from *acuo*.

### § 179. Further:—

6. The termination **men** (*mīn-is*) denotes a thing in which an action and activity appear; e.g. *vīmen* (*vīeo*), *flumen* (*fluo*), *lumen* (*luceo*, the *c* rejected), *specimen* (*specio, spexi*), *exāmen* (for *exagmen*, from *ago*). Sometimes, the result, the means, the action itself: e.g. *volūmen*, *what is rolled together, a roll*; *acūmen*, *what is sharpened, a point*; *levamen, nomen* (*novi*), *certāmen*. The poets and later prose-

writers use many words in *men*, some to express an action, others the means and instrument, which do not occur in the earlier prose-writers, who use instead words in *io*, *us* (gen. *us*, § 178, 4), or in *mentum* (see *infra*, 7); e.g. *conamen*, *hortamen*, *molimen* (*conatus*, *hortatio*, *molitio*), *regimen*, *tegmen* (also *tegimen*, *tegumen*), *velamentum*, *tegumentum*).

7. The termination *mentum* denotes a mean, an instrument, a thing which serves for some end; *ornamentum*, *complementum*, *instrumentum*, *alimentum* (*alo*), *condimentum* (*condio*), *monumentum*, *documentum* (*moneo*, *doceo*, with the connecting vowel *u*), *adjumentum* (*adjuvo*, *adjuv-i*, *v* being rejected), *momentum* (*moveo*), *tormentum* (*torqueo*). (Compare § 176, c.)

Obs. Sometimes, such words in *mentum* are formed from substantives or adjectives of the first or second declension, as if they came from verbs of the first conjugation (*amentum*); e.g. *atramentum* (*means of blackening*, *black paint*, *ink*), *ferramentum*.

8. *culum* (in earlier times written and pronounced *clum*) and *bulum* denote the means or instrument (sometimes the place) of an action: *gubernaculum*; *coenaculum*, *a garret* (properly, a dining-room); *ferculum* (*fero*), *operculum* (*operio*, *oper-ui*), *vehiculum*, *vocabulum*, *pabulum* (*pasco*, *pa-vi*), *stabulum* (*a stall*, *standing-place*), *latibulum* (*lateo*), *infundibulum* (*infundo*). If the stem ends in *c* or *g*, only *ulum* is added; *vinculum* (*vinc-io*), *cingulum*, (*cingo*).

Obs. 1. *Crum* is used instead of *clum* (*culum*) when there is an *l* in the preceding syllable, or the one before it; *sepulcrum* (*sepelio*), *fulcrum* (*fulcio*), *simulacrum*, *lavacrum*. *Brum* is used instead of *bulum* when there is an *l* in the preceding syllable; *fiabrum*, *ventilabrum* (also *cribrum*, from *cerno*, and some feminines in *bra*; e.g. *dolābra*, *latēbra*, *vertēbra*, as *fabula*, from *fari*).

Obs. 2. The same meaning is expressed by *trum*, before which *d* is changed to *s*; *aratrum*, *claustrum* (*claudio*), *rostrum* (*rodo*).

Obs. 3. Some few such words are formed from other substantives: e.g. *turibulum*, *a censer*, from *tus*; *candelabrum* (see *Obs.* 1), from *candēla*.

§ 180. Substantives derived from other substantives have the following terminations:—

1. *ium*, affixed to personal names, denotes a condition and relation, sometimes an action or employment; e.g. *collegium*, *convivium*, *sacerdotium*, *ministerium*, *testimonium*, from *collēga*, *convīva*, *sacerdos*, *minister*, *testis*. Affixed to personal names in *tor*, it denotes the place of the action; e.g. *auditorium*, from *auditor*.

2. *atus*, affixed to personal names, denotes a relation and office; *consulatus*, *tribunatus*, *triumviratus*. (*Censura*, *dictatura*, *praetura*, *praefectura*, *quaestura*.)

3. *arius* denotes a person who engages in something as a trade; e.g. *statuarius*, *argentarius*, *alicarius*; *arium*, a place for collecting or preserving any thing: *granarium*, *seminarium*, *armamentarium*, *vivarium* (place for preserving living animals), from *granum*, *semen*, *armamenta*, *vivus*; *avia*, sometimes the place where labor is applied to something. (Compare the adjective termination *arius*, § 187, 10.)

4. *ina*, affixed to personal names, denotes an employment and a place for carrying on a thing; *medicina*, *sutrina* (*sutor*), *doctrina*, *disciplina*, *tonstrina* (*tonsor*). (*Officina*, from *officium*; *piscina*, from *piscis*; *ruina*, from *ruo*; *rapina*, from *rapio*; in the neuter, *textrinum*, *pistrinum*.) (In *regina*, *gallina*, it denotes only the feminine gender.)

5. *al*, *ar* (the last formed is used when an *l* occurs in the preceding syllable, or the one before it (compare § 179, 8, *Obs.* 1), denotes a material object, which stands in relation to a thing, or belongs to it; e.g. *puteal*, animal, *calcar*, *pulvinar*, from *puteus*, *animus*, *calx*, *pulvinus*.

*Obs.* Properly the neuter of the adjective ending *alis* (*aris*), without the *e*, which is retained in a few words; e.g. *facale*, *neck-cloth*.

6. *etum*, affixed to the names of plants, denotes the place where they grow together in a quantity, and also the plants themselves collectively; e.g. *olivetum*, *myrtetum*, *fruticetum*, *arundinetum*, *quercetum*, from *oliva*, *myrtus*, *frutex*, *arundo*, *quercus*.

*Obs.* The following are formed irregularly: *salictum*, *carectum* (*salix*, *carex*), *arbutum* (*arbus*), *virgultum* (*virgula*).

*ile*, affixed to the names of animals, denotes a stall; *bubile*, *ovile* (*bos*, *ovis*). (Affixed to verbs, it also signifies a place; *cubile*, a place to lie down, a couch; *sedile*.)

*Obs.* Examples of derivative endings of rare occurrence, or with a less obvious signification in substantives derived from substantives, are *o* or *io* (in some personal names; e.g. *praedo*, from *praeda*; *centurio*, *mulio*, from *centuria*, *mulus*; but in many other words, from some unknown stem), *ica* (e.g. *lectica*, from *lectus*, and in words from an unknown stem), *ica* (*fabrica*, from *faber*), *ia* (e.g. *militia*, from *miles*), *ūgo* (e.g. *aerūgo*, from *aes*), *uria* (e.g. *centuria*, *luxuria*, from *centum*, *luxus*).

§ 181. From some names of male persons and animals in *us* and *er*, corresponding feminine nouns are formed by affixing a *a* to the stem, *us* being dropped; e.g. *eqva*, *cerva*, *capra*, from *equus*, *cervus*, *caper* (see § 30), *dea*, *filia*, *serva*, *magistra*, from *deus*, *filius*,

**servus, magister** ; also in **trix**, from personal names in **tor** (§ 177, 2). Those substantives which have a corresponding feminine form are called **subst. mobilia**.

Obs. It is only in a few solitary instances, that **a** is found attached in this way to stems of the third declension ; **antistita, clienta, hospita, tibicīna**, from **antistes, cliens, hospes, tibicen**. A rarer formation still is that of **regīna, gallīna, leaena**, from **rex, gallus, leo** ; **avia, neptis, socrus**, from **avus, nepos, socer**.

§ 182. The following terminations should also be noticed :—

1. By means of **lus, la, or lum, and culus, cula, or culum**, are formed diminutives, which are often used by way of endearment, commiseration, or to ridicule something insignificant : e.g. **hortūlus, a little garden** ; **matercūla, a (poor) mother** ; **ingeniolum, a little bit of talent**. The diminutives have the same gender as their primitives, and end, accordingly, in **us, a, or um**. Both sets of endings are combined in different ways with the different stems, and hence occasionally assume an irregular form.

With respect to this it is to be observed :—

**a. lus (a, um)** is used with primitive words of the first and second declension, and with some few of the third, but always when the characteristic letter is **c** or **g**. It is affixed to the stem (after rejecting **a** or **us**), with the connecting vowel **u** (therefore, **ulus, ula, ulum**) ; e.g. **aroula, litterula, lunula, servulus, oppidulum, aetacula, adolescentulus, facula, regulus**, from **arca, littera, luna, servus, oppidum, aetas, adolescens, fax, rex**. If a vowel precedes **us, a, um**, in the primitive, then the diminutive ends in **ulus (a, um)** ; e.g. **filiolus, lineola, ingeniolum**, from **filius, linea, ingenium**.

**b. To stems of the first and second declension in ul, r with a consonant preceding, and in in, with some others in er and n, lus (a, um)** is affixed without a connecting vowel ; **r** and **n** are assimilated with the following **l** ; **u** and **i** are changed into **e**, and **e** inserted before **r** after a consonant (**ellus, ella, ellum**) : e.g. **tabella, ocellus (tabula, oculus)** ; **libella, agellus, libellus, labellum** (from **libra, ager (agri), liber, labrum**) ; **lamella, asellus** (from **lamina, asinus**) ; **catella, corolla, opella, puella** (from **catēna, corōna, opera**, and the unused **puera**, from **puer**).

Obs. 1. Diminutives of this class are sometimes formed from other diminutives ; **cista, cistula, cistella**, and (by again adding **ula**) **cistellula**.

Obs. 2. Some few words have the termination **illus (a, um)**, instead of **ellus** ; as, **bacillum, pugillus, sigillum, pulvillus**, from **baculum,**

**pignus, signum, pulvinus.** **Codicillus, lapillus, angvilla,** from **codex, lapis, angvis,** are formed in the same way, from primitives of the third declension.

**c. oculus (a, um)** is used with primitives of the third, fourth, and fifth declension. In primitives of the third declension in **l, r,** and **s,** if this last is not merely the nominative ending (consequently, when it is changed to **r** in the genitive), the diminutive ending is affixed immediately to the nominative; **animalculum, fraterculus, matercula, uxorcula, corculum, flosculus, osculum, opusculum, pulvisculus,** from **animal, frater, mater, uxor, cor, flos, os (oris), opus, pulvis.** (**Vasculum,** from **vas, vasis.**)

**OBS.** From **rumor** is formed **rumusculus**; and from **arbor, arbuscula** (and, in the same way, **grandiusculus, &c.,** from the comparative **grandior**); **ventriculus, from venter** (**acriculus,** from the adj. **acer**). From **os, ossis,** is formed **ossiculum.**

**d.** From primitives in **o** (**on-is, or in-is**) is deduced the form **unculus**; e.g. **sermunculus, ratiuncula, homunculus** (**sermo, ratio, hōmo.**) (**Caruncula,** from **caro**; **pectunculus,** from **pecten.**)

**OBS.** The following are formed irregularly, with the same ending: **avunculus, domuncula, furunculus,** from **avus, domus, fur** (**ranunculus,** from **rana,** with a change of gender).

**e.** In primitives in **es, gen. is** or **ei,** and **is, gen. is,** the ending is affixed to the stem, after dropping the nominative ending **s**: **nubecula, diecula, pisciculus,** from **nubes, dies, piscis** (**aedicula,** from the form **aedis**); in the words in **e,** the **e** is changed into **i**: e.g. **reticulum,** from **rete.**

**f.** In those words in which the nominative ending **s** is affixed to a consonant, and in words of the fourth declension, the ending is affixed to the stem with the connecting vowel **i** (the **u** being first rejected in the fourth declension); e.g. **ponticulus, particula, coticula, versiculus, corniculum** (from **pons, pars, cox, versus, cornu**).

**OBS. 1.** If the stem ends in **o** or **g,** the ending **lus** is made use of. See **a.**

**OBS. 2.** The following are irregular forms: **homuncio** (**homullus**), from **homo, eculeus,** from **eqvus**; **aculeus, a point or sting,** masc. from the fem. **acus.**

**OBS. 3.** The diminutive form **illus (a, um)** occurs in some words with the characteristic **x,** which appear to be immediately derived from verbs, but have shorter substantives corresponding to them, formed by rejecting the **x,** and contraction; e.g. **vexillum** (**veho, vex-i**) and **velum paxillus** (**pango**) and **palus, maxilla** and **mala.** (**Tela** from **texo.**)

§ 183. The Greek patronymics, which designate sons, daughters, or descendants of a man, and end in **ides, ides,** or **ades,** of the first

declension, or end in *is*, *idos*, or *ias*, *iados*, of the feminine gender, are used by the Latin poets, — and in prose, also, when well-known Greek families are spoken of: *Priamides*, *Pelides* (*Peleus*), *Aeneādes*, *Alcmaeonidae*; *Tantalus*, *Nerōis* (*Nereus*), *Thestias* (*Thestius*).

§ 184. Substantives which denote a quality are formed from adjectives, by the following endings: —

1. *tas*, with the connecting vowel *i* (*itas*) affixed to the stem of the adjective; e.g. *bonitas*, *crudelitas*, *atrocitas*. From adjectives in *ius* is formed *ietas*: e.g. *pietas*; from those in *stus* is formed *stas*: e.g. *venustas*.

OBS. The following are without a connecting vowel: *libertas*, *pau-pertas*, *pubertas*, *ubertas*, *facultas*, *difficultas*. Some few substantives of this form are derived from substantives, as *auctoritas*; or from verbs, as *potestas*. To this is allied the ending *tus*; e.g. *virtus*, from *vir*.

2. *ia*, mostly from adjectives and participles of one termination; e.g. *audacia*, *concordia*, *inertia*, *clementia*, *abundantia*, *magnificentia* (from *magnificus*, like *magnificentior*), (but also *miseria*, *perfidia*, &c., and from those in *cundus*: *facundia*, *iracundia*, *verecundia*; but *jucunditas*).

3. *tia* (*itia*), from a few adjectives of three terminations; e.g. *malitia*, *justitia*, *laetitia*, *avaritia*, *pigritia*, *tristitia*.

OBS. Some of these have also a form in *ies*; as, *mollitia* and *mollities*, usually *planities* (*planus*). From *pauper*, we find *pauperies* (commonly *paupertas*).

4. *tūdo*, affixed to the stem (of adjectives of three or two terminations), with an *i*; e.g. *altitudo*, *aegritudo*, *similitudo*.

OBS. 1. To some adjective stems in *t*, *udo* alone is affixed; e.g. *consuetudo*, *sollicitudo*.

OBS. 2. From some adjectives, there are formed substantives, both in *tas* and *tudo*; e.g. *claritas* and *claritudo*, *firmitas* and *firmitudo*. In such cases, the substantive in *tudo* is generally the least used.

OBS. 3. From *dulcis* is formed *dulcēdo* (usually in derived signification, *attraction*, or *charm*), (*dulcitudo*, *sweetness*, is rare), and from *gravis* (subst. *gravitas*, *weight*), *gravēdo*, signifying *heaviness of the head*, *cold*. (*Torpēdo*, from *torpeo*.) Later writers form some additional substantives in this way; *pingvedo* (for *pingvitudō*), *putredo*, &c.

OBS. 4. A more rare and peculiar termination is *monia*; e.g. *sanctimonia*, *castimonia*, *acrimonia*. (*Parsimonia*, *frugality*, for *parcimonia*, *qverimonia*, a *complaint*, from the verb *qveror*.)

## CHAPTER II.

## DERIVATION OF ADJECTIVES.

§ 185. Adjectives are derived partly from verbs, partly from substantives, and a few from adverbs. From verbs are formed adjectives with the following endings (besides the participles, which — both those in ordinary use, and those in *bundus*, § 115, *g* — may also be included in this class) : —

1. *Idus* (*dus* with the connecting vowel *i*), affixed chiefly to the stem of intransitive verbs in *eo*, denotes the condition and property which are expressed by the verb ; e.g. *calidus*, *frigidus*, *tepidus*, *humidus*, *aridus*, *madidus*, *timidus*, from *caleo*, &c. Some few are formed from other verbs or from substantives, or have no known primitive ; e.g. *rapidus*, *turbidus*, *lepidus*, *trepidus*, whence *trepidare* (*gravidus*, from *gravis*).

2. *a. Iis* (*lis* with a connecting vowel), affixed to the stems ending in a consonant, denotes passively the capacity of being the object of an action : e.g. *fragilis*, *brittle* ; *facilis*, *what may be done*, *easy* ; *utilis*, *docilis*, *habilis* (*doc-eo*, *hab-eo*).

*b.* This is still oftener expressed by *bilis* (with the connecting vowel, *ibilis*) ; e.g. *amabilis*, *probabilis*, *fiēbilis* (*fleo*, *flevi*) *volūbilis* (*volv-o*), *credibilis*, *vendibilis* (*mobilis*, *nobilis*, from *mov-eo*, *novi*, the *v* being dropped).

Obs. 1. Some such adjectives have an active signification ; e.g. *præstabilis*, *terribilis*, *causing fright*. (*Penetrabilis*, *penetrating*, and *penetrable*.)

Obs. 2. Some adjectives in *Iis* are formed from the supine, partly with the signification of a possibility : e.g. *fissilis*, *what may be cleft* ; *versatilis*, *what may be turned* ; partly (and chiefly) with the mere signification of the passive verb (*produced by*, like the perf. part.) : e.g. *fiotilis*, *cootilis*, *altilis*. (Some in *bilis* also are formed from the supine : *comprehensibilis*, *comprehensible* ; *flexibilis*, *pliant* ; *plausibilis*, *commendable*.)

3. *ax*, affixed to the stem, denotes a desire, inclination, most frequently one that is too violent or vicious : e.g. *pugnax*, *audax*, *edax*, *loqvax*, *rapax* (*rap-io*) ; sometimes, only the action itself (like the part. pres.) : e.g. *minax*, *threatening* ; *fallax*, *deceiving*. (*Capax*, *that which can contain*.)

4. Less usual are the endings *cundus* (capacity, inclination, approach to an action) : e.g. *iracundus* (*ira-scor*), *facundus* (*fari*), *verēcundus*,

**rubicundus** (*ruddy*, *rubeo*<sup>1</sup>); **ilus** (*lus* with *u*), denoting either a simple action, or an inclination to it: e.g. **patulus**, **qverulus**, **credulus** (*garrulus*, from *garrio*); **uus**, with a passive signification from transitives: e.g. **conspiciuus**, **perspicuus**, **individuus**; sometimes (poetically) with an active sense, from intransitives: e.g. **congruus**; **aneus**: e.g. **consentaneus**, nearly = **consentiens**.

§ 186. Adjectives are formed from substantives chiefly with the following endings, of which some closely resemble each other in meaning, and cannot in all cases be clearly distinguished.

1. **eus** denotes the material of which a thing consists; e.g. **aureus**, **ligneus**, **cinereus** (*cinis*, *ciner-is*), **igneus**, **vimineus**. It more rarely denotes something which a thing resembles in its nature; e.g. **virgineus** (*poet.*), **maidenlike**, **roseus** (*poet.*)

**Obs.** To denote the kind of wood of which a thing is made, the ending **neus** or **nus** is commonly employed; e.g. **iligneus**, or **ilignus**, **qverneus**, **qvernus**, **populneus** (rarely **populnus**, also **populeus**), **faginus** (connecting vowel *i*), **cedrinus**. In the same way we find **eburneus**, **eburnus**, **coccinus**, **coccineus**, and **adamantinus**, **chrysellinus**. The ending **nus** also signifies what belongs to a thing or comes from it; as, **paternus**, **fraternus**, **maternus**, **vernus** (*of spring*).

2. **Icius** (*cius* with *i*) denotes the material of which a thing is made, or that to which a person or thing belongs: e.g. **latericius**, **caementicius**, **tribunicus**, **aedilicius**, **gentilicius** (relating to the gentiles, the members of the same *gens*).

**Obs.** Sometimes adjectives in **icius** are derived from the part. perf. pass. or from the supine, and denote the way in which a thing originates, and consequently its kind: **commenticius**, *feigned*; **collaticius**, *effected by contributions*; **adventicius**. (**Novicius**, from *novus*.)

3. **aceus** denotes material or resemblance, or that to which a thing belongs; e.g. **argillaceus**, **ampullaceus** (*formed like a bottle*), **gallinaceus**.

§ 187. Further:—

4. **Icus** (*cus* with *i*) denotes to what a thing belongs or relates; e.g. **bellicus**, **civicus**, **hosticus**.

**Obs.** 1. Instead of **civicus**, **hosticus**, prose-writers rather use **civilis**, **hostilis** (5), except only in the combinations, **corona civica**, **ager hosticus**.

**Obs.** 2. From these must be carefully distinguished the following words derived from verbs or prepositions: **amicus**, **inimicus**, **pudicus**, **anticus**, **posticus** (**apricus**, from an uncertain root).

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<sup>1</sup> **Jucundus** (*juvo*), **secundus**.



Obs. 3. The belonging to a thing is also expressed by *ticus*; e.g. *aqvaticus*, *rusticus*, *domesticus*.

5. *ilis* denotes what is agreeable to the nature of a thing and resembles it, also what belongs to it; *civilis*, *puerilis*, *anilis* (*anus*), *scurrilis*, *gentilis*. (*Subtilis* of uncertain derivation, but *humilis*, *parilis*.)

6. *alis* has the same signification as *ilis*, but is far more common; e.g. *naturalis*, *fatalis*, *decemviralis*, *judicialis*, *mortalis*, *regalis*, *virginalis* (*liberalis*, from the adjective *liber*). If the ending be preceded by an *l*, or if the last syllable but one before the ending begins or ends with *l*, *aris* is used instead of *alis* (compare § 179, 8, *Obs.* 1); e.g. *popularis*, *militaris*, *palmaris* (but *pluvialis*, *fluvialis*).

Obs. *atilis*, what belongs to a thing, is at home in a thing, is suited to a thing; *aqvatilis*, *fluviatilis*; *umbratilis*.

7. *ius* denotes a conformity, or belonging to something; e.g. *patrius*, *regius*. It is usually formed from personal names in *or*; *praetorius*, *imperatorius*, *uxorius*.

8. *inus* denotes what belongs to a thing or proceeds from it: e.g. *divinus*, *marinus*, *libertinus*; particularly from the names of animals: e.g. *ferinus*, *eqvinus*, *agninus* (e.g. of *meat*, *agnina*<sup>1</sup>).

Obs. From this termination we must carefully distinguish *inus* (*nus* with a connecting vowel), of the material, especially with the names of trees and plants (§ 186, 1, *Obs.*).

9. *ānus* denotes a resemblance, a belonging to a thing: *montānus*, *urbanus*, *rusticanus*, *meridianus* (*humanus*, from *homo*); especially from ordinal numbers, in order to show what belongs to a particular number: *miles primanus*, a soldier of the first legion; *febris quartana*, a quartan ague.

10. *arius*, what concerns or belongs to a thing; *agrarius*, *gregarius*, *ordinarius*, *tumultuarius*. (In the masc. it is often used as a substantive, of a person who occupies himself with any thing. See § 180, 3.) From the distributive numerals are formed adjectives in *arius*, in order to denote that a thing bears a particular relation to a certain number: e.g. *nummus denarius*, a coin which contains ten asses; *senex septuagenarius*, an old man of seventy, &c.; *numerus ternarius*, the number three. (The following are formed from adverbs: *adversarius*, *contrarius*, *temerarius*; *necessarius*, from *necesse*.)

11. *ivus*, what belongs or is adapted to a thing; *festivus*, *furtivus* (*furtum*), *aestivus* (irregularly from *aestas*). Affixed to participles, it denotes (like *icius*) the way in which a thing has originated; e.g. *nativus*, *sativus*, *captivus*.

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<sup>1</sup> *Bubulus*, *ovillus*, *suillus*.

## § 188. Further:—

12. *ōsus* denotes the property of being full of a thing; *ingeniosus*, *calamitosus*, *libidinosus*, *lpidosus*, *damnosus*, *periculosus* (*ambitiosus*, *superstitiosus*, from *ambition-is*, *superstition-is*, omitting the *n*; *laboriosus*). From substantives of the fourth declension there is formed *uosus*; e.g. *saltuosus*.

13. *ōlentus* (*lentus* with a connecting vowel; after *n* and *l*, *olentus*), full of a thing, connected with a thing; e.g. *fraudentus*, *turbulentus*, *sangvinolentus*, *violentus*.

14. The ending *atus* (formed like a participle of the first conjugation) denotes what a thing has, or is provided with, and forms a great number of adjectives: e.g. *barbatus*, *calceatus*; *falcatus*, *set with sickles*, sometimes, *formed like a sickle*; *virgatus*, *striped*; *auratus*, *gilt*; *togatus*.

Obs. 1. From substantives in *is*, gen. *is*, is derived the form *itus*: e.g. *auritus*, *crinitus* (all poetical or of more recent date; also *melitus* from *mel*, *galeritus* from *galerus*); from words of the fourth declension are formed a few in *ūtus*: as, *cornūtus*, *astūtus* (*nasūtus*, from *nasus*, 2), but *arcuatus* (*arqvatus*).

Obs. 2. With *tus* are also formed *onustus*, *robustus*, *venustus*, *funestus*, *scelestus*, *honestus*, *modestus*, *molestus*.

15. Less important endings are *tinus* (*legitimus*), *ensis* (belonging to a particular place; *castrensis*, *forensis*), *ester* (*campester*, *eqvester*).

Obs. 1. From some substantives in *or*, which are derived from verbs (§ 177, 1), the poets form adjectives in *ōrus*: *canorus*, *odorus* (*odor*, from *oleo*); *decōrus* (*deceat*) is used in prose.

Obs. 2. From some adjectives are formed diminutives according to the rules given above (§ 182) for the substantives; *parvulus*, *aureolus*, *pulchellus*, *misellus*, *pauperculus*, *leviculus* (*parvus*, *aureus*, *pulcher*, *miser*, *pauper*, *levis*). *Bellus* (*bonus*), *novellus* (*novus*), and *paullum* (*parvus*) are formed irregularly.

Obs. 3. From adverbs of time and place are formed adjectives which express the property of belonging to a certain time or place, — some of them with peculiar derivative endings, and with a number of irregularities in the several words: as, in *inus* (*peregrinus*, from *peregre*; *repentinus*, *matutinus*, *intestinus*; *clandestinus*, from *clam*); *tinus* (*diutinus*, *pristinus*); *rnus* (*hodiernus*, *diurnus*, *nocturnus*, from *diu*, in its earlier meaning, *by day*, and *noctu*); *ternus* (*sempiternus*, *hesternus* from *heri*); *icus* (*posticus*).

§ 189. Adjectives are formed from proper names according to special rules. Of adjectives derived from the names of men and families it is to be observed:—

1. The names of Roman families (*gentes*) in *ius* are properly adjectives (*Fabius*, *gens Fabia*), and are used, as such, of a man's works or undertakings, so far as they pertain to the community or state; e.g. *lex Cornelia*, *Julia*, *via Appia*, *circus Flaminius*. Any thing else that relates to a member of a *gens*, and is named after him, is expressed by adjectives in *anus* derived from the name; e.g. *bellum Marianum*, *classis Pompejana*.

2. From Roman surnames are formed adjectives in *ianus*, to indicate what relates to a man, or is named after him: e.g. *Ciceronianus*, *Caesarianus*; more rarely in *anus* from some in *a*: e.g. *Sullanus*; and from some few in *us*: e.g. *Gracchanus* (more usual forms are *Lepidianus*, *Lucullianus*, &c.); also rarely in *inus*: e.g. *Verrinus*, *Plautinus*.

Obs. Some few adjectives, which have become surnames, are partly used as adjectives applying to the family and the individual (*domus Augusta*, *portus Trajanus*), partly have new adjectives derived from them, as *Augustanus*. By the poets and later writers, adjectives in *eus* were formed from Roman names; as, *Caesareus*, *Romuleus* (even *gens Romula*).

3. From Greek proper names, the two Greek forms in *ius* (*ἴος*, *ἰός*) and *icus* are made use of, of some both forms, but of others one only, or at least chiefly; e.g. *Aristotelius*, *Epicureus*, *Platonicus*, *Demosthenicus*.

§ 190. From the names of towns, adjectives are formed in Latin with the endings *anus*, *inus*, *as*, *ensis*, which express what belongs to the town, and are at the same time used as substantives to denote the inhabitants (*nomina gentilitia*). These Latin adjectives are formed also from many Greek towns (or towns known to the Romans through the Greeks), but not from all.

1. *ānus* is used with names ending in *a*, *ae*, *um*, *i*: e.g. *Romanus*, *Formianus* (*Formiae*), *Tusculanus* (*Tusculum*), *Fundanus* (*Fundi*); also with some Greek names in *a* and *ae*: e.g. *Trojanus*, *Syracusanus*, *Thebanus*, and some others, which have also in Greek an adjective in *anus*: e.g. *Trallianus* (*Tralles*).

Obs. From the names of towns, which form a Greek word in *ites* (*ἰτες*) to express the name of the inhabitants, adjectives are formed in Latin in *itanus*; e.g. *Tyndaritanus* (*Tyndaris*), *Panormitanus* (*Panormus*), *Neapolitanus* (and so from all in *polis*). (*Gaditanus*, from *Gades*.)

2. *inus*, with names ending in *ia* and *iūm*: e.g. *Amerinus* (*Ameria*), *Lanuvinus* (*Lanuvium*), (*Praenestinus*, *Reatinus*, from *Prae-*

*neste, Reate*); and with various Greek names, which have *inus* also in the Greek: e.g. *Centuripinus*, *Tarentinus*, *Agrigentinus*.

3. *as* (gen. *ātis*), with some in *a*, *ae*, and *um* (mostly *na*, *nae*, and *num*); e.g. *Capēnas* (*Capena*), *Fidenas* (*Fidenae*), *Arpinas*, *Urbinas*, *Antias*. (Never with Greek towns.)

4. *ensis*, with names in *o*, and some in *a*, *ae*, *um*: e.g. *Sulmonensis*, *Tarraconensis*, *Bononiensis* (*Bononia*), *Cannensis* (*Cannae*), *Ariminensis* (*Ariminum*), (*Carthaginiensis*, *Crotoniensis*); and with Greek names of towns, from which the names of the inhabitants are formed in *εως* (*εως*, *iensis*): e.g. *Patrensis*, *Chalcidensis*, *Laodicensis*, *Nicomedensis*, *Thespiensis*, with some others (*Atheniensis*).

Obs. 1. In some rare instances, *eus* is retained from *εως*: e.g. *Cittieus*, for *Cittiensis*; *Halicarnasseus*, for *Halicarnassensis*.

Obs. 2. The following adjectives, derived from the names of towns, are irregular in their form: *Tiburs*, *Camers*, *Caeres*, *Vejens*.

5. The Greek adjectives in *ius* (*ιος*), formed from the names of towns and islands (in *us*, *um*, and *ον*, with some others), are retained in Latin: e.g. *Corinthius*, *Rhodius*, *Byzantius*, *Lacedaemonius*, *Clazomenius* (*Clazomenae*), (*Aegyptius*, from the name of the country, *Aegyptus*); so also those in *ēnus*: e.g. *Cyzicoenus*; sometimes also those in *aenus*: e.g. *Smyrnaeus*, *Erythraeus* (*Cumanus* in prose, *Cumaeus* in poetry, and so with several others).

Obs. The Latin writers also occasionally retain the Greek names of the inhabitants in *tes* (*ἄτες*, *ἰτες*, *ὄτες*): e.g. *Abderites*, *Spartiates* (adj. *Spartanus*), *Tegeates* (adj. *Tegeaeus*), *Heracleotes*.

§ 191. The names of nations are often themselves adjectives, formed with the endings given in the preceding paragraphs; e.g.:—

*Romanus*, *Latinus* (from *Latium*), *Sabinus* (without a primitive), and in *sous* or *cus* (*Oscus*, *Volscus*, *Etruscus*, *Graecus*); in this case, they are used as genuine adjectives to express whatever concerns and belongs to the people (*bellum Latinum*, &c.). From other national names, which are pure substantives, are formed adjectives in *ionus*, and from the Greek (or such as were adopted from the Greeks) also in *ius*; e.g. *Italicus*, *Gallicus*, *Marsicus*, *Arabicus*, *Syrius*, *Thracius*, *Cilicicus* (*Italus*, *Gallus*, *Marsus*, *Arabs*, *Syrus*, *Thrax*, *Cilix*). Of individuals, however, such expressions are used as *miles Gallus*, &c., not *Gallicus*; and the poets use and even decline as adjectives national names in *us*, which are otherwise substantives: e.g. *orae Italae* (Virg.); *aper Marsus*, *flumen Medum* (Hor. for *Medicum*), *Colcha venena*.

Obs. 1. In the same way, we read, in the poets, *flumen Rhenum*, for *flumen Rhenus*. (*Mare Oceanum*, Caes.)

Obs. 2. Concerning the use of the Greek feminine national names and adjectives in *ia* and *as*, in the Latin poets, see, under Rules for Inflection, § 60, Obs. 5. They also employ the Greek feminines of some national names ending in *ssa* (*Cilissa*, *Cressa*, *Libyssa*, *Phoenissa*, *Threissa*, or *Thressa*) both as substantives and adjectives; e.g. *Cressa pharetra* (Virg.).

§ 192. From the names of countries (which are regularly formed from the national names by the ending *ia*; *Italia*, *Gallia*, *Graecia*, *Cilicia*, *Phrygia*), adjectives are sometimes again formed to denote what is in the *country* (not the people) or comes out of it; e.g. *pecunia Siciliensis*, *exercitus Hispaniensis*, *the Roman army in Spain*. (*Africanus*, *Asiaticus*.)

Obs. 1. We must notice some names of countries in *fum* (like names of towns): e.g. *Latium*, *Samnium*; with some of Greek origin in *um* (*Aegyptus*, *Epirus*).

Obs. 2. There are several names of nations, from which no names of countries are formed, but the same word is used to designate both: e.g. in *Aeqvis*, *Sabinis*, *Bruttis habitare*, *hiemare*; in *Bruttios ire*; *ex Sequanis exercitum educere*.

### CHAPTER III.

#### DERIVATION OF VERBS.

§ 193. Verbs are derived from substantives, from adjectives, and from other verbs.

a. Many transitive verbs are derived from substantives by simply affixing to the stem the endings of the first conjugation. These verbs signify to exercise and employ on something that which is denoted by the substantive; e.g. *fraudare*, *honorare*, *laudare*, *numerare*, *turbare*, *onerare*, *vulnerare*.

Obs. 1. In the formation of such verbs, a preposition is sometimes prefixed; e.g. *exaggerare*, *to heap up* (*agger*; *aggerare* is rare and poet.); *extirpare*, *to root out* (*stirps*). See Rules for the Composition of Words, § 206, b, 2.

Obs. 2. In a few instances, intransitive verbs are formed by this mode of derivation; e.g. *laborare*, *militare*, from *labor*, *miles*.

Obs. 3. Some few such verbs are formed after the fourth conjugation: e.g. *finire*, *vestire*, *custodire*, *punire* (*finis*, *vestis*, *custos*, *poena*);

the intransitive *servire*; a few intransitives after the second: e.g. *florere*, *frondeo* (*flos*, *frons*).

b. In the same way are formed from substantives (and adjectives) a great number of deponents of the first conjugation, mostly with an intransitive signification (to *be* something, behave like something, occupy one's self with something, &c.); e.g.:—

*Philosophor*, to be a philosopher, philosophize (*philosophus*); *græcor*, to act or live like a Greek (*Græcus*); *aquor*, to fetch water (*aqua*); *piscor*, to fish (*piscis*); *negotior*, to traffic (*negotia*); *laetor*, to be joyful (*laetus*); far less frequently with a transitive signification: e.g. *interpretor*, to interpret, explain (*interpreta*, an interpreter); *osculor*, to kiss (*osculum*, a kiss); *furor*, to steal (*fur*, a thief), &c. (*Partior*, *sortior*, from *pars*, *sors*.)

Obs. The following have peculiar derivative endings: *navigo* (*litigo*, *mitigo*), and *latrocinor* (*patrocinor*, *vaticinor*).

§ 194. Transitive verbs are formed from adjectives (mostly from those of the first and second declension) by adding the endings of the first conjugation; first, with the signification, to make a thing what the adjective denotes; and, secondly, with a signification often modified in various ways:—

*Maturare*, to make ripe, to hasten; *lêvare*, to make smooth (*lêvis*); *ditare*, to enrich (*dives*); *honestare*, to honor; *probare*, to approve. Such verbs have rarely an intransitive signification: e.g. *nigrare*, to be black; *concordare*, to be agreed; *propinquare*, to draw near; *durare* (trans.) to harden, (intrans.) to endure.

Obs. 1. A preposition sometimes enters into the composition of such transitive verbs: e.g. *dealbare*, to whiten (*albus*); *exhilarare*, to cheer (*hilarus*). (Compare § 206, b, 2.) (*Memoro*, *propinquo*, are commonly *commemoro*, *appropinquo*, in the best prose.)

Obs. 2. Some few such verbs are formed after the fourth conjugation: e.g. *lenire*, *mollire*, *stabilire* (*lenis*, *mollis*, *stabilis*); and some intransitives: e.g. *superbire*, *ferocire* (*superbus*, *ferox*; the deponent *blandior*, from *blandus*); some few intransitives, after the second: e.g. *albeo*, to be white; *caneco*, to be gray.

§ 195. From verbs are derived new verbs with a signification somewhat varied in the following ways:—

1. By the ending *ito* (*itäre*, 1st) are derived verbs which denote a frequent repetition of an action, frequentative verbs. The ending is affixed to the stem of verbs of the first conjugation, and to the stem of the supine of verbs of the third, and those of which the supine is simi-

larly formed; e.g. *clamito*, *rogito*, *minitor* (minor), *dictito*, *cursito*, *haesito* (*haereo*), *visito* (*video*), *ventito* (*venio*).

Obs. From *ago*, *qvaero*, *nosco* (3d), are formed *agito*, *qvaerito*, *noscito*, as from verbs of the first conjugation. *Latito*, *pavito*, *pollicitor*, from *lateo*, *paveo*, *polliceor* (2d).

2. The repetition of an action is also expressed by simply affixing the ending of the first conjugation to the stem of supines formed according to the third; e.g. *curso* (*cursare*), *merso*, *adjuto* (*adjutum*), *tutor* (*tutus*, from *tueor*), *amplexor* (*amplexus*, from *amplector*), *lto* (*lto*). Most of these verbs, however, denote, not a simple repetition, but a new idea of an action, in which a repetition of the original action is implied; e.g. *dicto*, *dictare*, to *dictate* (*dicto*, to *say*); *pulso*, to *beat* (*pello*, to *thrust*); *qvasso*, to *break to pieces* (*qvatio*, to *shake*); *tracto*, to *handle* (*traho*, to *draw*); *salto*, to *dance* (*salio*, to *leap*, *skip*); *capto*, to *snatch at* (*capio*, to *lay hold of*). (*Canto*, to *sing*, from *cano*, to *sing and play*; *gesto*, to *carry*, from *gero*, to *carry*, *achieve*.)

Obs. *Habito*, *licitor*, from *habeo*, *liceor*, 2d.

§ 196. 3. The ending *sco* (*scere*, 3d) is affixed to the stem (in the second conjugation retaining the *e*, in the third with the connecting vowel *i*) to form inchoative verbs, which denote the beginning of an action or condition. By far the greater number of inchoatives are formed from verbs of the second conjugation, and often have a preposition prefixed at the same time: e.g. *labasco*, to *begin to stagger* (*labare*); *calesco*, to *grow warm*; and *incalresco* (*caleo*), *exardesco*, *effloresco* (*ardeo*, *floreo*, not *exardeo* or *effloreo*), *ingemisco*, to *sigh over* (*gemo*); *obdormisco*, to *fall asleep* (*dormio*).

Besides the inchoatives derived from verbs, many are formed in *esco* from adjectives (*inchoativa nominalia*); e.g. *mauresco*, *nigresco*, *mitesco* (*maturus*, *niger*, *mitis*). See the Rules for Inflection, § 141. A few are formed from substantives: e.g. *puerasco*, from *puer*; *ignescere*, from *ignis*, to *take fire*.

Obs. Concerning verbs in *sco* (*scor*), which have an inchoative meaning, see § 140 and 142.

§ 197. 4. The ending *urio* (*urire*, 4th), added to the stem of the supine, forms desideratives, which express an inclination to a thing: e.g. *esurio*, to *have a desire to eat*, to *be hungry*; *empturio*, to *wish to buy*; *parturio*, to *be in labor*. There are, however, only a few such verbs; and they are little used, except *esurio* and *parturio*.

Obs. *Ligurio*, *scaturio*, &c., are not desideratives.

5. The termination *illo* (*illare*, 1st), added to the stem, forms some few diminutive verbs; e.g. *cantillo*, to *quaver*, from *cano*.

6. From some intransitive verbs there are formed, by a change of the conjugation, — sometimes, also, by a change in the quantity of the radical syllable, — transitive verbs, which signify the causing of that which is denoted by the intransitive. From *fugio*, to *fly*; *jaceo*, to *lie*; *pendeo*, to *hang*, *weigh* (intrans.); *liqveo*, to *be clear*, *fluid*, — come *fugo* (1st), to *cause to fly*; *jacio*, to *throw*; *pendo*, to *weigh* (by hanging up); *liqvo* (1st), to *clarify*. From *cado*, to *fall*; *sedeo*, to *sit*, — come *caedo*, to *fell*; *sedo* (1st), to *pacify*.

Obs. The signification is otherwise altered in *sido*, to *sink*; *assido*, to *seat one's self*; *sedeo*, to *sit*; *assideo*, to *sit by*. See also under *cubo*, § 119.

## CHAPTER IV.

### DERIVATION OF ADVERBS.

§ 198. Adverbs are derived from adjectives (numerals), substantives (pronouns), and the noun forms of verbs (participles and supines), rarely from other adverbs or prepositions.

Adverbs, which express a way or manner, are derived from adjectives, by the endings *ē* (o), and *ter*.

a. The ending *ē* is affixed to the stem of adjectives and participles used adjectively (perf.) of the first and second declension; e.g. *probē*, *modestē*, *liberē*, *aegrē* (*aeger*, *aegri*), *doctē*, *ornatē*.

Obs. 1. From *bonus* is formed *benē* (of the *ē*, see § 19, 2); from *validus*, *valde*.

Obs. 2. From some adjectives and participles of the second declension, there are formed adverbs in *ō* (abl.); as, *tutō*, *crebrō*, *necessario*, *consulto*. From *certus* are formed both *certō* and *certe*, which are generally used alike: *certe scio* and *certo comperi* (*for certain*); *certe eveniet*, *it will certainly happen*; and *nihil ita expectare quasi certo futurum*. But, in the signification, *at least*, we always find *certe*.<sup>1</sup>

b. The ending *ter* is affixed to the stem of adjectives and participles of the third declension (with the connecting vowel *i*): e.g. *graviter*, *acri-*

<sup>1</sup> The others in o which are used in good writers are *arcano*, *cito*, *continuo*, *falso*, *fortuito*, *gratuito*, *liquido*, *manifesto*, *perpetuo*, *precario*, *raro* (*rare*, *thinly*, *far apart*), *secreto*, *sedulo*, *serio*, *sero*, *auspicato*, *directo*, *festinato*, *necopinato*, *improvisio*, *merito* (*according to one's deserts*); and *immerito*, *optato*, *sortito* (*according to lot*); further, *primo*, *secundo*, &c. See § 199, Obs. 2.



ter (*acer, acris*), *feliciter* (*audacter* is preferred to *audaciter*); but if the stem ends in *t*, one *t* is omitted: e.g. *sapienter* (instead of *sapient-ter*), *amanter*, *solerter*.

Obs. 1. From *hilarus* and *hilaris* are formed *hilare* and *hilariter*; from *opulens* and *opulentus* *opulenter*.

Obs. 2. From some adjectives in *us*, there is formed, besides the adverb in *e*, another in *ter*: e.g. *humane* and *humaniter*, *firme* and *firmiter*; especially from those in *lentus*: e.g. *luculente* and *luculenter*. (Always *violenter*, usually *gnaviter*.)

Obs. 3. From *difficilis*, *alius*, and *nequam*, are formed *difficulter*, *aliter*, *neqviter*. From *brevis* is formed *breviter*, *briefly*; and *brevi* *shortly, in a short time*; from *proclivis* *proclivi* (*proclive*), *downwards*.

c. From some adjectives, no proper adverb is formed, but the neuter (accus.) serves as an adverb. This is the case with *facile* (but *difficulter*, *recens* (*lately*), *sublime* (*on high*), *multum*, *plurimum*, *paullum*, *nimum* (but oftener *nimis*), *tantum*, *quantum*, *ceterum*, *plerumque*, *potissimum*.

Obs. (*Commodum, in the nick of time; commode, suitably.*) On the use of neuter adjectives for adverbs by the poets, see Syntax, § 302.

§ 199. From the cardinal numbers are formed adverbs, which, with the exception of the four first, end in *ies*; *e*, *o*, *em*, *im*, *inta*, *um* and *i* being dropped before the ending. These are the following:—

<i>semel, once</i> (not allied to <i>unus</i> )	<i>septies decies</i>
<i>bis, twice</i> (from <i>duo</i> , by a change in the pronunciation)	<i>duodevicies, or octies decies</i>
<i>ter</i>	<i>undevicies, or novies decies</i>
<i>qvater</i>	<i>vicies</i>
<i>qvinqvies</i> (older form, <i>qvinqviena</i> )	<i>semel et vicies or vicies semel</i> (not <i>semel vicies</i> ) ( <i>vicies et semel</i> )
<i>sexies</i> ( <i>sexiens, &amp;c.</i> )	<i>bis et vicies or vicies bis</i> ( <i>vicies et bis, &amp;c.</i> )
<i>septies</i>	<i>tricies</i>
<i>octies</i>	<i>qvadragies, &amp;c.</i>
<i>novies</i>	<i>centies</i>
<i>decies</i>	<i>centies tricies, or centies et tricies, &amp;c.</i>
<i>undecies</i>	<i>ducenties</i>
<i>duodecies</i>	<i>millies</i> ( <i>bis millies, decies millies, centies millies, &amp;c.</i> )
<i>terdecies, or tredecies</i>	
<i>qvaterdecies, or qvattuordecies</i>	
<i>qvinqviesdecies, or qvindecies</i>	
<i>sexies decies, or sedecies</i>	

Obs. 1. To these adverbs correspond the pronominal adverbs *toties* *so often*; *quoties*, *how often*? (See § 201, 4.)

Obs. 2. From the ordinals are formed adverbs in *um* and *o*, which are employed to signify, *for which time*: e.g. *tertium consul*, *consul for the third time*; *quartum consul* (*eo anno lectisternium*, *quinto post conditam urbem*, *habitus est*, Liv. VIII. 25); or, in enumerations: *primum*, *in the first place*; *tertium*, *thirdly*. *For the first time*, *first*, is generally expressed by *primum*; *primo* usually signifies, *in the beginning*, *from the beginning*. *For the second time*, is expressed by *iterum* (*secundum* is not used); instead of *secundo*, *secondly*, the Latins more frequently say *deinde*, *tum*. For the remaining numbers, the forms in *um* are the most usual, particularly in the signification of a certain number of times. *For the last time*, is expressed by *ultimum* (*postremum*, *extremum*); *now for the last time*, *hoc ultimum*; *then for the last time*, *illud ultimum*.

§ 200. a. Some adverbs are formed from substantives by means of the ending *itus*, to denote a proceeding from something: e.g. *funditus*, *from the foundation*; *radicitus*. The following are formed in the same way from adjectives: *antiquitus*, *from times of yore*; *divinitus*, *by divine ordering*; *humanitus*, *after the manner of men*.

b. By *atim* (as if from supines of the first conjugation) adverbs are formed from substantives and adjectives, denoting in this or that way; e.g. *catervatim*, *gregatim*, *gradatim*; *vicatim*, *by streets*, *from street to street*; *singulatim*, *severally*; *privatim*, *as an individual*.

Obs. The following are formed without *a*: *tribütim*, *by tribes*; *viritim*, *man by man*; *furtim* (*fur*), *ubertim* (*uber*).

c. By the termination *im*, adverbs are formed from the supine, to denote the way and manner: e.g. *caesim*, *punctim*, *by striking*, *by stabbing*; *carptim*, *by snatches*; *separatim*, *separately*; *passim*, *here and there* (*scattered*, and *without order*, *pando*): (*Mordicus*, *with the teeth*, from *mordeo*, is formed quite irregularly).

§ 201. From the pronouns are formed adverbs, which denote place, time, degree, number, manner, and cause, and have the same power of expressing the relation of things which the pronouns have. For each idea (of place, time, &c.) there are formed correlative adverbs corresponding to the different classes of pronouns, — demonstrative, relative, and interrogative, indefinite relative, and indefinite. The relative adverbs connect the sentence to which they belong with another, and are conjunctions: the adverbs of place

differ according as they signify remaining in a place, or motion to a place, from a place, or on a certain road.

1. Adverbs of place:—

a. (in a place) demonstr. *ibi*, *there*; *hic*, *here*; *istuc*, *there, there by you*; *illuc*, *there*; *ibidem*, *in that same place*; *alibi*, *elsewhere*: relative and interrogative, *ubi*, *where*; *where?* indefinite relative, *ubicunqve*, *ubiubi*, *wherever*: indefinite, *alicubi*, *uspiam*, *usqvam*, *anywhere* (*nusqvam*, *nowhere*; *utrobiquve*, *in both places*): indefinite universal, *ubivis*, *ubiquve*, *ubilibet*, *in any place you will, everywhere*.

b. (to a place) demonstr. *eo*, *thither* (*huc*, *istuc*, and *isto*, *illuc* and *illo*, *eodem*, *alio*); relative and interrogative, *quo* (*utro, of two*); indefinite relative, *quocunqve*, *quoquo*; indefinite, *aliquo*, *usqvam* (*nusqvam*, *utroqve*); indefinite universal, *quovis*, *quolibet*.

c. (from a place) demonstr. *inde*, *thence* (*hinc*, *istinc*, *illinc*, *indidem*, *aliunde*); relative and interrog., *unde*; indef. relative, *undecunqve* (rarely *undeunde*); indefinite, *alicunde* (*utrinqve*); indefinite universal, *undiquve*, *undelibet*.

d. (on the road) demonstr., *eā*, *on that road* (*hac*, *istac*, *illā*, and *illac*, *eādem*, *aliā*); relative and interrogative, *quā*; indefinite relative, *quacunqve* (*quaqva*); indefinite, *aliquā*; indefinite universal, *quavis*, *qualibet*.

2. Adverbs of time: demonstr., *tum*, *then* (*tunc*); interrogative, *quando*, *when?* (*ecquando*, *whether ever?*); relative, *quum*, *when, as*; indefinite relative, *quandocunqve*, *quandōqve*, *whenever*; indefinite, *aliquando*, *once* (*quandoqve*, rarely *quandocunqve*), *unqvam*, *ever* (*nunqvam*, *never*).

Obs. 1. In place of the indefinite pronominal adverbs derived from *aliquis* (*alicubi*, &c.), shorter forms, derived from *quis*, are used after the conjunctions *ne*, *num*, *si*, and *nisi*, which are the same as the longer forms with the removal of *ali*: e.g. *necubi*, *that nowhere*; *nequo*, *neunde*, *ne qva*, *ne quando*.

Obs. 2. *Ubicunqve*, *quocunqve*, *undecunqve* (*undeunde*), rarely occur without a relative signification, as indefinite words expressing universality.

3. Adverbs of degree: demonstr., *tam*, *so* (*so very*); relative and interrogative, *quam*, *as, how?* indefinite relative, *quamvis*, *quamlibet*, *how much soever*.

4. Adverbs of number: demonstr., *toties*, *so often*; relative and interrogative, *quoties* (*so often*) *as, how often?* indefinite relative, *quotiescunqve*, *how often soever*; indefinite, *aliquoties*, *sometimes*.

5. Adverbs which express way and manner: demonstr., *ita*, *sic*, *so*, *is this way* (corresponding to *is* and *hic*); relative and interrogative, *ut*,

*utl, as, how?* (*qvi, how?*); indef. relative, *utrounqve* (*utut*). (In later writers, *qvaliter*, rarely *taliter*.)

6. Adverbs of the cause: demonstr., *eo, therefore*; relative, *qvod quia, because*; interrogative, *cur, wherefore?*

From these adverbs, others are again formed by composition; e.g. *eatenus, qvatenus, &c.* (See § 202, *Obs.*)

§ 202. Some adverbs are yet to be noticed, which denote relations of place.

a. In *o* (as in *eo, qvo, &c.*), from prepositions (or adverbs), to express motion to a place; *oitro, ultro* (*to that side*; then, *of one's own accord, into the bargain*), *intro, porro* (*forwards, further, from pro*), *retro* (*re*).

b. In *orsum, orsus, oversum, oversus* (from *versus*), to denote a direction to one side, from pronouns and prepositions; *horsum, qvorsum, aliorsum, aliqvoversum, qvoqvoversus, prorsum, forwards* (*prorsus, completely, throughout*), *retrorsum* (*rursum, rursus, again*), *introrsum, sursum* (from *sub*), *deorsum, seorsum*. (*Dextrorsum, sinistrorsum*.) (*Extrinsecus, from without, intrinsecus, from within*, are opposites.)

c. *fariam, in — places, in — parts*, from numerals; *bifariam, quadrfariam, (multifariam)*.

*Obs.* Some of the remaining derivative adverbs are substantives in a certain case (sometimes in an obsolete form), used with a special meaning: e.g. *partim* (old accusative from *pars*), *forte* (*fors*), *temperi, vesperi, noctu* (*nox*; *interdiu, by day*), *mane, foris* (*esse, out of the house, from home*), *foras* (*ire, out of doors*). Others are compounds of a case and a governing word; e.g. *hactenus, qvemadmodum* (*interea, praeterea, propterea, antea, postea*, with an unusual construction). In *nudiustertius, the day before yesterday*, *nudiusqvartus, nudiusqvintus, &c.*, words grammatically connected are fused into one by the pronunciation (*nunc dies tertius, qvartus, &c., viz. est*).

## CHAPTER V.

### THE FORMATION OF NEW WORDS BY COMPOSITION.

§ 203. By composition two words are formed into a new compound word (*verbum compositum*, as opposed to *verbum simplex*), the meaning of which is made up of the meaning of the two compounded words.

If two words are used in a fixed order to denote a single idea, but are yet syntactically combined as separate words, each with its proper grammatical form, the composition is termed *spurious*. Such compounds are formed from a substantive and adjective, which are both declined: e.g. *respublica*, *the state*; *jusjurandum*, *an oath* (§ 53); or, from a genitive and a governing word: e.g. *senatus-consultum*, *verisimilis*. The words thus connected may occasionally be separated, especially by *que* and *ve*; *resque publica*, *senatusve consulta* (*res vero publica*).

Obs. Even in genuine compounds of a verb (or participle) with a preposition or the negative *in*, the older poets occasionally separate the particle from the verb by *que*: e.g. *inque ligatus*, for *illigatusque*, *bound up* (Virg.); *inque salutat*, for *insalutatusque*, *ungreeted* (Virg.); so also *hactenus*, *eatenus*, *qvadamtenus*, by a word interposed: e.g. *qvadam prodire tenus* (Hor.). In prose, this separation (*tmesis*)<sup>1</sup> is sometimes used with the intensive *per*: e.g. *per mihi mirum visum est*; *pergratum perque jucundum*, with an unaccented word in the middle. (On *qvicunqve*, *qvilibet*, see § 87, Obs. 2.)

§ 204. The first part of the compound may be a noun (substantive, adjective, or numeral), an adverb, a preposition, or one of those particles which occur only in composition as prefixes. These are the following:—

*Amb*, round (*round about*), *dis*, on different sides (*from each other, in two*), *rē* (*rēd*), back (*again*), *sē*, aside, which denote the local relations of the action, and are commonly named inseparable prepositions (e.g. *ambēdere*, *to eat round about*; *discerpere*, *to tear in pieces*; *rēcedere*, *to retreat*; *sēcedere*, *to go aside*); and the negative particle *in* (*in-*, *un-*). Some verbs, mostly intransitive, are found as the first member of a compound, with *facere*; e.g. *calefacio*.

Obs. 1. *Amb* is altered into *am* in *amplector*, *amputo*; into *an* before *c* (*q*): e.g. *anceps*, *anqviro*. (*Anfractus*, *anhēlo*.)

*Dis* remains unaltered before *c* (*q*), *p*, *t* (*discedo*, *disqviro*, *disputo*, *distraho*), and before *s* with a vowel following (*dissolvo*); before *f* the *s* is assimilated (*differo*, *diffringo*); before the other consonants it is changed to *di* (*didō*, *digero*, *dimitto*, *dinunero*, *diripio*, *discindo*, *disto*, *divello*; but *disjicio*, properly *disjicio*; *dijungo*, and sometimes *disjungo*); this *di* is long, but in *dirimo*, from *disemo*, the preposition is short. (Otherwise *dis* is not used before vowels.)

<sup>1</sup> *Tmesis*, a cutting, from *τέμνω*, *to cut*.

**Re** before vowels becomes **red** (*redarguo, redeo, redigo, redoleo, redundo, redhibeo*). (So also *seditio*, from *se* and *eo*; in no other instance is *se* used before a vowel.) **Re** is short, but (in verse) is lengthened in *recido, religio, reliquiae* (rarely in *reduco*). In the perfect of *reperio, repello, refero*, and *retundo*, the first consonant of the verb was pronounced (and in older times also written) double; *repperi, reppuli, rettuli, rettudi* (from the reduplicated *pepuli, &c.*).

Obs. 2. The negative **in** is only compounded with adjectives and adverbs, and with some few participles, which have assumed altogether the character of adjectives: e.g. *incultus, uncultivated; indoctus, unlearned*; and with substantives, in order to form negative adjectives or substantives: e.g. *informis, shapeless, ugly*, from *forma*; *infamis (fama)*; *injuria, injury*, from *jus*. It is varied before consonants like the preposition **in**. (Some compounds of participles with the negative **in** must be carefully distinguished from the participles which resemble them, from verbs compounded with the preposition **in**: e.g. *infectus, undone (in and factus)*; and *infectus, dyed (inficio)*; *indictus, not said*; and *indictus, ordered, imposed (indico)*. In good style, however, the negative compound of the participle is rarely used when the verb is found compounded with **in**; so that, e.g. *immixtus* signifies only *mixed (immisceo)*; *infractus, broken (infringo)*; but *unmixed, unbroken*, are expressed by *non mixtus, non fractus*.)

Obs. 3. **Ve** (of rare occurrence) has also a negative signification in *vēcor, vēgrandis, vēsanus*. In some compounds **ne** (*neo*) is made use of; e.g. *nēqveo, nefas (nēcopinatus, nēgotium)*.<sup>1</sup>

Obs. 4. It is only in composition that we find *sesqui*, *one and a half*; e.g. *sesquipes* (whence *sesquipedalis*). *Semi*, from *semis* (gen. *semissis*), is used in compounds to denote *half*.

§ 205. *a*. If the first member be a noun, the second is affixed to its stem (omitting the inflectional endings, and *a* and *u* in the first, second, and fourth declensions). If the second member begins with a consonant, the connecting vowel *i* is often inserted; e.g. *causidicus, magnanimus, corniger, aedifico, lucifuga*. (*Naufragus* with a diphthong from *navis, frango*.)

Obs. 1. In some words, however, the connecting vowel is not employed; e.g. *puerpera* (*puer, pario*), *munscipula* (*mun, capio*). Hence the final consonant of the first member has been dropped in the pronunciation of some words; e.g. *lapicida* (*lapia, lapid-is, and caedo*), *homicida* (*homin-is*). (*Opifex*, from *opus, facio*).

<sup>1</sup> *Ne* is short in *neqveo* and *nefas*, and the words allied to it (*nefarius, nefandus, nefastus*), long in other words (*neqvam, neqvitia, neqvavvam, neqvioqvam, nedum*). *Nec* is short.

Obs. 2. The connecting vowel *o* (*u*) is rare: *ahanobartus*, *brazen-beard*; *Trojugena*.

Obs. 3. For the adverbs formed from adjectives, the stem of the adjectives is used, except *bene* and *male* (*svavilloqvus*, but *beneficus*).

*b.* In the radical syllable of the second member of a compound word, the vowels *ā* and *ae* are more frequently, but not always, changed according to § 5, *c*; and the same is true of *e* in the open radical syllable of some verb-stems (see the examples in Chaps. XVII., XVIII., XIX., XX.); *inimicus* (*amicus*), *inermis* (*arma*). (*A* is altered to *u* before *i*; e.g. *calcoo*, *incoloo*.)

Obs. Exceptions, like *permāneo*, *contrāho*, *perfrāmo*, *inhaereo*, may be seen elsewhere; *concoqvus*.

*c.* The compound word generally retains the grammatical form of the last member, if it belongs to the same class of words; e.g. *inter-rex*, *dis-similis*, *per-ficio*. Yet substantives and verbs sometimes vary. See *e*.

*d.* If the compound word belongs to a different class of words from the last member, a suitable grammatical form is given to the stem of the latter: e.g. *maledicus*, from *male* and *dico*; *optifex*, from *opus* and *facio* (*fac*), with the nominative ending *a*.

Obs. Sometimes, however, the ending of a substantive is suitable to the adjective compounded from it: *as*, *crassipes*, from *crassus* and *pes*; *discolor*, from *dis* and *color*.

*e.* Sometimes a particular derivative ending is affixed, corresponding to the signification of the new word, so that it is formed at once by composition and derivation: e.g. *exardesco*, from *ex* and *ardeo*, with the inchoative form; *latifundium*, from *latus* and *fundus*; *Transalpinus*, from *trans Alpes*.

§ 206. The compound words may be referred to various classes according to the various ways in which the compound signification is deduced from the meaning of the simple words. These are:—

*a. Composita determinativa*, in which the first word defines the meaning of the last more exactly after the manner of an adjective or adverb. In this way prepositions, prefixes, and adjectives are set before substantives: *as*, *cognomen*, *interrex*, *dedecus*, *injuria*, *nefas*, *viviradix*; more frequently prepositions, prefixes, and adverbs are put before adjectives or verb-stems, in order to form adjectives: e.g. *sub-rusticus*, *somewhat clownish*; *consimilis*, *tercentum*, *beneficus*, *altissōnus*. (*Exinde*, *desuper*.) A great class of verbs especially is thus compounded with prepositions (also with *amb*, *dis*, *re*, *se*), (see Chaps. XVII., XVIII., XIX., XX.); rarely with adverbs (*maledico*,

**satisfacio**). (*Subirascoor, subvereor, to become a little angry, to be a little afraid.*)

Obs. 1. The composition of a verb already compounded with a new preposition (by which a vocab. **decompositum** is formed) is not common in Latin, except with *super*; e.g. **superimpendo**. (*Recondo, abscondo, assurgo, consurgo, deperdo, dispereo, recognosco, since oondo, surgo, perdo, pereor, and cognosco are considered as simple verbs; repercutio, repromitto, subinvideo, to envy a little. A few others are found in inferior writers.*)

Obs. 2. Some substantives of this class take the ending **ium**, and denote a collection, a portion; e.g. **latifundium** (*lati fundi*), **cavaedium**, **triennium** (*biduum, triduum, qvattriduum, from dies*). From **sexviri** (*sevir*), *the sixmen* (as a board), and similar words, comes the singular **sexvir**, &c., of a member of such a fraternity. (*Duumvir, triumvir, plur. duoviri, tresviri, and duumviri, triumviri.*)

b. **Composita constructa**, in which one member is considered as grammatically governed by the other: they are divided again into two classes.

1. The first member is a substantive, or a word put for a substantive, which may generally be conceived of as an accusative (object), sometimes as an ablative, governed by the second member, which is a verb. In this way are formed especially substantives, mostly personal names (without an ending affixed, or with the nominative ending *s*, or in *a, us*): e.g. **signifer** (*signum fero*), **agricola**, **opifex**, **causidicus**, **tubicen** (*tubā cano*), **tibicen** (for *tibicen*), **funambulus** (*in fune ambulo*); also neuters in **ium**, **nafragium**, and some adjectives: e.g. **magnificus**; with others in **ficus**, **letifer**, and verbs: e.g. **belligero**, **animadverto**, **tergiversor** (with a frequentative form, and as a deponent), **amplifico**, **aedifico**, **gratificor**, from **facio**.

Obs. 1. In **stillicidium**, **gallicinium**, the first member is to be considered as a genitive governed by the verb (*stillarum casus*).

Obs. 2. Compounds are formed in a similar way from an intransitive verb-stem and **facio**: e.g. **calefacio**, *to cause to be warm* (*caleo, to warm*); **tremefacio**, **expergefacio**, *to awake* (trans.); **assuefacio**, *to accustom to a thing*.<sup>1</sup> (*Condocefacio, commonefacio, perterrefacio, from transitive verbs, only express the agency more emphatically.*)

2. The first member is a preposition, the second a substantive or a word put for a substantive, which is to be conceived of as governed by the preposition. Thus are formed, — 1. adjectives: e.g. **intercus** (*aqva*), particularly by adding the endings **anus**, **inus**, **aneus** (e.g. **antesignanus**, **Transpadanus**, **suburbanus**, **Transtiberinus**, **circum-**

<sup>1</sup> For the sake of the versification, the poets sometimes have **tepēfacio**, **liqvēfit**, &c., instead of **tepēfacio**, **liqvēfit**, &c.



foraneus); 2. verbs of the first, more rarely of the fourth, conjugation, which denote to bring into a given relation: e.g. *segregare* (to bring away from the *grex*), *insinuare* (in *sinum*), *irretire* (in *rete*), *erudire* (to bring out of *rudeness*). The verbs, however, which are so formed with *ex*, often denote only to make into something: e.g. *effeminare*, *explanare*, *efferrare* (§ 193, *Obs.* 1, § 194, *Obs.* 1).

c. *Composita possessiva*, which are adjectives compounded of an adjective (numeral, participle), a substantive, or a preposition, for their first member, and a substantive for their second, and denote in what way some subject *has* that which is expressed by the last member of the compound word: e.g. *crassipes* (one that has thick feet, thickfoot, thick-footed), *quadrupes*, *alipes* (wingfooted), *trimestris* (three-monthly, what has three months), *concolor* (of a like color), *concora*, *affinis* (that which has its boundary on something); *decolor* (that which has no color, colorless), *exsors* (for which there is no lot), *expers*, *enervis*, *informis* (which is without form, shapeless, ugly), *inermis*, *unarmed*.

*Obs.* 1. If the substantive belongs to the third declension, adjectives of one ending are formed (*concora*, *exsors*, &c., with a nominative ending; *bimaris*, of two endings); from substantives of the first and second declensions are formed adjectives in *us*, as *bifurcus*; but frequently also in *is*, if the preceding syllable be long by position: *elinguis*, *enervis* (*bicornis*). In some the ending is variable. See § 59, *Obs.* 3.

*Obs.* 2. In the numerals in *decim* the two members are added.

# SYNTAX.

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## RULES FOR THE CONSTRUCTION OF WORDS.

§ 207. SYNTAX teaches how words are combined to make connected discourse. The inflections of words are employed, partly to show how the words in a proposition are mutually related and connected (First part of the Syntax), partly to define the relations of the whole proposition; viz., the mode of the assertion, and the time of the fact asserted (Second part). Besides the inflections, the succession and order of the words and propositions also serve to give precision to discourse (Third part).

Obs. In Latin, as in other languages, the regular order of the words is sometimes changed, because attention is paid rather to the sense than to the words and their grammatical form. This is called **constructio ad sententiam, synesim**. Sometimes, too, a convenient rather than a strictly accurate form of expression is aimed at. The irregularities hence arising, which, in some cases, have become established by use, may generally be reduced to three kinds, either to an abbreviated form of expression (**ellipsis**), where something is omitted which the mind must supply, or to a superfluous expression (**pleonasmus**)<sup>2</sup> or to attraction (**tractio**), where the form of one word is determined by another, though not standing in exactly the same relation. Such peculiarities of expression are sometimes termed figures of speech, or figures of syntax, to distinguish them from rhetorical figures of speech, which do not affect the *grammatical* form.

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<sup>1</sup> The Greek word *σύνταξις* denotes a joining or arranging together.

<sup>2</sup> *ἑλλειψις*, deficiency; *πλεονασμός*, redundancy.

## PART FIRST.

### THE COMBINATION OF WORDS IN A PROPOSITION.

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#### CHAPTER I.

#### THE PARTS OF A PROPOSITION. AGREEMENT OF THE SUBJECT AND PREDICATE, THE SUBSTANTIVE AND ADJECTIVE.

§ 208. *a.* Discourse consists of propositions. A proposition is a combination of words, which asserts (or requires) something (an action, condition, or quality) of another. A complete proposition consists of two principal parts: *the subject*, or that of which something is asserted; and *the predicate*, or that which is asserted of the subject.<sup>1</sup> It is in some cases unnecessary to designate the subject by a separate word, since the ending of the verb often indicates it; e.g. *eo, I go.*

ONS. 1. An action may be said to take place without being referred to a definite subject (impersonally). See § 218.

ONS. 2. Sometimes a proposition is not fully stated, because the words which are not expressed may easily be understood from the context, as, for example, in answers.

*b.* The subject of a proposition is expressed by a substantive (or several substantives combined), or another word used as a substantive; viz., either a pronoun: e.g. *ego*; or an adjective, which names persons or things according to some particular quality: e.g. *boni, the good; bona, good things, what is good*; or by an infinitive: e.g. *vinci turpe est*; or by any word used only to denote its own sound and form: e.g. *vidēs habet duas syllabas*, (the word) *vidēs has two syllables.*

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<sup>1</sup> Subjectum (subjicere), properly what is laid underneath, the foundation (the subject of the discourse); praedicatum, from praedicare, to assert.

Obs. 1. Something may also be asserted of the contents of a whole proposition, and it may therefore stand for the subject, having its predicate in the neuter gender; e.g. *quod domum emisti, gratum mihi est*.

Obs. 2. If the subject be a personal pronoun, it is usually omitted, being known from the ending of the verb: e.g. *curro, curris*; in the same way, *is, he*, as the subject, is often omitted. (See §§ 321, 482, and 484, a.)

Obs. 3. In the imperative proposition in the second person, the predicate is not combined with the subject, but is addressed to the subject, the name of which may be added in the vocative.

§ 209. a. The predicate consists either of a verb (whether active or passive), which by itself denotes a definite action, condition, or character: e.g. *arbor crescit, arbor viret, arbor caeditur* (simple predicate); or of a verb which does not in itself denote a definite action, condition, or character, and an adjective (participle) or substantive with it as a predicate noun, by which the subject is defined and described: e.g. *urbs est splendida; deus est auctor mundi* (resolved predicate).

Obs. 1. A substantive or adjective, used as a predicate noun, may sometimes be represented in the predicate by a neuter demonstrative or relative pronoun; e.g. *Nec tamen ille erat sapiens, quis enim hoc fuit?* (Cic. Fin. IV. 24.) *Quod ego fui ad Trasimenum, id tu hodie es* (Liv. XXX. 30). The adverbs *satis, abunde, nimis, parum*, may be used as predicate nouns.

Obs. 2. On the supplying of the verb from the context, and its omission by ellipsis, see §§ 478, 479.

b. Besides *sum*, those verbs are also used as incomplete in themselves, and are therefore combined with a predicate noun, which denote to *become*, and to *remain* (*fio, evado, maneo*); as well as the passives of many others, signifying to *name*, to *make*, to *hold*, or *consider*, &c., which are completed by the simple addition of the words which denote what a thing is named, what it is made, and for what it is held; e.g.:—

*Caesar creatus est consul; Aristides habitus est justissimus.* (See § 221, and, on the active of these verbs, § 227.)

Obs. 1. It is not quite correct to call *sum* the copula, and the subjoined word alone the predicate.

Obs. 2. Instead of being joined to a predicate noun in the nominative, *esse* may be combined with some other expression, which serves to de-

scribe or define, as, for instance, with a genitive; *esse alicujus, esse magni pretii*, of great value, pluris; or with a preposition and its case, or with an adverb of place, to denote the place or relation in which a thing is: *esse in Gallia, in magno timore, prope esse, praesto esse*. (*Esse pro hoste, to be accounted an enemy.*) Sometimes, also, in familiar language, *sum* is used with an adverb which denotes way and manner (*ita, sic, ut*), instead of an adjective; e.g. *Ita sum, sic est vita hominum* (= *talis*). So also we find the expressions, *recte sunt omnia* (*all is well*); more rarely, *inceptum frustra fuit, impune fuit*. The following are used impersonally: *ita est, sic est, so it is; contra est; bene est, it is well; melius est alicui, some one is better off*. *Esse* is used as a verb of complete and independent meaning, signifying *to exist*; *est Deus*. The other verbs above cited may also be used with a complete and independent meaning; e.g. *Verres ab omnibus nominatur*.

Oss. 8. Some verbs express only a relation to an action or suffering, which action is then given by the addition of another verb in the infinitive, the predicate thus becoming more complex: e.g. *cogito proficisci; cupio haberi bonus; videor esse magnus* (often, *videor magnus*).

§ 210. *a.* The predicate may be more definitely limited by adverbs, and by substantives or words used substantively, which give the object and circumstances of the action; e.g. *Caesar Pompejum magno praelio vicit*.<sup>1</sup>

*b.* A substantive may be connected in a certain relation with another substantive in order to define it more accurately; e.g. *pater patriae*. To every substantive also there may be added other substantives descriptive of the same person or thing, to define or characterize it more closely; e.g. *Tarquinius, rex Romanorum*. The subjoining of these is called apposition, and that which is subjoined is said to be in apposition.

*c.* To every substantive may be added adjectives (participles), which may be again defined by a substantive in a certain case; e.g. *vir utilis civitati suae, a man useful to his state*.

Oss. An adjective, which is immediately connected with the substantive, is called *attributive* (*vir bonus*), to distinguish it from that which is used as a predicate with the verb *sum*; *vir est bonus*.

§ 211. *a.* The verb of the predicate agrees in number and person with the subject: *pater aegrotat; ego valeo; nos dolemus; vos gaudetis*.

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<sup>1</sup> Objectum from *objicio*, that which is placed over against the action and exposed to it.

Obs. 1. We must here remark of the *first* person, that, in Latin, a man sometimes speaks of himself in the first person plural (see § 483; and of the *second*, that, in certain kinds of propositions, the second person singular of the verb in the subjunctive is used of a hypothetical subject in the same way as *you* is often employed in English. See § 370, and § 494, Obs. 5. (On the phrase, *utroque nostrum veniet*, see § 284, Obs. 3.)

Obs. 2. The third person plural is sometimes used without a definite subject to denote a common saying (*ajunt, dicunt, ferunt, narrant, &c.*), or the general use of a term (*appellant, vocant*), or a general opinion (*putant, credunt*), and also, when the verb *vulgo* is introduced, to express what persons in general do; *Vulgo ex oppidis gratulabantur Pompejo* (Cic. Tusc. I. 85). *Saturnum maxime vulgo colunt ad occidentem* (Id. N. D. III. 17).

b. The predicate adjective or participle agrees with the subject in number, gender, and case; in the same way every adjective (partic.) is regulated by the substantive with which it is connected:—

*Feminae timidae sunt. Hujus hominis actiones malae sunt, consilia pejora.*

A personal or reflective pronoun used as a subject has the gender which belongs to the name of the person or thing for which it stands; *Vos (you women) laetae estis.*

Obs. 1. A neuter predicate adjective may be joined to a subject of the masculine or feminine gender, to denote a *being of a certain class* in general (substantively); e.g. *varium et mutabile semper femina* (Virg. *Aen.* IV. 569), *woman is always a changeable and inconsistent being*; *varia et mutabilis a fem.*, *a woman is always changeable and inconsistent.* *Turpitudine pejus est (something worse) quam dolor* (Cic. Tusc. II. 13).

Obs. 2. If the subject has for its predicate a personal name, which has a distinct form for the masculine and feminine gender, that form is preferred which corresponds to the gender of the subject: *Stilius est optimus dicendi magister; philosophia est magistra vitae.* The same rule applies to apposition; e.g. *moderatus cupiditatis pudor* (Cic.). *Effectrix beatæ vitæ sapientia* (Cic.). (But *Quid dicam de thesauro omnium rerum memoria?* Cicero de Or. I. 5.)

§ 212. If two or more subjects of different persons are spoken of at the same time, the verb is in the first person plural, if one of the subjects is of this person; and with the second, if one of the subjects is of this and none of the first person:—

**Ego et uxor ambulavimus; tu et uxor tua ambulavistis. Haec neque ego neque tu fecimus.** (Ter. Ad. I. 2, 23.)

Obs. 1. If two subjects have the same verb, and this is predicated of each of them separately, and with the addition of different circumstances, the predicate is put in the plural where it is intended to give prominence to what is common and similar in the two transactions: **Ego te poëtis** (= *apud poëtas*), **Messala antiquarii criminabimur** (Dial. de Orat. 42). But where a contrast is to be forcibly expressed, the predicate is usually regulated by the nearest subject: e.g. **Ego sententiam, tu verba defendis**. So, also, sometimes, with *et* — *et*: e.g. **et ego et Cicero meus flagitabit** (Cicero ad Att. IV. 17); and always so, when, to a single defined individual, there is added a general designation of others, who are in no way related to him: **Et tu et omnes homines sciunt** (Cicero ad Fam. XIII. 8).

Obs. 2. When the predicate is placed with the first subject, and the others follow, the first only is regarded; e.g. **Et ego hoc video et vos et illi**.

§ 213. *a.* Two or more connected subjects of the third person singular take the predicate (1) in the plural, if importance be attached to the number as well as to the connection, *which is generally the case with living beings*: —

**Castor et Pollux ex equis pugnare visi sunt** (Cic. N. D. II. 2); **pater et avus mortui sunt** (*both of them*).

Also, when persons and things are connected; **Syphax regnumque ejus in potestate Romanorum erant** (Liv. XXVIII. 18).

2. In the singular, when the subjects are considered collectively as a whole; e.g.: —

**Senatus populusque Romanus intelligit** (Cic. ad Fam. V. 8). This is often the case with things and impersonal ideas, one idea being expressed by several words, or several ideas, which are connected, being considered as one: e.g. **Tempus necessitasque postulat** (Cic. Off. I. 23). **Religio et fides anteponatur amicitiae** (Id. Off. III. 11). **Divitias gloria, imperium, potentia sequebatur** (Sall. Cat. 12).

But when the things and ideas are expressed as distinct and opposed, the verb stands in the plural: e.g. **Jus et injuria natura dijudicantur** (Cic. Legg. I. 16). **Mare magnum et ignara** (= *ignota*) **lingua commercia prohibebant** (Sall. Jug. 18).

Obs. 1. Sometimes, when the subjects are personal appellations, the verb is used in the singular, because each individual is thought of separately, and the verb drawn to the nearest subject: e.g. **Et proavus I.**

**Murenæ et avus praetor fuit** (Cic. pro Mur. 7).<sup>1</sup> **Orgetorigis filia et unus e filiis captus est** (Cæs. B. G. I. 26). This occurs especially when the verb precedes: **Dixit hoc apud vos Zosippus et Iamenias** (Cic. Verr. IV. 42); otherwise, very rarely.

b. When subjects of the singular and plural (in the third person) are connected, and the predicate stands nearest that in the singular, the verb may also be put in the singular, provided that this subject is made more particularly prominent or considered separately; otherwise, the verb is in the plural; e.g.:—

**Ad corporum sanationem multum ipsa corpora et natura valet** (Cic. Tusc. III. 3). **Hoc mihi et Peripatetici et vetus Academia concedit** (Cic. Acad. II. 85). **Consulem prodigia atque eorum procuratio Romae tenuerunt** (Liv. XXXII. 9).

Obs. 1. If the subjects are connected by the disjunctive particle *aut*, the predicate is sometimes regulated (both in gender and number) by the nearest subject; sometimes, it is put in the plural: **Probarem hoc, si Socrates aut Antisthenes diceret** (Cic. Tusc. V. 9). **Non, si quid Socrates aut Aristippus contra consuetudinem civilem fecerunt, idem ceteris licet** (Id. Off. I. 41). But with *aut*—*aut vel*—*vel*, *neque*—*neque*, the predicate is almost always regulated by the nearest subject: e.g. **In hominibus juvandis aut mores spectari aut fortuna solet** (Cic. Off. II. 20). **Nihil mihi novi neque M. Crassus neque Cn. Pompejus ad dicendum reliquit** (Cic. pro Balbo, 7). The plural occurs very seldom: **Nec justitia nec amicitia esse omnino poterunt nisi ipsae per se expetantur** (Cic. Fin. III. 21); except when the subjects are of different persons; for then the plural is generally employed (according to § 212): **Haec neque ego neque tu fecimus** (Ter.).

Obs. 2. If the subjects are not connected by conjunctions, but the sentence is divided into several clauses by the repetition of a word (*anaphora*), the predicate is found both in the singular (as referring to the nearest clause) and (more rarely) in the plural: **Nihil libri, nihil litterae, nihil doctrina prodest** (Cic. ad Att. IX. 10). **Quid ista repentina affinitatis conjunctio, quid ager Campanus, quid effusio pecuniae significant?** (Cic. ad Att. II. 17).

§ 214. a. If the subjects connected are of different gender, the adjective or participle of the predicate is regulated in gender, provided the singular be used (§ 213, a, 2) by the nearest subject;

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<sup>1</sup> Et Q. Maximus et L. Paullus et M. Cato his temporibus fuerunt (Cic. ad Fam. IV. 6), *all lived at that time.*



**Animus et consilium et sententia civitatis posita est in legibus** (Cic. pro Cluent. 53).

*b.* If, on the contrary, the plural is employed, then the gender in the case of *living beings* is masculine; **Uxor mea et filius mortui sunt.** The neuter gender is used of *things and impersonal ideas*: **Secundae res, honores, imperia, victoriae fortuita sunt** (Cic. Off. II. 6). **Tempus et ratio belli administrandi libera praetori permissa sunt** (Liv. XXXV. 25). The gender may, however, be regulated by the nearest subject, when this is itself in the plural (so that the plural of the predicate may be referred to it alone): **Visae nocturno tempore faces ardorque caeli** (Cic. in Cat. III. 8). **Brachia modo atque humeri liberi ab aqua erant** (Caes. B. G. VII. 56).

Obs. In case of the combination of living beings (of the male sex) with objects devoid of life, either the masculine is employed (when the latter have at the same time some reference to living beings); **Rex regiaeque classis una profecti** (Liv. XXI. 50); or the neuter (so that the whole is considered as a thing): **Romani regem regnumque Macedoniae sua futura sciunt** (Liv. XL. 10), *their property*. **Naturā inimica sunt libera civitas et rex** (Liv. XLIV. 24), *hostile beings*. If the nearest subject be itself in the plural, the gender may be determined by that alone: **Patres decrevere, legatos sortesque oraculi Pythici exspectandas** (Liv. V. 15); and this is always the case when the predicate stands first: **Missae eo cohortes quattuor et C. Annius praefectus** (Sall. Jug. 77).

*c.* Even with connected subjects of the same gender, which are *not living beings*, the predicate, when the plural is used, is often in the neuter: **Ira et avaritia imperio potentiora erant** (Liv. XXXVII. 32). **Nox atque praeda hostes remorata sunt** (Sall. Jug. 38).

*d.* An adjective which is annexed as an attribute to two or more substantives, is regulated by the nearest; e.g.:—

**Omnes agri et maria; agri et maria omnia** (for the sake of perspicuity, often expressed thus: **agri omnes omniaque maria**). **Caesaris omni et gratia et opibus sic fruor ut meis** (Cic. ad Fam. I. 9).

Obs. 1. If adjectives are introduced as a special characteristic in apposition, they are treated according to the rule under *b*; e.g. **labor voluptasque dissimillimā naturā, societate quadam inter se juncta sunt** (Liv. V. 4), *things which by nature are very different*. (Otherwise, very seldom; **Gallis natura corpora animosque magna magis quam firma dedit**, Liv. V. 44.)

Ons. 2. If several adjectives are attached to a substantive in such a way as to suggest the notion of *several* different things of the same name, the substantive is put either in the singular or plural; but if it be the subject, it always takes a plural predicate: *Legio Martia quartaque rempublicam defendunt* (Cic. Phil. V. 17); *prima et vicesima legiones* (Tac. Ann. I. 31). In the same way, it is also said of two men with a common name: *Cn. et P. Scipiones* (Cic. pro Balb. 15); more rarely, *Ti. et C. Gracchus* (Sall. Jug. 42); but *Cn. Scipio et L. Scipio*.

Ons. 3. (On §§ 212-214). In some few instances it happens that regard is paid, in the treatment of the predicate, only to the more remote subject as the essential one, to which the nearer is only supplementary; e.g. *Ipse mihiqve vescor* (Hor. S. II. 6, 66).

§ 215. The nature and character of the subject are sometimes more regarded in the predicate than the grammatical form of the word employed.

a. With collective nouns used of living beings, some prose-writers, and the poets occasionally, join a plural predicate of the gender to which the individuals belong, but only in the case of substantives which denote an undefined number (a crowd, number, heap, part), as *pars*, *vis*, *multitudo*: *Desectam segetem magna vis hominum immissa in pars* — *pars* (*some — others*), *uterqve*, the superlative with *quisqve*, *agrum fudere in Tiberim* (Liv. II. 5). *Pars perexigua, duce amisso, Romam inermes delati sunt* (Liv. II. 14). In this way (*optimus quisqve*), are sometimes used with the plural: e.g. *Uterque eorum exercitum ex castris educunt* (Caes. B. C. III. 30). *Delecti nobilissimus quisqve* (Liv. VII. 19).

Ons. With substantives which denote an organized whole (*exercitus*, *classis*, &c.), such a plural predicate is only found by a negligence in the expression; e.g. *Cetera classis, praetoria nave amissa, quantum quaeqve remis valuit fugerunt* (Liv. XXXV. 26). We must not confound with this use of the predicate in the plural, the employment of the plural verb in a subordinate proposition, with reference to the individuals which are denoted in the leading proposition by a collective word: *Hic uterqve me intuebatur seseqve ad audiendum significabant paratos* (Cic. Fin. II. 1). *Idem humano generi evenit, quod in terra collocati sunt* (sc. *homines*) (Id. N. D. II. 6).

b. If male persons are denoted figuratively by feminine or neuter substantives, the predicate is, notwithstanding, sometimes added in the natural gender: *Capita conjurationis virgis caesi ac securi percussae sunt* (Liv. X. 1); so also occasionally with *millia*: *Millia triginta servillum capitum dicuntur capti* (Liv. XXVII. 16).

c. If the names of other persons are connected with a singular subject by the preposition *cum*, the predicate, if it refers to them all, usually stands in the plural, just as if they were several subjects regularly connected; *Ipse dux cum aliquot principibus capiuntur* (Liv. XXI. 60). If the gender be different, the rule § 214, b, is followed; *Ilia cum Lauso de Numitore sati* (Ov. Fast. IV. 54). The singular, however, may be used when the subjects are not really considered as acting or suffering together; *Tu cum Sexto scire velim quid cogites* (Cic. Att. VII. 14).

§ 216. If the predicate consists of *sum*, or one of those verbs mentioned in § 209, b, and a substantive, the verb is usually governed in number and gender by this substantive, if it comes immediately after it (or after an adjective belonging to it): —

*Amantium irae amoris integratio est* (Ter. Andr. III. 3, 23). *Hoc crimen nullum est, nisi honos ignominia putanda est* (Cic. pro Balb. 3).

Obs. But this is not always the case, especially where *sum* denotes to *make up, constitute*: e.g. *Captivi militum praeda fuerant* (Liv. XXI. 15); or where the number or gender of the subject is essential to the meaning of the proposition: e.g. *Semiramis puer esse credita est* (Justin I. 2). If the subject is an infinitive, the verb always agrees with the substantive in the predicate; *Contentum rebus suis esse maximae sunt certissimaeque divitiae* (Cic. Parad. VI. 3).

§ 217. When an apposition is added to the subject in another gender or number, the predicate agrees with its proper subject: —

*Tullia, deliciae nostrae, munusculum tuum flagitat* (Cic. ad Att. I. 8).

Only when *oppidum* (*urbs, civitas*) is added to plural names of towns, the predicate commonly agrees with the former: *Corioli oppidum captum est* (Liv. II. 33). *Volsini, oppidum Tuscorum opulentissimum, concrematum est fulmine* (Plin. H. N. II. 53). Also, when a proper name is put after a general or figurative designation, the predicate agrees with the proper name; *Duo fulmina nostri imperii subito in Hispania, Cn. et P. Scipiones, exstincti occiderunt* (Cic. pro Balb. 15).

Obs. 1. To a plural subject there is often added by apposition a more special definition with the words *alter* — *alter, alius* — *alius*, and *quisque*, in the singular: *Ambo exercitus, Vejens Tarquiniensisque, suas quisque abeunt domos* (Liv. II. 7). *Decemviri perturbati alius in aliam partem castrorum discurrunt* (Liv. III. 60). The general subject is often left out, and must be inferred from what goes before: *Cum alius alii subsidium ferrent, audacius resistere*

*cooperunt* (Caes. B. G. II. 26), *as they helped one another*. *Pro se quisque dextram ejus amplexi grates habebant* (Curt. III. 16). Sometimes, however, the predicate agrees with word in apposition: *Pictores et poetas suum quisque opus a vulgo considerari vult* (Cic. Off. I. 41). *His oratoribus duae res maximae altera alteri defuit* (Cic. Brut. 55). Especially when a division and contrast are denoted by *alter* — *alter*, or by the special names of the individual subjects; *Duo consules ejus anni, alter morbo, alter ferro perit* (Liv. XLI. 22).

Obs. 2. When another substantive is connected with the subject by *quam* (*tantum, quantum*) or *nisi* (in comparisons or exceptions), the predicate, if it follows the word so subjoined, often agrees with it: e.g. *magis pedes quam arma Numidas tutata sunt* (Sall. Jug. 74). *Me non tantum litterae quantum longinquitas temporis mitigavit* (Cic. ad Fam. VI. 4). *Quis illum consulem nisi latrones putant* (Id. Phil. IV. 4). (This is unusual, if a resemblance only is denoted by a word subjoined with *ut* or *tanquam*.)

§ 218. An impersonal proposition, by which the existence of an action or relation is asserted, without being referred, as predicate, to any noun for its subject, is formed in Latin as follows: —

*a.* By the purely impersonal verbs (enumerated in § 166).

Obs. 1. Those verbs which denote the weather, especially *tonat*, *fulgurat*, *fulminat*, are also predicated personally of the god (Jupiter), who is conceived of as the author of the tempest, as well as figuratively of others; e.g. *tonare*, of orators. (*Dies illucescit*.)

Obs. 2. With the verbs *libet*, *licet*, *piget*, *pudet*, *poenitet*, *taedet*, we sometimes find a neuter pronoun in the singular used as a subject, to point out what produces the feeling expressed by the verb: e.g. *sapientis est proprium nihil, quod poenitere possit, facere* (Cic. Tusc. V. 28). *Non, quod quisque potest, ei licet* (Id. Phil. XIII. 6). (Occasionally even in the plural: *Non te haec pudet?* Ter. Ad. IV. 7, 36. *In servum omnia licent*, Senec. de Clem. I. 18.) With these exceptions, what produces the feeling is expressed by the addition of a case (the genitive, see § 292), by the infinitive, the accusative with the infinitive, a proposition with *quod*, or by an indirect question; each of which supplies the place of a subject, but is not the grammatical subject.

Obs. 3. On the way in which the person is expressed with *miseret*, &c., see § 226; with *libet*, *licet*, § 244, *a*. The gerund of *pudet* and *poenitet* is occasionally used as if from a personal verb, signifying, *I am ashamed*, *I repent*: e.g. *Non pudendo, sed non faciendo id, quod non decet, impudentiae nomen fugere debemus* (Cic. Or. I. 26).

**Voluptas saepius relinquit causam poenitendi quam recordandi** (Id. Fin. II. 32). But it never governs a case.

*b.* By several verbs, which are used in this way in a certain signification, but are personal in others: e.g. **accidit, evenit, contingit, it happens; constat (inter omnes), it is agreed; apparet, it is evident, &c.**<sup>1</sup> (These verbs are followed by an infinitive or a subordinate proposition, to which the assertion refers.)

Obs. In this class we may place **est** with an adverb, without a subject. See § 209, *b*, Obs. 2.

*c.* By the passive of intransitive verbs (or of transitives, which are used intransitively in a certain signification), by which it is simply asserted that the action takes place: **Hic bene dormitur. Ventum erat ad urbem. Invidetur potentibus** (see § 244, *b*). **Nunc est bibendum. Dubitari de fide tua audie.** (Concerning the participle and gerundive, see § 97.)

Obs. The idiomatic frequency of impersonal expressions in Latin may be avoided in English in various ways, particularly by the use of the indefinite *they* and *one*: e.g. *one sleeps well here; I hear that they doubt your honor; they had come to the city; and, the powerful are envied; now we must drink.* Where the posture of affairs is to be expressed in a general way, *res* is sometimes used for the subject: **Haud procul seditione res erat** (Liv. VI. 16); **res ad bellum spectabat, ad interregnum rediit** (Liv. II. 56).

*d.* By the verb **est** with a neuter adjective, followed by an infinitive or a subordinate proposition: e.g. **turpe est, divitias praeferri virtuti. Incertum est, quo tempore mora ventura sit.**

Obs. 1. In this case, the infinitive or the subordinate sentence may be considered as the subject.

Obs. 2. An impersonal proposition is also formed by the third person of the verbs **possum, soleo, coepl, desino** (**coeptum est, desitum est**), and the infinitive of an impersonal verb or an infinitive passive (according to *c*): **Solet Dionysium, quum aliquid furiose fecit poenitere** (Cic. ad Att. VIII. 5). **Potest dubitari. Desitum est turbari** (Liv. V. 17).

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<sup>1</sup> **Accedit, attinet, conducit, convenit, expedit, fallit (fugit, praeterit me), interest, liquet, patet, placet, praestat, restat, vacat, and a few others.**

## CHAPTER II.

## THE RELATIONS OF SUBSTANTIVES IN THE PROPOSITION; THE CASES; THE NOMINATIVE AND ACCUSATIVE.

§ 219. The relation in which a substantive, or a word used as a substantive (pronoun, adjective, participle), stands to the other parts of a proposition, is denoted by its Case (sometimes with the help of a preposition).

Substantives standing in the same relation stand also in the same case; viz.: —

a. The word which has another in apposition with it, and the word in apposition: *Hic liber est Titi, fratris tui; Tito, fratri tuo, viro optimo, librum dedi.*

b. Words which are connected by conjunctions, or by enumeration, or division and antithesis; e.g. *Gajus laudis, Titus lucri cupidus est.*

c. The word with which a question is put, and that with which the answer is given (if in the answer there is only the name of the person or thing in question): e.g. *Qvis hoc fecit? Titus (sc. fecit). Cujus haec domus est? Titi et Gaji, fratrum meorum. Cui librum dedisti? Tito, fratri tuo.*

Obs. 1. If a word in the accusative, dative, ablative, or genitive, be subjoined to another word, in order to complete and define its meaning, we say that the former is *governed* by the latter (as its *object*). If a word generally takes other words in a particular case, — e.g. the dative, — in order to define it, we say that it is *constructed* with, or governs this case. Since the construction depends on the signification of the governing word, and this occasionally varies, the same word may be differently constructed, according to its different significations.

Obs. 2. If a word in a certain signification may be constructed with two different cases, — e.g. *similis rei alicujus*, and *rei alicui*, — we sometimes, but rarely, find the two constructions in the same sentence united by a conjunction, or in antithesis: *Stoici pleotri similem linguam solent dicere, chordarum dentes, nares cornibus tis, quae ad nervos resonant in cantibus* (Cic. N. D. II. 59). (*Adhibenda est quaedam reverentia adversus homines, et optimi cujusque et reliquorum*, Cic. Off. I. 28.)

Obs. 3. The introduction of *dico*, *I mean*, does not affect the construction of a word in apposition: *Quam hesternus dies nobis, consularibus dico, turpis illuxit!* (Cic. Phil. VIII. 7.)

Obs. 4. When words are cited simply as words (*materialiter*, no regard being had to the idea which they express), they are, notwithstanding, when they admit of inflection, generally put in Latin in that case which the governing verb calls for, especially with the prepositions *ab* and *pro*: *Burrum semper Ennius dicit, nunquam Pyrrhum* (Cic. Or. 48). *Navigare ducitur a navi* (*amor ab amando*, in the gerund). *Pauperies dicitur pro paupertate*. Except when a direct reference is made to some particular form; e.g. *ab Terentius fit Terenti*, from the nominative *Terentius* comes the vocative *Terenti*.

§ 220. In regard to apposition, it is to be observed, that in Latin it often denotes, not the character of the person or thing in general, but the condition in which the person or thing is during the time implied in the sentence: —

*Cicero praetor legem Maniliam suavit, consul conjurationem Catilinae oppressit* (*as praetor, as consul, — when he was praetor, when he was consul*). *Cato senex scribere historiam instituit* (*as an old man, in advanced life*). *Hic liber mihi puero valde placuit* (*when I was a boy*). *Hunc quemadmodum victorem feremus, quem ne victum quidem ferre possumus* (*in case he should be victorious*)? *Asia Scipioni provincia obtigit. Adjutor tibi venio*. (Compare § 227.) In this way, it is said: *ante Ciceronem consulem* (*before Cicero as consul, before the consulship of Cicero*).

Obs. 1. In such cases, numeral adverbs may be added, to denote a repetition of the same relation; e.g. *Pompejus tertium consul judicia ordinavit* (*when he was consul for the third time, in his third consulship*).

Obs. 2. Apposition does not denote a quality which is merely presumed or imputed (e.g. he was taken up as a thief), which must be expressed by *tanquam*, *quasi*, or *ut*; nor yet a comparison, which is denoted by *ut, sic — ut, tanquam*; *sic eos tractat, ut fures*. *Cicero ea, quae nunc usu veniunt, cecinit ut vates* (Corn. Att. 16), *like a prophet*.

Obs. 3. Sometimes a word is put in apposition to a single word, which is the object of an active or the subject of a passive proposition, although, according to the sense, it belongs to the whole sentence, or to the predicate of it: e.g. *Admoneor, ut aliquid etiam de sepultura dicendum existimem; rem non difficilem* (Cic. Tusc. I. 43), *which is no difficult matter*.

§ 221. The subject of a proposition and the predicate noun with *sum*, or *fio*, *evado*, *maneo*, or with a passive verb of incomplete signification, is put in the nominative.

**Caesar fuit magnus imperator. T. Albucius perfectus Epicureus evaserat** (Cic. Brut. 35).<sup>1</sup>

The passives of verbs of *naming, creating, accounting* (see § 227), which, to complete their signification, require the addition of words which shall show how the subject is *named* or *accounted*, or what it is *created*, are followed simply by those required words in the nominative: **Numa creatus est rex. Aristides habitus est justissimus.**

§ 222. The Accusative in itself only denotes that a word is not the subject; but further than this, like the nominative, it specifies no particular relation. The *Object of transitive verbs*, or the person or thing to which the action of the subject is directly applied, is put in the accusative: **Caesar vicit Pompejum; teneo librum.** The object may be turned into the subject, and the same verb predicated of it in the passive; in which case the agent (which in the active proposition was the subject) is subjoined with *a* or *ab*: **Pompejus a Caesare victus est; liber a me tenetur.**

Obs. 1. (On §§ 221 and 222). What is predicated of the subject as an action, may be predicated of the object as suffering, so that this takes the place of the subject. The accusative is the original word, unlimited and unrelated. In the masculine and feminine, a peculiar form—the nominative—has been devised, in order to denote the word as a subject (or a predicate noun); but, in the neuter, the accusative and nominative are identical. The accusative, therefore (as an absolute form of the noun introduced), is in the most simple way to define and complete the predicate expressed in the verb. In the indefinite infinitive expression, where the connection between the subject and predicate is not of itself asserted, the subject and the predicate noun stand in the accusative: e.g. **hominem currere, that a man runs; esse dominum, to be lord.** See § 394, and § 388, b.

Obs. 2. In the case of some verbs, which may be limited in the active, by means of the preposition *ab*,—e.g. **postulare aliquid ab aliquo**,—it may sometimes be doubtful, in the passive, whether *ab* has the same signification as with the active verb, or whether it denotes the agent; e.g. **postulatur a me** may signify either, *others demand of me*, or, *I demand.*

Obs. 3. With reference to the use of the passive, it is to be observed, that it is often employed in Latin, where, in English, an active transitive is used, with the reflective pronoun expressed or understood, because the action is conceived of, not so much as proceeding from the subject as some-

<sup>1</sup> *Evado* denotes a result which is produced or attained after a considerable time.



thing directed towards it: e.g. *commendari*, to recommend one's self; *congregari*, to assemble (themselves); *contrahi*, to contract (itself); *delectari*, to delight (one's self); *effundi*, to pour out; *diffundi*, to spread; *lavari*, to wash; *moveri*, to move; *mutari*, to change; *porrigi*, to reach. But this depends as much on the way in which the action is contemplated by the speaker, as on any usage affecting the several verbs. Sometimes, the passive, in Latin, has a peculiar signification, which a mere literal translation would not adequately express: as, *tondeor*, to get shaved; *cogor*, to see one's self obliged, &c.

Obs. 4. Some few verbs occasionally lay aside their transitive character, and are used in the active, with a reflective signification; e.g. *duro*, *inclino*, *insinuo*, *muto*, *remitto*, *verto*. In other instances, an object is omitted, which may easily be supplied from the context, and the verb used as intransitive in a special signification; e.g. *solvere*, *appellere* (*navem*), *movere* (*castra*), *ducere* in *hostem* (*exercitum*). These and similar examples may be found in the dictionary.

§ 223. *a.* Whether a verb is transitive, depends on the question whether it signifies at the same time both a direct activity of something, and a direct working or operating upon something. (Of those verbs, which in Latin only suggest the idea of an action *in reference* to an object, which in such cases follows in the dative, we shall speak when we treat of the dative case.)

*b.* Many Latin verbs are in their conception fundamentally distinct from the English verbs by which they are commonly translated, and they have therefore a different construction; e.g.:—

*Paro bellum* (*I prepare for war*; properly, *I prepare war*); *peto aliquid ab aliquo* (*I ask a person for something*; properly, *I seek to get a thing from a person*); *quaero ex* (ab or de) *aliquo*, *quaero causam* (*I ask some one, inquire after the reason*); *consolor aliquem*, but also *consolor alicujus dolorem* (*I console some one in his distress*); *excuso tarditatem litterarum*, *I apologize for my tardiness in writing* (or *me de tarditate litterarum*); but also *excuso morbum*, *I plead illness as my excuse*.

Obs. Many verbs have different significations, so that in one they are transitive and govern the accusative, while in another they are differently constructed: as, *consulo aliquem*, *I consult some one*; *consulo alicui*,<sup>1</sup> *I have a regard to some one's interest*; *consulo in aliquem*, *I treat some one*, e.g. *crudeliter*; *animadverto aliquid*, *I observe something*; *animadverto in aliquem*, *I punish some one*.

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<sup>1</sup> Si qui exire volunt, consulere sibi possunt (Cic. in Cat. II. 27).

c. Many verbs that are properly intransitive sometimes assume a transitive signification: e.g. *several*, which denote a state of mind, or its expression as occasioned by something; as, —

*Doleo, I am pained; lugeo, I mourn; doleo, lugeo, aliquid, I lament something; horreo, I tremble, shudder; horreo aliquid, I am alarmed at something; miror, qveror, aliquid, I wonder at, complain of something; gemo, lacrimo, lamentor, fleo, ploro aliquid, I weep for something; rideo aliquid, I laugh at something; so likewise maneo (te triste manet supplicium, awaits thee, Virg.),<sup>1</sup> crepo (e.g. militiam, to be always talking of); depereo aliquem, to be in love with one; navigo mare, I navigate the sea; salto Turnum, I dance Turnus (represent him by dancing); erumpo stomachum in aliquem (pour out my bile).*

These peculiarities of different verbs must be learned by practice, and from the dictionary. The poets have used several verbs transitively, which are never so used in prose.<sup>2</sup>

Obs. 1. The passive, however, in prose is used only of a few such verbs as have clearly assumed a transitive meaning. We say, *rideor, I am laughed at*; but *doleo, horreo*, never have the passive, except in the gerundive, *horrendus, horrible*.

Obs. 2. We must particularly notice the accusative with *olere, redolere, to smell of*, i.e. *to have the smell of*; *sapere, resipere, to have the taste of*; e.g. *olere vinum, to smell of wine*. In the same way, it is said, *stire sanguinem; anhelare scelus (to breathe out wickedness); spirare tribunatum (to have one's mind full of the tribuneship); vox hominem sonat (sounds like that of a man*. Never in the passive).

Obs. 3. The poets often go very far in giving intransitive verbs a transitive signification: e.g. in expressions like *resonare lucos cantu (Virg.), to make the groves re-echo with song; instabant Marti currum (Virg.), they labored diligently at a car; stillare rorem ex oculis (Hor.), manare poëtica mella (Id.), to drop, let flow*. They also form a passive from such expressions: e.g. *triumphatae gentes (Virg., in prose triumphare de hoste); nox vigilata (Ov.).<sup>3</sup>*

Obs. 4. The accusative of a substantive of the same stem, or at least of corresponding signification, may stand with verbs which are otherwise not used transitively, usually with the addition of an adjective or pronoun: e.g. *vitam tutiorem vivere, justam servitutem servire, insanire similem errorem (Hor.). Ego patres vestros vivere arbitror,*

<sup>1</sup> *Manere*, however, is also constructed with the dative, *to remain to a person*. So likewise, *res aliquem latet*, and less frequently, *alicui*.

<sup>2</sup> *Mediasque fraudes*

*Palluit audax (Hor. Od. III. 27. 27).*

<sup>3</sup> *Regnata Iaconi rura Phalanto (Hor. Od. II. 612).*

**et eam quidem vitam quæ est sola vita nominanda** (Cic. Cat. M. 21). Hence, in the passive, **hac pugna pugnata** (Corn. Hann. 5), *when this battle was fought*. (**Nunc tertia vivitur ætas**, Ov. Met. XII. 188.)

§ 224. It is particularly to be observed, that several verbs, which denote a motion through space, when compounded with prepositions, acquire a transitive signification, and are constructed with the accusative. Such verbs are the following:—

*a.* Those compounded with the prepositions, **circum**, **per**, **præter**, **trans**, **super**, **subter**; as, **circumeo**, **circumvenio**, **circumvehor**, **percurro**, **pervagor**, **prætergredior**, **prætervehor**, **prætervolo**, **transeo**, **transilio**, **transno**, **supergredior**, **subterfugio**, **subterlabor**; e.g. **locum periculosum prætervehor**.

Obs. 1. So also **præcedo**, **prægredior**, **præfluo** (*flow by*), **prævenio** (**præcurro**, with the acc. and dat.); **obeo** (**regionem**, **negotia**), with **obambulo**, **obequito**, **oberro**, with the signification, *to walk, ride, rove through, or over* (but with the dative, signifying, *before or against*, **obequitare portæ**); usually **subeo** (**tectum**, **montem**, **nomen exulis**; **subire ad muros**, *to draw near beneath the walls*, poet. **subire portæ**; **subit animo mihi**, *it occurs to me*). In the case of the others compounded with **ob** and **sub**, the reference to a thing is expressed by the dative. See § 245.

Obs. 2. The accusative stands also with verbs compounded with **circum**, which denote a voice or sound; **circumframo**, **circumlatro**, **circumsōno**, **circumstrēpo**.

Obs. 3. **Supervenio**, *to come upon, after, to*, is constructed with the dative.

*b.* Various verbs, which, from being compounded with **ad**, **con**, or **in**, acquire a derived and altered meaning; as, **adeo**, *to visit, apply to some one* (**colonias**, **deos**, **libros Sibyllinos**), *to enter upon* (**hereditatem**); **aggredior**, **adorior**, *to attack*; **convenio**, *to meet a person* (in order to speak with him); **coō**, *to enter upon* (**societatem**); **ineo**, *to enter, form, enter on, tread* (**societatem**, **consilia**, **rationem**, **magistratum**, **fines**). Both these and the verbs adduced under *a* are used also in the passive as complete transitives: **Flumen transitur**; **hostis circumventus**; **societas inita est**.

Obs. 1. **Ad eo ad aliquem**, *I go to some one*; **accedo ad aliquem**. (Compare § 245, *a*, with Obs. 2.)

Obs. 2. **Insidere locum**, *to take possession of a place, to settle there* (**insidere locum**, *to keep possession of it*); **insidere in animo**, *to impress itself on the mind*; **insistere viam**, **iter**, *pursue, enter upon*; **insistere loco** (dat.) and **in loco**, *to stand in a place*. **Ingredior** and

**invado** are constructed both with the simple accusative and with the preposition repeated (**ingredi urbem** and **in urbem**; **ingredi iter, magistratum**, *to enter upon*; **invadere in hostem**, Cic.; **hostis invaditur**, Sall.); usually **irrumpo in urbem**, **insilio in equum**, but also **irrumpo urbem**, **insilio equum** (not in the passive). **Incessit** (from **incedo**; see § 138) **timor patres** and **cura patribus** (dat.). Other verbs with **in** (e.g. **incido**, **incurro**, **involo**, **innato**) are used only rarely and poetically with the accusative instead of with **in** or the dative.

c. **Excedo**, **egredior**, *to overstep*; e.g. **finem**.

Obs. In the signification *to go out*, these verbs are mostly constructed with **ex**, as also commonly **elabor**; **evado**, *to slip from, escape*. Concerning **excedo**, **egredior**, with the simple ablative, see § 262. (The passive of **excedo** and **evado** is not used. **Exeo**, with the accus., — e.g. **modum**, — is poetical.)

d. **Antevenio**, *to be beforehand with*; **antegredior**, *to go before*. The verbs **antecedo**, **anteseo**, **antecello**, **praesto**, *to excel*, are constructed both with the dative and the accusative, but most frequently with the former (not in the passive).

Obs. **Excello** is used with the dative (**excellere ceteris**), or without a case (**inter omnes**).

§ 225. Those verbs which denote *presence in a place* (**jaceo**, **sedeo**, **sto**) govern the accusative when they are compounded with **circum**; **Multa me pericula circumstant**. (Concerning the compounds with **ad**, see § 245, Obs. 2.)

Obs. We must separately notice **obsideo** (with its signification entirely changed; *to besiege*). Of other compound verbs, which convey no idea of space, and yet become transitive by composition, we may notice **allatro**, **alloqvor**, **impugno**, **oppugno**, and **expugno**. (**Attendo aliquid**; e.g. **versum**, and **aliquem**, **attendo animum ad aliquid**, **praeco verba**, **carmen**.)

§ 226. With the impersonal verbs **piget**, **pudet**, **poenitet**, **taedet** (**pertaesum est**), **miseret**, the name of the person whose mind is affected stands as an object in the accusative (but that which excites the emotion, in the genitive): e.g. **pudet regem facti**; **miseret nos hominis**; **solet vos beneficiorum poenitere**. In the same way **decet**, *it seems, becomes*, and **dedit**, govern the accusative; e.g. **Oratorem irasci minime decet**.

Obs. Transitive verbs which are used impersonally retain the accusative; e.g. **non me fallit** (**fugit, praeterit**), *it does not escape my attention*.

§ 227. Some verbs, which do not in themselves denote a complete action, take, besides the object itself, the accusative of a substantive or adjective, which constitutes a predicate of the object, and serves to complete the notion of the verb. (Strictly speaking, this accusative forms an apposition to the object.) In the passive, these verbs are used as incomplete with the predicate noun in the nominative, according to § 209. Such verbs are the following:—

a. Those verbs which denote *to make* (to choose, nominate), to *have* or *appoint* (to give, take, assume, &c.), as *facio, efficio, reddo, creo, eligo, declaro, designo, renuntio, dico, &c., do, sumo, capio, instituo, &c.* That into which a thing is made, &c., is subjoined to these verbs in the accusative: *Avaritia homines caecos reddit.*<sup>1</sup> *Mesopotamiam fertilem efficit Euphrates* (Cic. N. D. II. 52). *Scipio P. Rupiliū potuit consulem efficere* (Id. Lael. 20). *Populus Romanus Numam regem creavit* (jussit, Liv.). *Ciceronem una voce universus populus Romanus consulem declaravit* (Cic. de Leg. Agr. II. 2). *Appius Claudius libertinorum filios senatores legit.* *Cato Valerium Flaccum in consulatu collegam habuit.* *Tiberius Druso Sejanum dedit adiutorem.* *Augustus Tiberium filium et consortem potestatis ascivit.*

b. Those verbs which signify to *show one's self as something*, to find a thing of a certain character; e.g. *Praesta te virum* (Cic.). *Rex se clementem praebuit.* *Cognosces me tuas dignitatis fautorem* (in me you will find one who will promote your dignity).

c. Those verbs which signify to *name* and to *look upon* or *esteem* (to hold, reckon, declare), (*appello, voco, nomino, dico, saluto, &c., inscribo, to entitle; habeo, duco, existimo, numero, judico, and sometimes puto*): *Summum consilium reipublicae Romani appellarunt senatum.* *Cicero librum aliquem Laelium inscripsit.* *Senatus Antonium hostem judicavit.* *Te judicem aequum puto* (Cic.). *Quid intelligit Epicurus honestum? What does Epicurus conceive of as virtue? What does he understand by virtue?* (Cic. de Fin. II. 15).

Obs. 1. *Habeo* and *existimo* are used in this signification mostly in the passive; *Aristides habitus est justissimus; nolo existimari impudens.* We also find *habere aliquem pro hoste* (to treat him as an enemy); *pro nihilo putare*; *in hostium numero habere*; *parentis loco* (in loco) *habere* (ducere) *aliquem.*

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<sup>1</sup> *Reddo* is especially used with adjectives; but not in the passive, where *fieri* alone is employed.

Obs. 2. *Puto, existimo, judico, duco, to think, believe, hold* (that a thing is so and so), are followed by an infinitive proposition. *Credor*, used in the way here mentioned (*to be looked upon as something*), is poetical; *credor sanguinis auctor* (Ovid).

Obs. 3. If several objects, differing in gender or number, are combined with one of these verbs, the predicate noun, if it be an adjective or participle, is regulated according to the rules given in §§ 213 and 214.

Obs. 4. A predicate noun may also be subjoined to the passive participle of these verbs: e.g. *Martus hostis judicatus, Marius who was declared an enemy*; and (although rarely) in other cases besides the nominative and accusative, e.g. in the ablative: *Filio suo magistro equitum creato* (Liv. IV. 46), *when he had named his son mag. eqv.* *Consulibus certioribus factis* (Liv. XLV. 21, from *certiorem facio, to apprise*); and in the dative: *Remisit tamen Octavianus Antonio hosti judicato amicos omnes* (Svet. Oct. 17).

§ 228. Some few words, all of which have for their object a person (or something considered as a person), may take another accusative, to denote a more remote object of the action; viz.:—

a. *Doceo, to teach* one a thing; *edocceo, to inform, acquaint with; dedocceo, to cause one to unlearn* a thing (make one break off); *celo, to keep one in ignorance of* a thing (conceal): e.g. *docere aliquem litteras. Non celavi te sermonem hominum* (Cic.). But we find also the construction, *docere aliquem de aliqua re*, signifying *to acquaint with something*; and *celare aliquem de aliqua re*.

Obs. In the passive, the accusative may be retained with *doceo* (*doceri motus Ionicos, Hor.; L. Marcius sub Cn. Scipione omnes militiae artes edoctus fuerat, Liv.*), especially with the participle (*doctus iter melius, Hor.; edoctus iter hostium, Tac.*); but the more usual expression is *discere aliquid* (*doceri de aliqua re, to be informed*). (Also, *doctus Graecis litteris, skilled in Greek; doceo aliquem Graece loqui; Graece loqui docendus*.) The accusative of a neuter pronoun may stand with *celor* (e.g. *Hoc nos celatos non oportuit, Ter. Hec. IV. 4, 23*); otherwise, it is expressed *celor de re aliqua*.<sup>1</sup>

b. *Posco (reposco); flagito, to demand* something from one; *oro, to pray for* something; *rogo, to ask; interrogo (percontor), to ask* one about a thing: *Verres parentes pretium pro sepultura liberum*

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<sup>1</sup> *Docere aliquem Latine, Graece* (seire, nescire, oblivisci Latine, Graece); *docere aliquem fidibus* (*to teach one to play on a stringed instrument*). With a simple accusative of the thing in the signification *to lecture on*, *trado* (*philosophiam trado*) is used in preference to *doceo*.

poscebat (Cic. Verr. I. 3). Caesar frumentum Aeduos flagitabat (Caes. B. G. I. 16). Achaëi regem auxilia orabant (Liv. XXVIII. 5). Tribunus me primum sententiam rogavit (Cic. ad Q. Fr. II. 1). Socrates pusionem geometrica quaedam interrogat (Cic. Tusc. I. 24). Hence, in the passive, interrogatus sententiam (and in the poets, poscor aliquid, *something is desired of me*).

Obs. 1. We may also say posco, flagito aliquid ab aliquo (as we always find peto, postulo aliquid ab aliquo). (Precor deos, ut.) Rogo and oro are also put merely with the name of the thing wished for; rogare auxilium, pacem orare. These verbs have especially two accusatives, when the object desired is expressed by the neuter of a pronoun (e.g. hoc te oro; quod me rogas), or of a numeral adjective (unum, multa te rogo, see § 224). The same holds of rogo; interrogo, *to ask about*; they have a substantive as the accusative of the thing only when they mean to call upon a person to say something: e.g. sententiam, testimonium; with this exception, interrogo de re aliqua. Percontor is rarely used in this way. (Si quis meum te percontabitur aevum, Hor. Ep. I. 20, 26), commonly percontor aliquem, *to examine a person*, or percontor aliquid ex aliquo.

Obs. 2. Here we may also notice the expression, velle aliquem aliquid, *to want a thing from a person*; e.g. quid me vis?

§ 229. 1. The accus. neuter of a pronoun (id, hoc, illud, idem, quod, quid, aliud, alterum, aliquid, quidpiam, quidquam, quidquid, nihil, utrumque) or of a numeral adjective (unum, multa, pauca), is sometimes subjoined to intransitive verbs, to denote, not the proper object, but the compass and extent of the action (in general). This is done —

a. In particular with several verbs which denote a state of mind and its expression; e.g. laetor, glorior, irascor, succenseo, assentior, dubito, studeo. A more accurate definition is often annexed to the pronoun by an additional clause. (The pronoun belongs properly to the substantive notion contained in the verb itself; e.g. hoc glorior = haec est gloriatio mea. If the object of the verb is to be expressed by a substantive, another case, or a preposition, must be employed: e.g. victoriâ glorior, de plerisque rebus tibi assentior.) Vellem idem posse gloriari, quod Cyrus (Cic. Cat. M. 10), strictly, *to boast the same thing*; i.e. of the same thing. Utrumque laetor, et sine dolore corporis te fuisse et animo valuisse (Cic. ad Fam. VII. 1). Alterum fortasse dubitabunt, sitne tanta vis in virtute, alterum non dubitabunt, quin Stoici convenientia sibi dicant (Cic. Finn. V. 28). Illud vereor, ne tibi Deiotarum succensere aliquid suspicere

(Cic. pro Dej. 13), *that he entertains some grudge*. *Omnes mulieres eadem student* (Ter. Hec. II. 1, 2), *have the same inclinations*.

b. Likewise, with other verbs, which may require, to complete their notion, a similar definition of measure and extent: *Quid prodest mentiri?* *Hoc tamen profeci*. *Ea, quæ locuti sumus* (different from *de quibus locuti sumus*). *Si remittent quidpiam dolores* (Ter. Hec. III. 2, 14). *Si quid adolescens offenderit, sibi totum, tibi nihil offenderit* (Cic. ad Fam. II. 18), *if he commits a fault, he will have to bear all the consequences, and not you*. *Callistratus in oratione sua multa invecus est in Thebanos* (Corn. Epam. 9), *heaped many reproaches on the Thebans*.

Obs. 1. Hence in the passive, *si quid offensum est*, instead of the purely impersonal, *si offensum est*. *Hoc pugnatur* (Cic. Rosc. Am. 3), *this is the object of the contest*.

Obs. 2. With the phrase *auctor sum* (*I advise, assure*), we sometimes find a neuter pronoun in the singular, as with a transitive verb; e.g. *Consilium petis, quid tibi sim auctor* (Cic. ad Fam. VI. 8. Elsewhere, *cujus rei*).

2. This method of limiting an action occurs sometimes, also, with transitive verbs which have an accusative of the proper object: *Quidquid ab urbe longius arma profertis, magis magisque in imbelles gentes proditis* (Liv. VII. 32). *Nos aliquid Rutulos juvimus* (Virg. Æn. X. 84). This is found especially with verbs of *warning* or *exhorting*: *moneo, admoneo, commoneo, hortor*; also with *cogo*. *Discipulos id num moneo, ut praeceptor es non minus quam ipsa, studia ament* (Quint. II. 9, 1). *Metellus pauca milites hortatus, est* (Sall. Jug. 49). *Quid non mortalia pectora cogis, auri sacra fames?* (Virg. Æn. III. 56). This accusative is found with the passive also; *Non audimus ea, quæ ab natura monemur* (Cic. Læl. 24). If a neuter pronoun is not used, we find, e.g., *admoneo aliquem rei*, (§ 291), or *de re*. But in a very few cases we find the accusative of a substantive, instead of *de*; *Eam rem nos locus admonuit* (Sall. Jug. 79).

§ 230. The accusative is employed with the prepositions given in § 172, II. With regard to those prepositions which, according to the different relations they express, may be employed with the accusative or the ablative, the following observations may be useful.

In. a. *In* has the accusative when it denotes a motion *to* or *into*, or a direction *towards* a thing, and in the kindred although not literal significations derived from these, and denoting a state of mind, action towards, and in reference to something, activity in a certain direction, and with a certain object. *Proficisci in Graeciam, in carcerem conjicere, in civitatem recipere; advenire in provinciam, convenire, congregari, concurrere, exercitum contrahere in locum aliquem* (and hence



congregari aliquo, eo, not alioubi, ibi); tres pedes habere in longitudinem, in latitudinem; dicere in aliquem, amor in patriam, merita in rempublicam; accipere in bonam partem (*in good part*); in speciem (*for appearance's sake*); mutari in saxum; consistere in orbem (*into a circle, so as to make a circle*); in majus celebrare (*so as to exaggerate*); grata lex in vulgus (*in its effect on the lower classes*); multa dixi in eam sententiam (*to this purport*); in eas leges (*on those conditions, so that the conditions were such*); in tres annos (*for three years*); in omne tempus, in perpetuum; in dies singulos crescere, *for every day, daily* (*in dies, day by day*; *in horas, hourly*); dividere (*distribuere, &c.*), in tres partes, *into three parts*.<sup>1</sup>

b. In has the ablative when it denotes the being or happening in a thing or at a place, and in the significations derived from these (*on, with a thing, among, during an action, &c.*); in urbe esse, in ripa sedere (*consider*); in flumine navigare, in campo currere; vas in mensa ponere; in Socrate (*in Socrates, in the person of Socrates*); in opere (*in the workman's hands*).

Obs. 1. Sometimes in stands with the ablative of a person, in order to distinguish it as the object on which something is practised, in reference to which something takes place: Hoc facere in eo homine consueverunt, cujus orationem approbant (Cæs. B. G. VII. 21). Achilles non talis in hoste fuit Priamo (Virg. Æn. II. 540), *did not conduct himself thus toward (in reference to) him*. Hoc dici in servo potest (*of a slave*).<sup>2</sup> (Poetically, ardere in aliqua, *to be enamoured of a person*.)

Obs. 2. In some few expressions, in, joined to esse and habere, is occasionally (but only by way of exception) followed by an accusative sing. instead of an ablative: e.g. habere in potestatem; in amicitiam dicionemque populi Romani esse.<sup>3</sup>

Obs. 3. Although pono, loco, colloco, statuo, constituo, have in with the ablative (collocare aliquid in mensa), yet we say imponere in currum, in naves (*in a carriage, to load the ships*), and sometimes exponere milites in terram (*to land*): but otherwise, imposuistis in cervicibus nostris dominum; imponere praesidium acri, dative, see § 243). (Reponere pecuniam in thesauris, and in thesaurus, *to put it in the treasury*.)

<sup>1</sup> In spem futurae multitudinis urbem munire (Liv. I. 8), *with reference to the hope, so as to connect with it the hope*.

<sup>2</sup> The relation expressed by the preposition in these sentences is better given by the phrase *in the case of*; in eo homine, *in the case of that man*; in Priamo, *in the case of Priam*; in servo, *in the case of a slave*. (T.)

<sup>3</sup> This originated in an inaccuracy of the pronunciation, where the distinction between the accusative and ablative rested on the single letter m; on the other hand, we never find such phrases as in imperium esse, or in vinela habere.

Obs. 4. With certain verbs, the usage varies, in some cases, between *in* with the accusative, and *in* with the ablative, with some slight difference of meaning. Thus, we find *includere aliquem in carcerem*, *orationem in epistolam* (*to bring into*), and *includere aliquem in carcere* (*to shut up*); also simply *includere carcere* (see § 263) and *includere aliquid orationi suae* (see, under the dative, § 243); so also *condere aliquem in carcerem* (*in vincula*), *to throw into prison*, but *condere aliquid in visceribus* (Cic.), *incidere aliquid in aes* (*to cut a thing in brass*), *in tabula* (*on a tablet*), and *incidere nomen saxi* (dat., see § 243); *imprimere, insculpere aliquid in animis*, *in cera* and *ceræ*. We find *abdere se in aliquem locum* (*in intimam Macedoniam*, Cic.), *to go to a place for the purpose of concealment* (hence also *abdere se domum, Arpinum*, according to § 232, *eo, aliquo*), but *abdere milites in insidiis, abditus in tabernaculo*.

Sub. a. Sub takes the accusative when it denotes motion and direction; e.g. *sub scalas se conjicere, venire sub oculos, cadere sub sensum*; also of time, when it denotes *towards, immediately after, at about*: *sub noctem, sub adventum Romanorum, sub dies festos* (*immediately after the holidays*); *sub idem tempus*.<sup>1</sup>

b. Sub has the ablative when it denotes the being under a thing; *sub mensa, esse sub oculis*. (Rarely when applied to time; *sub ipsa profectione, during the very time of*.)

Super has the ablative, in prose, only when it signifies *concerning*: *Hac super re scribam ad te postea* (Cic. ad Att. XVI. 6); with this exception, it takes the accusative. (In the poets, we also find *super foco, on the hearth, &c.*)

Subter (*under, on the under side of*) usually has the accusative, very rarely the ablative, and that only in the poets; e.g. *subter præcordia*.

Obs. 1. The compound adverbs, *pridie* and *postridie*, are also, to a certain extent, used as prepositions with the accusative, but in good writers only with the days of the month, and the names of festivals (*pridie Idus, postridie Nonas, postridie ludos Apollinares*); with the genitive usually only in the expression, *pridie, postridie ejus diei*. For a peculiar use of the preposition *ante* (*in ante, ex ante*), see the section on the Calendar, in the Appendix.

Obs. 2. Not only is the adverb *propius, proxime* (according to § 172, Obs. 4), used like the preposition *prope* with the accusative (more rarely with the dative), but even the adjective is sometimes constructed in this way: e.g. *propius montem* (Sall.), *proximus mare* (Cæs.); but the dative is, in such cases, the most usual. (*Proximus ab aliquo, the next after a person, in a series, like prope ab, not far from; propius a terra*

<sup>1</sup> [*Extremæ sub casum hiemis, jam vere æreno* (Virg. Georg. I. 240).]

*moveri*; *proxime alter ab altero habitant*. In the signification *near*, we find both *accedo prope aliquem* and *prope accedo ad aliquem*.)

§ 231. With the following transitive verbs compounded with *trans*, — *traduco*, *trajicio*, *transporto*, — we have not only the name of the object, but also that of the place over which a thing is led or transported, in the accusative (which belongs to the preposition):

*Hannibal copias Iberum traduxit. Caesar milites navibus flumen transportat.* (Also *traducere*, *trajicere*, *homines trans Rhenum*.)<sup>1</sup>

Obs. Of the same character is the expression *adigo aliquem arbitrum*, *to bring a person before (ad) the judge*; and *adigo aliquem iusjurandum* (also *ad iusjurandum*, and *adigo aliquem jurejurando*), *to put one to his oath*.

§ 232. The proper names of towns and smaller islands (each of which may be considered as a town) stand in the accusative without a preposition, when they are specified as the place where the motion is to end:—

*Romam ire, Athenas proficisci, Delum navigare* (*appellere classem Puteolos, navis appellitur Syracusas*, *runs into the harbor of Syracuse*). *Haec via Capuam ducit. Usque Ennam profecti sunt* (Cic. Verr. IV. 49), *as far as to*. But *ad* is used when only the vicinity of the town is meant; *Adolescentulus miles ad Capuam profectus sum* (Cic. Cat. M. 4), *to an encampment before Capua*.

Obs. 1. Where no motion is indicated, but only an extent of space expressed, the preposition is added; *omnis ora Salōnis ad Oricum* (Cæs. B. C. III. 8).

Obs. 2. If *urbs* or *oppidum* be prefixed, the preposition is inserted: *Consul pervenit in oppidum Cirtam* (Sall. Jug. 102), *into Cirta*; *ad oppidum Cirtam* would mean, *arrived at Cirta*. So also usually, when *urbs* or *oppidum* with an adjective is put after the proper name; *Demaratus Corinthus contulit se Tarquinios in urbem Etruriae florentissimam* (Cic. R. P. II. 19).

Obs. 3. *In* is used with the names of *countries*, and larger islands. Sometimes, however, we find the names of larger islands constructed like the names of towns; *in Cyprum venit*, and *Cyprum missus est*.

Obs. 4. In the poets, the *names of countries* also are put as the place where a motion is to end without a preposition; e.g. *Italiam venit*

<sup>1</sup> *Trajicere exercitum Pado*, *on the Po*; *trajicere, transmittere flumen*, *to cross the river*. *Trajicere in Africam*, without an object, *to cross over to Africa*.

(Virg.). (Occasionally, in prose, the Greek names of countries in us, as *Aegyptus*, *Epirus*, *Bosporus*; e.g. *Aegyptum proficisci* (Corn. Dat. 4). The poets also use national names, as well as common names in general, when considered as the place where a motion is to end, in the accusative without a preposition; e.g. *Ibimus Afros* (Virg. Ecl. I. 64). *Tua mea imago haec limina tendere adëgit* (Id. *Æn.* VI. 696). *Verba refert aures non pervenientia nostras* (Ovid, *Met.* III. 462).<sup>1</sup>

§ 233. The accusatives *domum*, *home*; and *rus*, *to the country*, — are constructed like the names of towns: e.g. *domum reverti*, *rus ire*; also, *domos*, of several different homes; e.g. *ministerium restituendorum domos obsidum* (Liv. XXII. 22), *the business of bringing each of the hostages to his home*. To *domum* may be added a possessive pronoun or a genitive, in order to show whose house is meant: e.g. *domum meam*, *domum Pompeji venisti* (*domum alienam*, *domum regiam* = *regis*); *domos suas discesserunt* (Corn. Them. 4); but we also find in *domum suam*, in *domum Pompeji* (and *domum ad Pompejum*).

Obs. 1. With other pronouns and adjectives in must be inserted; in *domum amplam et magnificam venire*.

Obs. 2. The accusative of the place is sometimes joined to a verbal substantive: *domum reditio* (Cæs.); *reditus inde Romam* (Cic.).<sup>2</sup>

§ 234. *a*. When the measure of extent is given, or a movement is measured, the word which expresses the measure is put in the accusative with verbs, and such adjectives or adverbs as express extension (*longus*, *latus*, *altus*, *crassus*); e.g.:—

*Hasta sex pedes longa; fossa decem pedes alta; terram duos pedes alte infodere. Fines Helvetiorum patebant in longitudinem ducenta quadraginta millia passuum. Caesar tridui iter processit. A recta conscientia transversum ungvem (a finger's breadth) non oportet discedere* (Cic. ad Att. XIII. 20).

*b*. When a distance is specified (*abesse*, *distare*), the measure may stand either in the accusative or the ablative; e.g.:—

*Abesse tridui iter* (Cic.). *Teanum abest a Larino xviii millia passuum* (Cic. pro Cluent. 9). *Aesculapii templum v millibus passuum ab Epidauro distat* (Liv. XLV. 28).

<sup>1</sup> [Tumulum antiquae Cereris, sedemque sacratam venimus (Virg. *Æn.* II. 742).]

<sup>2</sup> [Iter Italiam (Virg. *Æn.* III. 507). Hæc iter elysium (Id. *Æn.* VI. 542).]

In like manner both cases are used when it is said *at* what distance a thing takes place; e.g.:—

*Ariovistus millibus passuum sex a Caesaris castris consedit* (Cæs. B. G. I. 48). *Caesar millia passuum tria ab Helvetiorum castris castra ponit* (Id. ibid. I. 22).

Obs. So also *magnum spatium abesse* (Cæs. B. G. II. 17), and *aequo spatio a castris utrisque abesse* (Id. ibid. I. 43). But if *spatium* or *intervallum* be used in defining the distance at which a thing happens, these words always stand in the ablative: e.g. *Rex Juba sex millium passuum intervallo consedit* (Cæs. B. C. II. 38). *Hannibal xv ferme millium spatio castra ab Tarento posuit* (Liv. XXV. 9). If the place from which the distance is reckoned is not specified, the preposition *ab* only often stands before the measure; *A millibus passuum duobus castra posuerunt* (Cæs. B. G. II. 7).<sup>1</sup>

c. In the same way with the adjective *natus* (*so and so*) *old*; the number of the years (the measure of the age) is put in the accusative; *viginti annos natus*.

Obs. Concerning the way of designating the measure by comparison with *natus* (major *natus*, *more than* — *years old*), and other adjectives of extension (e.g. *longior*, *more than* — *ells*, and the like, *long*; &c.), see § 306.

§ 235. In specifying duration and extent of time (*how long?*), the words which define the time are put in the accusative:—

*Pericles quadraginta annos praefuit Athenis. Veji urbs decem aestates hiemesque continuas circumsessa est* (Liv. V. 22). *Annum jam audis Cratippum* (Cic. Off. I. 1). *Dies noctesque fata nos circumstant* (Id. Phil. X. 10).<sup>2</sup> *Ex eo dies continuos quinque Caesar copias pro castris produxit* (Cæs. B. G. I. 48), *did it once a day for five successive days*. Occasionally *per* is prefixed (as in English *through*); *Ludi decem per dies facti sunt* (Cic. in Cat. III. 8), *through ten whole days*.

Obs. 1. The way in which time is expressed with ordinals should be noticed; *Mithridates annum jam tertium et vigesimum regnat* (of the current year).

Obs. 2. The accusative also stands with *abhinc*, *ago*; e.g. *Qvaestor fuisti abhinc annos quattuordecim*.

<sup>1</sup> [Naves ex eo loco ab millibus passuum octo vento tenebantur (Cæs. B. G. IV. 22).]

<sup>2</sup> Not merely by day and by night, but all through the day and night.

Obs. 3. The ablative, to express duration of time, is rare in the best writers: *Tota aetate Nilus Aegyptum obrutam oppletamque tenet* (Cic. N. D. II. 52). *Pugnatum est continenter horis quinque* (Cæs. B. C. I. 47). This construction occurs more frequently in later writers; e.g. *Octoginta annis vivit* (Senec. Ep. 98). On the other hand, to express the time which is applied to any purpose, and in which it is accomplished, the ablative is always employed; e.g. *Tribus diebus opus perfici potest*. See § 276.

§ 236. In exclamations of astonishment or suffering at the condition or character of a person or thing, the person or thing stands in the accusative with or without an interjection:—

*Heu me miserum!* or *Me miserum!* *O fallacem hominum spem fragilemque fortunam* (Cic. de Or. III. 2). *Testes egregios!* (ironical.)

Obs. 1. In the exclamation with the interjection *pro*, the vocative is employed: *Pro, Di immortales!* *Pro, sancte Iuppiter!* except in the phrase, *Pro deum (hominum, deum atque hominum) fidem!* The vocative of direct address may also be used with *o*: *O magna vis veritatis!* *O fortunate adolescens, qui tuæ virtutis Homerum præconem inveneris!* (Cic. pro Arch. 10).

Obs. 2. With the interjections *hei* and *vae*, which express lamentation, the name of the person or thing lamented is put in the dative: *Hei mihi!* *Vae tergo meo!*

Obs. 3. With *en* and *ecce* (which call the attention to something as present), we often find the nominative (in Cicero, always): *Ecce tuæ litteræ* (*behold, there came your letter*). *En memoria mortui sodalis*. The accusative occurs less frequently.

§ 237. The poets use the accusative more freely in certain combinations, and in this some prose-writers imitate them in a few instances.

a. The passive of the verbs *cingo*, to gird; *accingo*, induo, to clothe; *exuo*, to undress; *induco*, to draw over,—is employed with a new active signification,—to clothe one's self with, to put on, *exuo*, to put off, and constructed with the accusative: *Coroebus Androgei galeam clipeique insigne decorum induitur* (Virg. Æn. II. 392). *Priamus inutile ferrum cingitur* (Id. ibid. II. 511). (Figuratively: *magicas accingi artes* (Id. ib. IV. 493), to put on magic as armor, to equip one's self with it. *Inducta cornibus aurum victima* (Ov. Met. VII. 161). *Virgines longam indutæ vestem* (Liv. XXVII. 37). (Otherwise in prose: *induo aliquem veste*; also, *induo vestem*, to put on a dress.)

Obs. In the same way, it is said, *Cyclopa moveri*, to dance a *Cyclops* (represent him in dancing); and, in prose: *censeri magnum agri modum*, to return a large quantity of land for assessment.

b. The participle perfect of the passive (as in Greek the participle perfect of the passive and middle) is used of a person who has done something to himself, as an active verb, with an accusative:—

*Dido Sidoniam plecto ohlamydem circumdata limbo* (Virg. *Æn.* IV. 137), who had on, *quæ sibi circumdederat*. *Pueri lævo suspensi loculos tabulamque lacerto* (Hor. Sat. I. 6, 74), who had—suspended. *Juno nondum antiquum saturata dolorem* (Virg. *Æn.* V. 608), who had not yet satisfied her pique.<sup>1</sup>

Obs. But it is sometimes employed also to designate a person to whom something is done (by others); e.g. *per pedes trajectus lora tumentes* (Virg. *Æn.* II. 273), who has straps drawn through his feet.

c. The accusative is put with passive and intransitive verbs, and with adjectives, to denote that part of the subject with reference to which the verb or adjective is predicated of it:—

*Nigrantes terga juvenoni* (Virg. *Æn.* V. 97); *lacer ora; os humerosque deo similis*. *Equus micat auribus et tremit artus* (Virg. *G.* III. 84). An accusative, denoting something incorporeal, is found so used in a few instances: *Qvi genus (estis)?* (Virg. *Æn.* VIII. 114). In this way, passive verbs acquire a reflective signification (as under b); *Capita Phrygio velamur amictu* (Virg. *Æn.* III. 545), we cover our heads.

Obs. 1. In prose, the active is used for the reflective expression (*velamus capita*); otherwise, the ablative is always employed in this construction (*ore humerisque deo similis*). See § 253. Only in speaking of wounds, we find the accusative with *lotus*, *saucius*, *transverberatus*, &c.; *Adversum femur tragula lotus* (Liv. XXI. 7).

Obs. 2. This use of the accusative, as well as that explained under a and b, is common in Greek, and has originated in Latin (with a few exceptions, as with *censor*) from an imitation of that language.

Obs. 3. In a similar way (adverbially) are used, in prose, the expressions, *magnam (maximam) partem*, for the most part (e.g. *Svevi maximam partem lacte atque pecore vivunt*, Cæs. B. G. IV. 1),<sup>2</sup> and *vicem alicujus* (*meam, vestram*, &c.), for any one, on account of (properly, instead of), particularly with intransitive verbs and adjectives,

<sup>1</sup> [Nodo sinus collecta fluentes (Virg. *Æn.* I. 320).]

<sup>2</sup> *Ex aliqua, magna, majore parte*, partially, for the most part.

which denote an emotion of the mind: *tuam vicem saepe doleo, indignor; nostram vicem irascuntur; sollicitus, anxius reipublicae vicem; suam vicem (for his part) officio functus*. So likewise *cetera, in other respects; vir cetera egregius* (Liv.).

§ 238. In a few phrases, the accusative stands for the more special case, genitive or ablative; sc. *id temporis*, for *eo tempore* (e.g. *id temporis eos venturos esse praedixeram*, Cic. in Cat. I. 4); *id (illud) aetatis*, for *ejus aetatis* (e.g. *homo id aetatis; quum esset illud aetatis*), and *id (hoc, omne) genus*, for *ejus (hujus omnis) generis* (e.g. *id genus alia, other things of that kind*).

Obs. Concerning the genitive in *id temporis*, compare § 235, b. On *virile, muliebre seculum*, see § 55, 5.

§ 239. We must particularly notice the elliptical expression, *Qvo mihi (tibi)*, with an accusative, signifying, *What am I (are you) to do with — ? of what use is — to me (to you) ?* e.g. *Qvo mihi fortunam, si non conceditur uti ?* (Hor. Ep. I. 5, 12); and similarly: *Unde mihi (tibi)*, *Where can I get — ?* e.g. *unde mihi lapidem ?* (Id. Sat. II. 7, 116). (*Qvo tibi, Pasiphaë, pretiosas sumere vestes ?* Ov. A. A. I. 303.)

## CHAPTER III.

### THE DATIVE.

§ 240. The remaining cases, except the vocative, denote severally a particular relation, in which a person or thing stands either to an action, but without being immediately the object acted on (accusative), or to another person or thing.

Obs. The dative and the ablative primarily denoted the local relation of a person or thing to an action; viz., the dative, the direction of the action towards something external to itself, or its taking place near it; the ablative, the taking place of the action on or in something (also, at the same time its proceeding *from* a place, *from being in* a place). Subsequently, these cases were used of other relations, in which the imagination discovered a resemblance with the outward material relations. This now became the proper leading signification of these cases; and the actual local relations were, for the most part, defined more closely through the medium of prepositions, sometimes with one of these special cases (the ablative), sometimes with the accusative, as the general form of the word.



§ 241. The dative denotes, in general, that what is asserted by the predicate is done, or holds good, *for* and *in reference to* some particular person or thing (the relation of interest):—

*Subsidium bellissimum senectuti est otium* (Cic. de Or. I. 60). *Charondas et Zaleucus leges civitatibus suis scripserunt* (Id. Legg. II. 6). *Domus pulchra dominis aedificatur, non muribus* (Id. N. D. III. 10). *Foro nata eloquentia est* (Id. Brut. 82). *Non scholae, sed vitae discimus* (Sen. Ep. 106). *Sex Roscius praedia coluit alia, non sibi* (Cic. Rosc. Am. 17), *for the benefit of*. *Nihil loci est segnitiae neque socordiae* (Ter. Andr. I. 3, 1). *Orabo nato uxorem* (Id. ib. III. 2, 47), *I will propose for her for my son*. *Filius Blaesi militibus missionem petebat* (Tac. Ann. I. 19), *applied for discharge for the soldiers*.

Obs. 1. This dative, which is not (as in the following special rules) attached to a single word, but to the whole predicate, is commonly called *Dativus commodi* and *incommodi*.

Obs. 2. The special signification *in defence of* (a person or thing) never resides in the dative, but is expressed by *pro*: *Dicere pro aliquo, pugnare pro nobilitate, pro patria mori*; so also we find *esse pro aliquo, in his favor*: *Hoc non contra me est, sed pro me*.

Obs. 3. A whole proposition is sometimes qualified by a dative of interest, to show *in reference to what* a thing is so and so, instead of qualifying a single substantive by means of a genitive or preposition: *Is finis populationibus fuit* (Liv. II. 30. Also, *populationum*). *Qvis huic rei testis est?* (Cic. pro Quint. 11). *Et bestiarum corporibus multa remedia morbis et vulneribus eligimus* (Cic. N. D. II. 64. Also, *contra morbos, or remedia morborum*). *Neque mihi ex cujusquam amplitudine aut praesidia periculis aut adjumenta honoribus quaero* (Cic. pro Leg. Man. 24, in which example the double dative should be remarked; *I seek for myself no protection against* (in reference to) *future dangers: adversus pericula, praesidia periculorum*). *Aduatucl loquim sibi domicillio delegerunt* (Cæs. B. G. II. 29). The poets take greater liberties in this respect: e.g. *Dissimulant, quae sit rebus causa novandis* (Virg. Aen. IV. 290); otherwise, *causa hujus rei novandae*. (*Longo bello materia*, Tac. H. I. 89.)

Obs. 4. We may particularly notice the use of the dative with the verb *sum* with a predicate noun, where it is specified in what relation one person stands to another: *Murena legatus Lucullo fuit* (Cic. pro Mur. 9), *legatus with Lucullus, of Lucullus*. *L. Mesconius heres est M. Mindio, fratri suo* (Id. ad Fam. XIII. 26), *Ducem esse alieni, to be one's leader*.

Obs. 5. Here we may also notice the dative with *facio* (*fit*), with *quid*, *idem*, signifying *to do with one* (in relation to one): e.g. *quid facies huic conclusioni?* (Cic. Acad. II. 30). *Quid?* Eupolemo non idem Verres fecit? (Cic. Verr. IV. 22). *Quid mihi futurum est?* On the ablative in this signification (*hoc homine*), see § 267.

Obs. 6. The dative of a participle is occasionally used to denote *when* (under what circumstances) a thing occurs: *Sita Antioyra est in Locride laeva parte sinum Corinthiacum intrantibus* (Liv. XXVI. 26), *on the left to those who sail in* = *on the left as you sail in*. *Duo milites nequaquam visu ac specie aestimantibus pares* (Liv. VII. 10).

§ 242. The dative is particularly joined to many verbs which in themselves denote an acting in reference to something. Many transitive verbs express an action, which, besides the object acted on, concerns another person or thing with reference to which it is performed, and therefore take two substantives, the proper object in the accusative, and a *reference object*, or more remote object, to which the action is directed, in reference to which it is performed, in the dative: *Dedi puero librum; trado provinciam successori; erranti viam monstro*. The dative also stands with the passive of these verbs, the relation being the same: *Liber puero datus est; provincia successori traditur; erranti via monstratur*.

Such verbs are, e.g., *do, trado, tribuo, concedo; divido, to distribute; fero, to bring; praebeo, praesto, polliceor, promitto; debeo, to be indebted; nego, adimo, monstro, dico, narro, mando, praecipio, &c.* (with which the more remote object is most frequently a person). But, besides this, the dative stands with all expressions formed of a verb and an accusative, which in their combination denote a similar relation to a person or thing: e.g. *modum ponere irae; patefacere, praecludere aditum hosti; fidem habere alicui, or narrationi alicujus; morem gerere alicui, to humor a person; nullum locum relinquere precibus, honestae morti; dicere (statuere) diem colloquio, to fix a day for a conference*.

Obs. 1. This dative of the more remote object is sometimes properly used with Latin verbs, where, on account of the somewhat different meaning and construction of the English phrases commonly used in translating them, we should have expected a different construction in Latin. So we find *probare alicui sententiam suam, to make his opinion agreeable to some one* (in the passive, *haec sententia mihi probatur*); *conciliare Pompejum Caesari, to make Pompey a friend to Caesar, gain him over*

to *Caesar*; *placare aliquem alicui*. Especially should we notice *minari* (*minitari*) *alicui malum, mortem, to threaten one with a misfortune, with death* (on the other hand, *minari alicui baculo, abl. with the stick, as an instrument*). (The construction *svadere alicui aliquid* is generally found only when the object is a pronoun: as, *faciam, quod mihi svades*; otherwise, we most usually find *svadere bellum* (without a dative); or *svadere alicui ut* [*to advise one to*—]. The same holds of *persvadeo* [in the passive, *persvasum mihi est, ut*]).

Obs. 2. In compound phrases, the usage sometimes fluctuates (compare § 241, Obs. 3) between the dative qualifying the whole phrase, and the genitive qualifying the object of the proposition: e.g. *finem facere injuriis, to put an end to the injuries*, to set bounds to them; but *finem facere scribendi, to leave off writing*.

Obs. 3. In English, this relation of the more remote object is usually denoted by prepositions (*for, to, &c.*). In Latin, *ad* can only stand when an actual motion to a place (or to a person in a place) is intended. We find *dare alicui litteras, to give one a letter to take care of*; but *dare litteras ad aliquem, to write a letter to some one*; *mittere alicui aliquid, to send one something* (that he is to have); *mittere legatos ad aliquem, mittere litteras alicui and ad aliquem*; *scribere ad aliquem, to write to some one*; *scribere alicui, to write something for one*; *dicere ad populum, to make a speech before the people* (not to say to the people).

§ 243. A reference to something distinct from the proper object is often expressed by compounding the verb with one of the prepositions *ad, ante, circum (con), de, ex, in, inter, ob, post, prae, sub*. With these verbs (both in the active and the passive), the more remote object to which the preposition applies is put in the dative. But if an actual or figurative local relation (motion to or from a place, a continuance or agency in a place) is clearly indicated by those verbs which are compounded with *ad, de, ex, in, sub*, then (in the best prose-writers) the preposition is usually repeated and constructed with its proper case:—

*a. Afferre reipublicae magnam utilitatem; afferre alicui vim, manus; consuli milites circumfundebantur; circumdare brachia collo, to put one's arms round a person's neck; Caesar Ambiorigi auxilia Menapiorum et Germanorum detraxit; urbs hostibus erepta est; inferre alicui injuriam; injicere hominibus timorem; imponere alicui negotium; objicere aliquem telis hostium; honestas praefertur utilitati; omnia virtuti postponi debent; homines non libenter se alterius potestati subjiciunt; supponere ova gallinis.*

b. (Manifest local relation): *Ad nos multi rumores afferuntur; affigere litteram ad caput alicujus* (Cic. Rosc. Am. 20), *to fasten it on his head*; *detrahare annulum de digito*; *injicere se in hostes*, *into the midst of the enemy*; *inscribere aliquid in tabula*; *inferre signa in hostem*; <sup>1</sup> *imponere in cervicibus hominum sempiternum dominum* (a figurative but manifest local relation); *imprimere notionem in animis*; *eripere aliquem e periculo*.<sup>2</sup>

Obs. 1. In the case of some verbs compounded with *ad*, the preposition is repeated, even without its proper signification, in preference to employing the dative, especially with *addo*, *adjicio*: *adjungo*, *to add* (but *adjungo mihi amicum*, *I gain myself a friend*); *applico me ad virtutem*, *ad philosophiam*, *ad aliquem doctorem*, *I attach myself to him*; *adhibeo ad aliquid*, *to apply to any purpose*. *Subjicio* and *subjungo* occur in derived signification with both constructions: *Mummius Achajae urbes multas sub imperium populi Romani subjunxit*; *subjicio aliquid oculis* and *sub oculos*, *to place something (under) before one's eyes*, *sensibus* and *sub sensus*. We read *extorquere alicui gladium* and *pecuniam ab aliquo*; *impendere pecuniam*, *operam in aliquid*, and (in later writers) *alicui rei*.

Obs. 2. The verbs compounded with *cum* usually repeat the preposition; *confero*, *comparo*, *compono aliquid cum aliquo*, *conjungo eloquentiam cum philosophia*. Yet we find also the dative: *Ennius equi fortis senectuti comparat suam* (Cic. Cat. M. 5); *parva componere magnis*. *Tibi me studia communia beneficiaque tua jam ante conjunxerant* (Cic. ad Fam. XV. 11). We find always, *communico aliquid cum aliquo*.

Obs. 3. The later writers (from Livy downwards) use the dative with increasing frequency, even in an improper signification, like the poets: e.g. *incidere nomen saxi* (Plin. Min. *Incidere legem in aes*; *foedus in columna incisum*, Cic.). *Insculpere elogium tumulo* (Svet.).

Obs. 4. The dative is also sometimes put with *continuo* (*laborem nocturnum diurno*, *cause it to follow immediately after*), *socio*, *jungo*, on account of their similarity in signification with these compound verbs.

<sup>1</sup> [*Inferretque deos Latio* (Virg. *Aen.* I 6).]

<sup>2</sup> The following verbs, as well as some others, belong to this class: *affero*, *affigo*, *admisceo*, *admoveo*, *circundo*, *circumfundo*, *circumjicio*, *circumpono*, *detraho*, *decutio*, *deripio*, *detero*, *eripio*, *extorqueo*, *impono*, *imprimo*, *infero*, *injicio*, *interpono*, *objicio*, *offero*, *offundo*, *oppono*, *praeficio*, *subdo*, *subjicio*, *subjungo*, *suppono*, *subtraho* (*superpono*); and those which denote a comparison: *antefero*, *antepono*, *praefero*, *praepono*, *posthabeo*, *postpono*; to these we may add *sufero*.

(*Sapientia juncta eloquentiae*, Cic.) So also *aequare aliquem alicui*, to put one person on a level with another; *aequare turrim muris*, to make the tower equal to the walls, i.e. to build it as high.

Obs. 5. For another construction with *adspergo*, *circumdo*, and some other verbs, see § 259, b.

§ 244. a. The dative is also used for the more remote object with various intransitive verbs, which denote an action, state of mind, or condition, with reference to a person or thing, but without conveying (to a Latin) the idea of an immediate acting upon it (e.g. to benefit, to injure, to please, &c.):—

*Prodesse reipublicae et civibus; nocere hosti; nemo omnibus placere potest; magnus animus victis parcat.*

The most important of these are:—

a. (Those which signify to benefit, to injure): *prosum, obsum, noceo, incommodo, expedit, conducit*.<sup>1</sup>

b. (To be for or against, to yield): *adversor, obtrecto, officio, cedo, suffragor, refragor, intercedo, gratificor*.

c. (To be well or ill affected): *cupio* (alicui, to wish one well), *faveo, gratulor, studeo ignosco, indulgeo, invideo*,<sup>2</sup> *insidior*.

d. (To assist, to take care for, to remedy, to spare): *auxilior, opitulator, patrociner*,<sup>3</sup> *consulo, prospicio, medeor* (sano governs the acc.), *parco*.

e. (To please, to displease): *placeo, displiceo*.

f. (To order, obey, serve, advise, persuade): *impero*,<sup>4</sup> *obedio, obsequor, obtempero, pareo, servio, famulor, suadeo, persuadeo*.

g. (To be friendly or unfriendly, or to speak as such): *assentior, blandior, irascor, succenseo, convicior, maledico, minor*.

h. (To trust, to distrust): *credo, fido, confido, diffido*.<sup>5</sup>

i. *Desum* (*liber mihi deest, I have not the book*; *amicis, officio deesse*, not to support one's friends, not to do one's duty; <sup>6</sup> *nubo*, to marry (used only of a woman); <sup>7</sup> *propinquo* (*appropinquo*), to approach; *supplico*, to implore; <sup>8</sup> *videor*, to seem.

<sup>1</sup> *Laedo*, to injure, offend, transitive, *aliquem* or *aliquid*.

<sup>2</sup> *Invideo* is followed by the dative either of the person or the thing; *invideo tibi* and *invideo felicitati tuae*. When both person and thing are to be expressed, the usual construction is, e.g., *Caesaris laudi invidebat, ignosco festinationi alicujus*.

<sup>3</sup> *Adjuvo aliquem*, to aid, further, transitive.

<sup>4</sup> *Jubeo aliquid, aliquem facere aliquid*, transitive.

<sup>5</sup> *Fido* and *confido* (rarely *diffido*) also govern the ablative.

<sup>6</sup> *Oareo*, to be without, dispense with, *re aliqua*. *Deficio*, to fail, frequently with the accusative (*vox oratorem*).

<sup>7</sup> *Nupta alicui* and *cum aliquo*.

<sup>8</sup> *Precor*, to entreat, *deus*, transitive.

k. (To happen, to befall) : accidit, contingit, evenit.

l. Libet, licet. The same is the construction of the phrases obviam eo (obvius sum, fio), praesto sum; dicto audiens sum (alicui), to listen to a man, obey him; supplex sum, auctor sum (alicui, to advise one).

b. This more remote object cannot, like the proper object, become the subject with the passive; and such verbs (like those which are intransitive) can only be used impersonally in the passive, in which case the dative follows without alteration:—

Invidetur (men envy) praestanti florentique fortunae (Cic. de Or. II. 52). Non parceretur labori (Id. ad Att. II. 14). Nemini nocetur; legibus parendum est (one must obey). Obtrectatum est adhuc Gabinio (Id. pro Leg. Man. 19). Divitibus invideri solet, men are accustomed to envy. Mihi nunquam persuaderi potuit, animos esse mortales (Cic. Cat. M. 22), no man has ever been able to convince me.

The beginner must take particular care that he is not misled by the English phrases, *I am envied, maligned, &c.*, to use the verbs, obtrecto, invideo, parco, maledico, and studeo, personally in the passive.

Obs. 1. With some verbs the construction varies between the dative and the accusative, according to the meaning.<sup>1</sup> Metuo, timeo, caveo, signify, with an accusative (aliquem, aliquid), to fear some one (something), to beware of something (an evil, an enemy); with a dative, to be (from a motive of kindness) anxious or apprehensive for something: e.g. timeo libertati, caveo veteranis (poetically, mater pallet pueris).<sup>2</sup> Prospicio and provideo, with a dative, signify, to be prospectively anxious about a thing: e.g. prospicere salutem, providere vitae hominum; with an accusative, to take care for the providing of something, e.g. frumentum. Tempero aliquid, to order, to regulate (properly, to mix): e.g. rempublicam legibus; moderor aliquid, to conduct, arrange; e.g. consilia; with a dative, to moderate: e.g. tempero, moderor irae, laetitiae. Consulo, see § 223, b, Obs.

Obs. 2. Some few verbs are used both with the accusative and the dative without any perceptible difference in their signification: adfūlor (generally the accusative), aemūlor (almost always the accusative), comitor, despēro (salutem and salutem; pace desperata, after the hope of peace was given up), praestolor. In poetry, verbs of contending, &c. (certo, pugno, luctor), with the dative instead of the ablative with cum; e.g. Frigida pugnabant calidis (Ov. Met. I. 19).

<sup>1</sup> (Consulere sibi and se (Cic. Cat. II. 27).]

<sup>2</sup> Caveo (mihi) ab aliquo, ab aliqua re, to be on one's guard against a person or thing.

Obs. 3. Some few of these verbs have also such a transitive signification, that they may take (according to § 242) both a proper object in the accusative and a more remote object: as, *credo alicui aliquid*, to trust a thing to any one (*aliquid creditur alicui*); *impero provinciae tributum*, milites, to command a province to pay tribute, to furnish troops (*tributum imperatur provinciae*); *minor alicui mortem* (see § 242, Obs. 1); *prospicere, providere exercitui frumentum*. (*Invideo alicui aliquam rem*, — whence *res invidenda*, a thing for which a person is to be envied, — but more commonly *aliqua re*. See § 260, b.)

Obs. 4. To change such a dative into the subject of a proposition, and to use the verb personally in the passive, is a rare irregularity: *Ego cur, acquirere pauca si possum, invideor?* (Hor. A. P. 56). *Vix equidem credor* (Ov. Trist. III. 10, 35). *Medendis corporibus* (Liv. VIII. 36), by the healing of the bodies.

Obs. 5. In a few instances, a substantive which is derived from a verb that governs the dative, and denotes the idea contained in it, is itself constructed alone with the dative: *Insidiae consuli non procedebant* (Sall. Cat. 32), the plots against the consul did not succeed. *Obtemperatio legibus* (Cic. Legg. I. 15).

§ 245. a. The intransitive verbs compounded with the prepositions *ad*, *ante* (*con*), *in*, *inter*, *ob*, *post*, *prae*, *re*, *sub*, *super*, like the transitive verbs similarly compounded (§ 243), take the dative to express relation to another object; namely, that to which the preposition applies, if the compound verb has a secondary meaning, which suggests no idea of any local relation; e.g. :—

*Adesse amicis, antecellere omnibus, instare victis et fugientibus, indormire causae* (to sleep over a cause), *intervenire, interesse praelio, occurrere venientibus, praeesse exercitui, resistere invadentibus, respondere expectationi, subvenire egentibus, succumbere dolori*. The dative remains unaltered, if the verb stands impersonally in the passive: *Resistitur audaciae hominum; egentibus subveniendum est*.<sup>1</sup>

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<sup>1</sup> Such verbs are *adjaceo*, *alludo*, *annuo*, *arrēpo*, *arrideo*, *aspīro*, *assentior*, *assideo*, *asto*, *antecedo*, *anteo*, *antecello* (see § 224, d), *collūdo*, *congruo*, *consentio*, *convenire* (to be fitting, suitable; *convenire eum*, to agree with; *pax, res convenit inter nos*, we are agreed about peace, the matter); *consto* (*mihi*), *consēno*, *incumbo* (*incubo*), *indormio*, *inhaereo*, *illudo* (*auctoritati*; also transitive, *praecepta*), *immorior*, *innascor*, *innitor*, *insto*, *insisto*, *insulto* (*alicui in calamitate*; also, *patientiam alicujus*); *interjaceo* (rarely with an accusative), *intervenio*, *occumbo* (*morti*, but more frequently *mortem* or *morte*, in death); *obrēpo*, *obsto*, *obstrēpo*, *obtingo*, *obvenio*, *obversor*, *praesidio*, *repugno*, *resisto*, *succumbo*, *supersto*, with the compounds of *sum*.

b. But if a local relation be clearly designed, though only figuratively, the preposition with its case is commonly used:—

**Adhaeret navis ad scopulum. Inhaeret sententia in animo. Ajax incubuit in gladium. Severitas inest in vultu. Incurrere in hostes; invehi in aliquem; incurrere in reprehensionem; incidere in periculum, in morbum (to fall); concurrere, congredi cum hoste; cohaerere cum aliquo.**

Sometimes a different preposition is employed to denote the local relation more accurately; e.g. **obrepere in animum, obversari ante oculos.**

Obs. 1. In individual verbs, we must particularly notice the way in which the idea is conceived; so we have **incumbo in or ad studium aliquod, to apply one's self to a study; acquiesco in aliquo, to acquiesce in any thing, to find composure in it.** In general, the older prose-writers more frequently repeat the preposition (e.g. always **insum in**); the poets and later writers use the dative more (**inesse rei**), even where the verb has its own proper signification: e.g. **accidere genibus praetoris** (Livy; we find in Cicero, **ad pedes alicujus**), **congradi alicui, cohaerere alicui.**

Obs. 2. The preposition is never repeated with **adjaceo, assideo, asto (assidere alicui, not ad aliquem)**; **accedo**, on the other hand, never has the dative, except in the signification *to join, to go over to* (an opinion, a party), **accedo Ciceroni, sententiae Ciceronis**, or when it means *to be added*; otherwise, the construction is always **accedo ad**. In the poets and some few prose-writers (chiefly of a later age), the accusative is sometimes found after the compounds of **jaceo, sedeo**, and those verbs which denote motion, with **ad** in its proper signification (i.e. applied to space), without the preposition being repeated: e.g. **assidere muros, adjacere Etruriam** (Livy); **allabi oras, accedere aliquem** (Sall.), **advolvi genua**. On the verbs compounded with **ante**, and on **praesto**, see § 224, d.

§ 246. The verb **sum** stands with the dative, to denote that something exists for (is possessed by) a person or thing:—

**Sex nobis filii sunt. Homini cum deo similitudo est** (Cic. Legg. I. 8). **Jam Troicis temporibus erat honos eloquentiae** (Cic. Brut. 10). **Controversia mihi fuit cum avunculo tuo** (Cic. Fin. III. 2). **Rhodiis cum populo Romano amicitia societasque est**, *the Rhodians are friends and allies of the Romans.*

Obs. 1. This form of expression is commonly used only to denote what belongs to a person or thing as a possession or given relation, not of what appertains to it as a quality or as a constituent part. We should therefore avoid such phrases as **Ciceroni magna fuit eloquentia** (for **in**



Cicerone), or *Huic provinciae urbes sunt opulentissimae tres* (for *Haec provincia urbes habet*, or *In hac provincia sunt*, &c.).

Obs. 2. In the expression *mihi* (tibi, ei rei) *est nomen, cognomen*, *I have the name, am called* (*nomen mihi manet*, *I retain the name, datum, inditum est*) the name itself stands either in the nominative (in apposition to *nomen*): *Ei morbo nomen est avaritia* (Cic. Tusc. IV. 11); or (more frequently) in the dative (by attraction to *mihi*, &c.): *Scipio, cui postea Africano cognomen fuit* (Sall. Jug. 5). *Leges decemvirales, quibus tabulis duodecim est nomen* (Liv. III. 57), *which are called the twelve tables*. *Puero ab inopia Egerio inditum nomen* (Id. I. 34). Yet the name may also stand in the genitive, governed by *nomen*; e.g. *Q. Metello Macedonici nomen inditum est* (Vell. I. 11). With active expressions such as *nomen do, dico alicui*, the same constructions are found (the accusative taking the place of the nominative): *Filius, cui Ascanium parentes dixere nomen* (Liv. I. 1); *ei cognomen damus tardo* (Hor. Sat. I. 3, 58); but the dative is more generally employed.

Obs. 3. The following expression is imitated from the Greek: *Aliquid* (e.g. *militia*) *mihi volenti est*, *a thing is agreeable to my wish*, properly, *is related to me as wishing it* (Sall. Jug. 84).

§ 247. *a.* The dative (according to its general signification, § 241) is put with adjectives, to denote that a thing has a certain quality for a person or thing; e.g.:—

*Civis utilis reipublicae; res tibi facilis, ceteris difficilis; onus grave ferentibus; homo omnibus gratus et carus; oratio plebi accepta.*

Obs. The adjectives *proprius* and *dignus* (which do not denote any particular definite quality) are constructed otherwise. See § 290, *f.*, and § 268, *a.*

*b.* The dative is particularly put with certain adjectives, which in themselves denote a reference to something else, as a friendly or unfriendly disposition, similarity, nearness (*amicus, inimicus, aequus, iniquus, propitius, infensus, infestus, &c.*, with *obnoxius, subject*; *par, impar, dispar, similis, dissimilis, consentaneus, contrarius, aequalis, of the same age*; *propinquus, propior, proximus, vicinus, finitimus, conterminus, affinis, cognatus*); e.g.:—

*Siculi Verri inimici infestique sunt; verbum Latinum par Graeco et quod idem valeat* (Cic. Fin. II. 4); *locus propinquus urbi. Nihil est tam cognatum mentibus nostris quam numeri* (*rhythm*) *atque voces* (Cic. de Or. III. 51).

Obs. 1. Some such adjectives are frequently used in speaking of persons (or what is considered as a person) as substantives with the genitive; viz., *amicus*, *inimicus* (*amica*, *inimica*, also *familiaris*, *a confidant*), *par* (*one's like or equal*), *aequalis*, *cognatus*, *propinquus* (*a relation*, also *necessarius*), *affinis*, *vicinus*. *Amicus*, *inimicus*, and *familiaris* are so used, even in the superlative: *regis amicissimus*; *inimicissimus illius*; *familiarissimus meus*. (Also *iniqui mei*, *nostri*, *invidi nostri*.) Thus, too, we generally find, *superstes omnium suorum*, *one who has survived all his friends*, — less frequently, *superstes alicui*.

Obs. 2. *Similis* (*consimilis*, *adsimilis*) and *dissimilis* are put in the best writers both with the genitive and the dative; and, in the earlier writers, almost always with the genitive of the names of living beings (especially gods and men): *similis igni* and *ignis*, *similis patri*, *similis mei*, *sui*, *nostri*.

Obs. 3. The poets say not only *dissimilis*, but also *diversus alicui*, instead of *ab aliquo* (*different from*), and use the verbs *discrepo*, *differo*, *disto*, *dissideo*, with the dative instead of with *ab*; *Quid distant aera lupinis?* (Hor.)

Obs. 4. *Affinis*, signifying *concerned in*, governs both the dative and the genitive: *Affinis ei turpitudini*; *affinis rei capitalis*.

Obs. 5. *Propior* and *proximus* are also put with the accusative. See § 230, Obs. 2 (after *subter*).

Obs. 6. Those adjectives which denote an aptitude for any thing (*aptus*, *habilis*, *idoneus*, *accommodatus*, *paratus*), have more often *ad* than the dative: *orator ad nullam causam idoneus*; *homo ad rem militarem aptus*. *Idoneus arti oulibet* (Hor.). They govern the dative in the signification *suited*, *fitted*: *oratores aptissimi concionibus*; *histriones fabulas sibi accommodatissimas eligunt*. (*Alienum nostrae dignitati*, *unsuited to our dignity*. See § 268, b.)

Obs. 7. The dative is also put with the adverbs *convenienter*, *congruenter*, *constanter*, *obsequenter*; e.g. *vivere convenienter naturae*, *dicere constanter sibi*.

Obs. 8. The poets sometimes employ the dative after *idem* (in any case but the nom.), instead of *atque* with the nominative; *Invitum qui servat, idem facit occidenti* (Hor. A. P. 467), *the same as he who kills him*.

§ 248. The datives *mihi*, *nobis* (sometimes *tibi*, *vobis*), are put with expressions of surprise and reprehension, with demands or with questions about a person, in order to denote a certain degree of concern or sympathy: —

**Quid ait nobis Sannio?** *what does our Sannio say?* **Quid mihi Celsus agit?** *how is my Celsus?* **Hic mihi quisquam misericordiam nominat?** (Sall. Cat. 52), *will any one here speak to me of pity?* **Haec vobis illorum per biduum militia fuit** (Liv. XXII. 60). (Dativus Ethicus.)

Obs. **Quid tibi vis?** *what do you want?* *what do you mean by that?* **Quid sibi vult haec oratio?** *What do these words mean?* **Quid haec sibi dona voluerunt?**

§ 249. The dative sometimes denotes the design and operation of a thing (that which it *suberves*, and to which it *tends*). In this way the dative is used with **sum**, and with the verbs which signify to *impute*, *assume*, or *take*; and in some other phrases with **do**, **habeo**, **sumo**, **capio**, **pono** (*to give, have, take, or place as something*); so likewise the datives **praesidio**, **subsidio**, **auxilio**,<sup>1</sup> with verbs which denote a movement and position (in war). The verb has often another dative at the same time, which denotes *to whom* a thing is serviceable for this or that purpose; **cui bono est?** *who is benefited?*

**Incumbite in studium eloquentiae, ut et vobis honori, et amicis utilitati, et reipublicae emolumento esse possitis** (Cic. de Or. I. 8). **Esse usui, impedimento, esse argumento, documento, testimonio.**<sup>2</sup> **Summam laudem S. Roscio vitio et culpae dedisti** (Cic. Rosc. Am. 16). **Neque hoc ei quisquam tribuebat superbiae** (Corn. Timol. 4). **Laudī, honori, probro vertere, ducere, habere aliquid alicui;** **dare alicui aliquid muneri, dono** (also **donum**, in apposition); **habere rempublicam quaestui** (*as a source of gain*); **habere aliquid religioni** (*to make conscience of a thing*); **ludibrio, contemptui habere;** **ponere aliquid pignori;** **locum capere castris;** **Aduatici locum sibi, domicilio delegerunt** (Cæs. B. G. II. 29). **Vejentes Sabinis auxilio eunt. Caesar legiones duas castris praesidio reliquit.** (*Canere receptui, to sound a retreat.*)<sup>3</sup>

Obs. Especially is the dative of a substantive having a gerundive agreeing with it used (even after a substantive) to denote a purpose and destination; e.g. **decemviri legibus scribendis**. See § 415.

<sup>1</sup> [Custodiae: Custodiae ex suis ac praesidio reliquerunt (Cæs. B. G. II. 29).]

<sup>2</sup> **Esse odio**, *to be hated*; **esse alicui magnae curae**, *to be a subject of great anxiety to a person*; **est alicui cordi**, *it pleases him, is agreeable to him*. (We also meet with the expression, **maximum est argumentum**, *the strongest argument is —*, but **est argumentum**, **documentum** alone, with a dependent proposition, is unusual in the best writers.)

<sup>3</sup> [Hinc populum . . . venturum ex odio Libyae (Virg. Aen. I. 22).]

§ 250. *a.* With passive verbs the agent is sometimes put in the dative instead of the ablative with *ab*; in prose, however, with the idea somewhat modified, since it denotes, either that the action is done for the interest of the agent, or (in the perfect and pluperfect) that it exists for him as completed:—

*Sic dissimillimis bestiis communiter cibis quaeritur* (Cic. N. D. II. 48). *Haec omnibus pertractata esse possunt* (Id. de Or. II. 84). *Res mihi tota provisa est* (Id. Verr. IV. 42). But in the poets even without this distinction; *Carmina quae scribuntur aquae potoribus* (Hor. Ep. I. 19, 3).

*b.* On the other hand, the dative is regularly put with the gerundive and gerund, to denote the person who has to do something (whose duty a thing is):—

*Hoc mihi faciendum est; haec pueris legenda sunt* (*the boys must read this*). See §§ 420 and 421.

§ 251. The poets use the dative, in order to express the direction of a motion *towards*: *It clamor caelo* (Virg. *Æn.* V. 451 = *ad coelum versus*). *Spolia coniciunt igni* (i. q. *in ignem*, Id. ib. XI. 194).

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## CHAPTER IV.

### THE ABLATIVE.

§ 252. The Ablative denotes, in general, that a thing, though not standing in the relation of the direct or more remote object indicated by the accusative and dative, belongs to the predicate, serving to complete and define it more accurately (stands with the thing predicated as a *circumstance* attending it, or a thing pertaining to it). The ablative is used in this way either with the prepositions given in § 172, 1, or alone: for those cases in which the ablative is used without a preposition, the rules are given below.

Obs. Nearly everywhere where the ablative stands in Latin, a preposition (as *in*, *through*, *on*, *from*, *with*, *by*) is used in English. This difference should be carefully noted by beginners. The general divisions which are made in classifying the Latin ablatives sometimes approximate so nearly, that it cannot be easily determined to which class some particular cases belong.

§ 253. The ablative denotes that *with regard to which* something is predicated of the subject: —

*Aeger pedibus (in the feet); claudus altero pede; captus oculis; eloquentia praestantior (in eloquence); nulla re inferior; aetate et gloria antecellere; natione Gallus (by nation); centum numero (in number) erant. Sunt quidam homines non re, sed nomine (not in reality, but in name). Specie urbs libera est, re vera omnia ad nutum Romanorum fiunt (Liv. XXXV. 31). Non tu quidem tota re, sed temporibus errasti (Cic. Phil. II. 9).*

*OBS. With regard to is expressed by ad in connection with adjectives, when mention is made of something external to the subject, with regard to which judgment is passed on the subject: accusare multos quum periculosum est tum sordidum ad famam (Cic. Off. II. 14). Nulla est species (sight) pulchrior et ad rationem sollertiamque (in respect of their wise arrangement) praestantior quam solis lunaeque cursum (Cic. N. D. II. 62). On the side of, or in the direction of, where the situation and condition of a person or thing are spoken of, is also expressed by ab: Caesar metuebat, ne a re frumentaria laboraret (Cæs. B. G. VII. 10), lest he should be embarrassed with respect to provisions; mediocriter a doctrina instructus.*

§ 254. The ablative is used to denote the means and instrument, *by* and *with which* a thing takes place or is done (*ablativus instrumenti*): —

*Manu gladium tenere; capite onus sustinere; secūri aliquem percutere; amorem forma et moribus conciliare; servari cura et opera alicujus; aliquid animo (scientia, amore, numero), comprehendere, vexare aliquem injuriis et contumeliis; veneno extingvi. Britanni lacte et carne vivunt. Lycurgus leges suas auctoritate Apollinis Delphici confirmavit. Lege Julia Latini civitatem Romanam consecuti sunt.*

*OBS. 1. The thing which, with passive verbs, stands as the means, is, in active propositions, often put in the nominative as the agent: e.g. in the passive, Dei providentia mundus regitur; in the active, Dei providentia mundum regit; but also Deus providentia sua mundum regit. In the passive, a thing is only represented as acting (and this is done by adding the preposition ab, instead of using the mere ablativus instrumenti), when it is thought of as a person: e.g. Non est consentaneum qui metu non frangatur, eum frangi cupiditate, nec, qui invictum se a labore praestiterit, vinci a voluptate (Cic. Off. I. 20), labor and voluptas are personified as parties in the struggle. Eo a natura ipsa ducimur; but, natura fit, ut liberi a parentibus amentur. (Piget dicere, ut vobis animus ab*

*ignavia atque socordia corruptus sit*, Sall. Jug. 31. The more usual construction would omit *ab*.)

OBS. 2. Some poets use *ab* where the *ablativus instrumenti* would usually stand in prose: e.g. *Turbinem celer assveta versat ab arte puer* (Tib. I. 5, 4), *by the help of his wonted art*. *Sidereo siccata ab aestu* (Ov. Met. VI. 341).<sup>1</sup>

OBS. 3. When it is intended to denote that a thing is effected by the employment of a rational agent, the ablative is not used, but *per*: *Augustus per legatos suos bellum administrabat* (also *operā legatorum*). But the ablative may stand when the person is named simply as a substitute for the thing it implies: e.g. *testibus* for *testium dictis*; or when it is considered as a thing: e.g. bodies of troops: *Jacent (they are convicted) suis testibus* (Cic. pro Mil. 18). *Hostem sagittarils et funditoribus eminus terrobat* (Sall. Jug. 94). (On the contrary, of animals; *bubus arare, eqvo vehi*, like *currū*.)

§ 255. The *ablativus instrumenti* is used in Latin, in some constructions, where the notion of a mean or instrument is not conveyed in the English expression which most nearly corresponds to them: e.g. *extollere aliquem honoribus* (*by posts of distinction*, instead of which we should say, in English, *to posts of distinction*); *erudire aliquem artibus et disciplinis* (but also, *erudire aliquem in jure civili*, of a particular department of instruction). In such expressions as *florere* (*opibus et gratia*) and *valere* (T. Coruncanius plurimum ingenio valuit), we have at the same time the idea of abundance. See § 259. (*Sacrificatum est majoribus hostiis, greater victims were sacrificed*; *faciam vitulā pro frugibus*.)

OBS. 1. With verbs which signify *to value, to judge, to classify, &c.*, the ablative denotes that by which the valuation is regulated (the means and measure of the valuation): *Non numero haec judicantur, sed pondere. Magnos homines virtute metimur, non fortuna* (Corn. Eum. 1). *Populus Romanus descriptus erat censu, ordinibus, aetatibus* (Cic. Legg. III. 19). *Amicitiae caritate et amore cernuntur* (Id. Part. Or. 25). *Hecato utilitate officium dirigit magis quam humanitate* (Cic. Off. III. 23).

OBS. 2. Some verbs which signify *to enclose, to hold, to receive*, are sometimes followed by the ablative of the place by which the enclosing is effected, instead of the preposition *in*; as, *includere aliquem carcere* (in *carcere*, usually in *carcerem*), *versu aliquid concludere, recipere, invitare aliquem tecto, urbe* (usually *aliquem in civitatem, in ordinem senatorium, aliquem domum recipere*), *tenere se castris* (*copias in castris continere*), *tollere aliquem*

<sup>1</sup> [*Torrida ab igni* (Virg. Georg. I. 234).]

**rheda.** Especially *contineri aliquā re, to be composed of, to rest upon; artes, quae conjectura continentur. Consto, to consist of,* is usually constructed with **ex** (**ex animo et corpore**), sometimes with **in**, or the ablative only.

§ 256. The ablative denotes the *motive* (in the agent himself) *from which*, or the *influence through which* (*by virtue of which*), a thing is done (**ablativus causae moventis**):—

**Incendi dolore, ira incitari, ardere studio, cupiditate occaecari, oaeus avaritia, exsultare gaudio. Multi homines officia deserunt molliū animi (Cic. Finn. I. 10). Qvod benevolentia fit, id odio factum criminari (Id. Rosc. Am. 15). Quidam morbo aliquo et sensus stupore savitatem cibi non sentiunt (Id. Phil. II. 45). Servius Tullius regnare coepit non jussu, sed voluntate atque concessu civium (Id. R. P. II. 21). (Conversely: injussu imperatoris de statione discedere.) Veni ad eum ipsius rogatu accessitque (Cic. N. D. I. 6).**

(So **permissu, coactu, efflagitatu, hortatu** aliojūs facere aliquid, &c., with verbal substantives, which are used only in the ablative, § 55, 4).<sup>1</sup> **Romano more filii puberes cum parentibus non lavantur (Id. Off. I. 35). Cimon Atheniensium legibus emitti e vinculis non poterat, nisi pecuniam solvisset (Corn. Cim. I.).**

**Obs. 1.** The ablative of the motive is put most frequently with intransitive and passive verbs, which denote the state of mind of the subject, and more especially with their participles, when they qualify the subject of a proposition, where, in English, we often only say, *out of*. (**Adductus, ardens, commotus, incitatus, incensus, impulsus ira, odio, haec feci, I did this out of anger, hatred.**) Livy says, also: **ab ira, ab odio, ab insita animis levitate, on account of (out of) anger, &c.** (A preventing cause is expressed by **prae**: **prae moerore, prae lacrimis loqui non possum, I cannot speak for tears. Gens suarum rerum impotens prae domesticis discordiis, Liv. IX. 14.) (Per me licet, as far as I am concerned, for all me; qui per aetatem poterant, by reason of age.)**

**Obs. 2.** *According to* is more accurately expressed by **ex**: **Coloniae ex foedere milites dare debebant.**

**Obs. 3.** We must also notice the expressions, **mea (tua, &c.) sententia, meo judicio, in my (your) opinion**: **Curio mea sententia vel eloquentissimus temporibus illis fuit (Cic. de Or. II. 23). Socrates omnium eruditorum testimonio totiusque judicio Graeciae quum prudentia et acumine tum vero eloquentia omnium fuit facile princeps (Id. ib. III. 16).** (The ablative here denotes that on the strength of which a person forms or expresses an opinion.)

<sup>1</sup> **Injussu** is used also as an adverb without a genitive (Liv.).

§ 257. The ablatives *causa* and *gratia*, *for the sake of*, are put with (and usually *after*) a genitive or possessive pronoun:—

*Reipublicae causa accusare aliquem; tua causa hoc facio; dolorum effugiendorum gratia voluptates omittere.*

Obs. 1. Without a genitive or possessive pronoun, we have *ea de causa*, or *ea causa*; *justis causis, ea gratia*.

Obs. 2. With these exceptions, the cause (signifying *that for the sake of which* a thing is done) is not expressed by the ablative, but by the prepositions *ob* and *propter* (or by *causa, gratia*). Yet from a conciseness of expression the use of the ablative of means or motive comes very near to denoting the cause, and is almost identical with it; e.g. *Levitare armorum et quotidiana exercitatione nihil hostibus noceri poterat* (Cæs. B. G. V. 34, i.q. *efficiebatur, ut nihil noceri posset*). The distinction between the ablative of the motive (in the subject itself) and the mode of exactly expressing the cause may be seen from the following example: *Non tam ob recentia ulla merita quam originum memoria* (Liv. XXXVIII. 39), *remembering their origin*.

Obs. 3. Here we may notice the use of the ablative *eo*, and occasionally *hoc*, in the signification *on that account* (= *ideo*): *Homines suorum mortem eo lugent, quod eos orbatos vitae commodis arbitrantur* (Cic. Tusc. I. 13). (*Millia frumenti tua triverit area centum, Non tuus hoc capiet venter plus ac meus*, Hor. Sat. I. 1, 46.)

§ 258. The ablative of a substantive qualified by an adjective (participle) or pronoun, denotes the way *in which* a thing is done, the accompanying circumstances *under which* it is done (*ablativus modi*). With those substantives which in themselves denote a way or manner (*modo, more, ratione, ritu*, sometimes *consuetudine, habitu*), a genitive may be put instead of the adjective.

*Miltiades summa aequitate res Chersonesi constituit* (Corn. Milt. 2), *with the greatest justice*. *Deos pura, integra incorrupta et mente et voce venerari debemus* (Cic. N. D. II. 28). *Summa vi insistere. More Carnadeo disputare. Fieri nullo modo (pacto) potest. Apis more modoque carmina fingo* (Hor. Od. IV. 2, 27). *Voluptas pingitur pulcherrimo vestitu et ornatu regali* (*in, or with, the most beautiful vestments and royal magnificence*) *in solio sedens* (Cic. Fin. II. 21). (*Also, habitu reginae, in the garb of a queen.*) *Ire agmine quadrato. Allobrogum legati pontem Mulvium magno comitatu ingrediuntur* (Id. in Cat. III. 2), *with a numerous*



*suite*). *Obvius fit Miloni Clodius, expeditus, in eqvo, nulla rheda, nullis impedimentis* (Id. pro Mil. 10), *without a carriage, without baggage*.

So *nullo ordine, nullo negotio, without difficulty, &c.* *Saltus haud sine clade, majore tamen jumentorum quam hominum pernicie, superatus est* (Liv. XXI. 35). *Nonum jam annum velut in acie adversus optimates sto maximo privatim periculo, nullo publice emolumento* (Id. VI. 39). Yet the preposition *cum* is often introduced when something accompanying the action, or externally connected with it, is spoken of: e.g. *magno studio aliquem adjuvare*, and *cum magno studio adesse* (Cic. pro Leg. Man. 24); *cum labore operoso et molesto moliri aliquid* (Id. N. D. II. 23); *cum omni gravitate et jucunditate aliquid explicare* (Id. de Or. I. 13). *Romani cum magno gaudio Horatium accipiunt* (Liv. I. 25). *Sedere cum (in) tunica pulla* (Cic. Verr. IV. 24).

Obs. 1. On the other hand, *cum* can never be put with those substantives which, in themselves, denote a way and manner (*modo, &c.*), or a disposition and purpose (*hac mente, hoc consilio feci, aequo animo fero*), or a condition (*ea condicione, ea lege, on the condition*), nor yet with the parts of the body: *nudo capite, promisso capillo incedere*.

Obs. 2. If the name of that which accompanies the action, and is manifested by it, has no adjective or pronoun agreeing with it, the preposition *cum* is employed: e.g. *cum cura scribere* (not *cura* alone), *cum fide exponere, cum virtute vivere. Multa facere impure atque taetre, cum temeritate et imprudentia* (Cic. Div. I. 29). Some ablatives, however, are excepted, which, in certain combinations, are used alone adverbially; as, *ordine, ratione* (*recte atque ordine facere, via et ratione disputare*), *more, jure, injuria, consensu, clamore, silentio* (also *cum clamore, cum silentio*), *dolo, fraude, vi, vitio* (in the phrase, *vitio creatus*), *agmine* (*ire, in the order of march*). (*Non proeliis neque acie bellum gerere*, Sall. Jug. 54, of the way and means chosen. *Versibus aliquid scribere*.) The preposition *per* is sometimes used in almost the very same sense, to denote *in a certain way*: e.g. *per vim* (*multa dolo, pleraque per vim audebantur*, Liv. XXXIX. 8), *per simulationem*; *per scelus et latrocinium aliquid auferre* (Cic. Verr. I. 21); *per litteras, in writing*; *per causam exercendorum remigum* (Cæs. B. C. III. 24), *under the pretext*.

Obs. 3. *Cum* must always be put to express any thing that a person has with or on him (except his dress), even if an adjective be added; *servus comprehensus est cum gladio*, and *cum magno gladio*.

Obs. 4. As in the example *magno comitatu*, the modal ablative is often used of military forces: *exiguâ copiâ pugnare*; *proficisci, venire, adesse omnibus copiâ, expedito exercitu, triginta navibus longis*. But *cum* is also used; *Caesar cum omnibus copiâ Helvetios sequi coepit* (Cæs. B. G. I. 26). (When there is no adjective or numeral, *cum* is always used.)

Obs. 5. Here also we may notice the expressions, *pace alicujus* and *bona venia alicujus dicere aliquid*, *with his permission*; *periculo alicujus aliquid facere*, *at his risk*; also, *alicujus auspiciâ, imperio, ductu rem gerere*, *under any one's command*; *simulatione (specie) timoris cedere*, *with assumed fear* (Cæs. B. C. II. 40); *obsidum nomine*, *as hostages* (Id. B. G. III. 2); *classis nomine pecuniam civitatibus imperare*, *to impose a tax, under the pretence of employing it for the equipment of a fleet* (Cic. pro Flacc. 12); *alicujus verbis salutare aliquem*, *in some one's name*. On the other hand, *cum* (to) sometimes serves to denote an (attendant) consequence and effect: *Accidit, ut Verres illo itinere veniret Lampæacum cum magna calamitate et prope pernicie civitatis* (Cic. Verr. I. 24).

§ 259. The ablative serves to denote the *price* for which a thing is bought, sold, made, or brought about (also with the verbs *esse, stare, constare, licere*, signifying *to cost, to be on sale for*), and to express the *value* at which a thing is estimated:—

*Eriphyle auro viri vitam vendidit. Praedium emitur (venit) centum millibus nummum. Caelius habitat triginta millibus* (Cic. pro Cæl. 7). *Apollonius mercede docebat. Victoria Poenis (dative) multo sanguine stetit. Triticî modius in Sicilia erat (aestimatus est) ternis sestertis* (Cic. Verr. III. 81). *Otium non gemmis venale*.

Obs. 1. If the price is only indefinitely given (as being high or low), the genitive of adjectives is sometimes used to express it (*tanti, magni, &c.*). See § 294.

Obs. 2. We find the expressions *mutare, commutare, permutare aliquid aliquo*, *to exchange a thing* (part with it for something else): e.g. *fidem et religionem pecunia mutare; oves pretio mutare*. Sometimes, however, they denote, to obtain a thing in exchange for another. We also have *commutare aliquid cum aliquo*, *to acquire or part with a thing in the way of exchange* (usually the latter).

§ 260. The ablative is put with various verbs, to define their meaning more accurately, by specifying *in what*, and *in reference to what*, the action or condition in question is manifested.

a. With those verbs which signify (intrans.) to have an *abundance* of any thing, or (trans.) to *provide* with any thing, to treat any one (any thing) in such a way, that he (it) obtains something, the ablative is employed, to show *in what* the abundance consists, and *with what* a thing is provided (*ablativus copiae*); e.g.:—

*Abundare otio, affluere divitiis; culter manat cruore, is dripping with blood; referre libros fabulis; augere aliquem scientia; imbuiere vas odore, animum honestis artibus; afficere aliquem beneficio, honore, incommodo, poena, ignominia; dignari aliquem honore.*

Such verbs are *abundo, redundo, affluo, scateo*, and others in certain significations: e.g. *pluit lapidibus, it rains stones; aures vocibus circumsonant, personant*; <sup>1</sup> *compleo, expleo, impleo, refercio, stipio, instruô, orno, onero, cumulo, satio, augeo, remuneror, afficio, imbuo, conspergo, respergo, dignor* (in an active signification), and some others. (*Littora urbibus distincta, studded with cities.*)

Obs. In the poets and a few prose-writers, *impleo* and *compleo* have the genitive instead of the ablative; e.g. *implere hostem fugae et formidinis* (Liv. X. 14). The same construction is occasionally found in the poets with one or two of the other verbs; e.g. *Satiata ferinae dextera caedis erat* (Ov. Met. VII. 808).

b. The signification of some verbs may be conceived in two ways, so that they may either be constructed with the accusative and ablative in the way above noticed (to furnish one with a thing), or (signifying, to give a person a thing, to do a thing for and in reference to him), with the accusative and dative: e.g. *donare scribam suum anulo aureo, to present one's secretary with a gold ring*; and *donare adiutoribus suis multa, to make many presents to his coadjutors.*

Such verbs are the following: *dono, circumdo* (*urbem muris and muros urbi*), *adspergo* (*alicui labeculam, to affix, to spit on him, as it were*; and *aliquem ignominia, to bespatter, to cover*); *induo* (*aliquem veste, particularly in the passive, indutus veste, and alicui vestem* <sup>2</sup>), *inuro* (*alicui notam and aliquem nota*), *misceo* (commonly *aquam nectare, rubor candore mixtus, more rarely fletum cruori, misceo iram cum luctu*), and *admisceo*, with some few others compounded with *ad* and *in* (*afflo, illino, imprimo, inscribo, intexo*); also *circumfundo*, especially in the passive; *circumfundor luce* and *circumfunditur mihi lux.*

<sup>1</sup> We find also *clamor hostes circumsonat*, and hence *circumsonor clamore.*

<sup>2</sup> Also *induo vestem, to put on a dress*; and post. *induor.* See § 237, a.

Obs. The following is a bold poetical expression (in Virg. *Æn.* VI. 229): *Ter socios pura circumtulit unda, went round and sprinkled them with pure water.* (*Loca custodiis intermissa*, Liv. VII. 36, i.q., *ubi custodias intermissae sunt.*)<sup>1</sup>

§ 261. *a.* The ablative is put with those intransitive verbs which signify a deficiency in (a need of) something, and those transitive verbs which signify a deprivation of a thing, to denote that of which there is a deficiency or of which a person is deprived (ablative of want); as, with *careo*, *eg eo*, *indigeo*, *vaco*, — *orbo*, *privo*, *spolio*,<sup>2</sup> *frando*, *nudo* (*to strip of* —); e.g. : —

*Carere sensu, egere auxilio, vacare culpa, spoliare hominem fortuna, nudare turrim defensoribus.*

Obs. *Egeo* and *indigeo* (*indigeo* especially very often) also govern the genitive.<sup>3</sup>

*b.* In the same way we have *invideo alicui aliqva re (laude sua)*, and *interdico alicui aliqva re, forbid a person the use of a thing and access to it*; e.g. *aqva et igni, domo sua.* (In the passive, impersonally; *prodigis (dative) solet bonis interdici.*)

Obs. 1. These verbs are less frequently constructed with an accusative: *invidere alicui laudem* (but often *invidere laudi alicujus*), and *interdicere feminis usum purpuræ*; *interdicta voluptas.*

Obs. 2. A double construction (as in § 259, *b*) is found with *exuo* (*aliqvm veste* and *vestem mihi*, or commonly only *vestem*) and *abdicoo* (*me magistratu* and *abdicoo magistratum*).

§ 262. Those verbs are also constructed with an ablative, which denote (being intransitive) *to abstain from a thing, to renounce it*; or (transitive), *to free, to keep away, to exclude from something*; as, —

*Abstineo, desisto, supersedeo, libero, solvo, exsolvo, levo, exonero, arceo, prohibeo, excludo*: e.g. *abstinere (or abstinere se) maledicto, scelere, liberare aliqvm suspicione, levare aliqvm onere, arcere tyrannum reditu, prohibere aliqvm cibo tectoqve; prohibere Campaniam populationibus, to protect from pillage.*

But the verbs which signify *to abstain, to hinder, to exclude*, are also used with the preposition *ab*: e.g. *abstinere a vitiis; prohibere hostem a*

<sup>1</sup> [*Virgineum suffuderit ore cruorem* (Virg. *Georg.* I. 430).]

<sup>2</sup> [*Follis viduantur orni* (Hor. *Od.* II. 9, 8).]

<sup>3</sup> *Vaco* occurs also in the signification *to be unoccupied*, and then a dative may be subjoined: e.g. *philosophiæ, have leisure to engage in it*; hence, in later writers, *vacare rei alicui, to apply to a thing, spend one's time about it.*

*pugna* (gives a periculo); *excludere aliquem a republica*. Where a person is specified, the preposition is always employed; *arcere aliquem a sese*.

Obs. 1. *Ab* is rarely put with *libero*, and never with *levo*, *exonero*, *absolvo*, but only the ablative. (*Liberare aliquem ex incommodis*, out of.)

Obs. 2. *Intercludo* has a double construction (*viam, fugam alicui*, to cut off; and *aliquem commeatu, a castris*, shut out from).

Obs. 3. Only the poets and some later prose-writers use *absterreo*, *deterreo*, and occasionally also some verbs compounded with *dis*, as *dignosco*, *disto*, *distingvo*, together with *secerno*, *separo*, with the ablative without *ab*; e.g. *vero distingvere falsum, turpi secernere honestum* (Hor.).

Obs. 4. The poets, in imitation of a Greek idiom, have put the genitive with some few such verbs; e.g. *abstineto irarum* (Hor. Od. III. 27, 69), *desine qverelarum* (Id. Od. II. 9, 17), *solutus operum* (Id.), freed from work.

§ 263. Those verbs also, which denote to remove a person or thing (with violence) from or out of the place where it is, are sometimes put with the ablative alone, but usually with a preposition of place (*ab, ex, de*); e.g.:—

*Movere aliquem vestigio, pellere, expellere, depellere hostem loco* (e loco, ab urbe), *deturbare aliquem moenibus* (de moenibus); also, in a derived signification, *deturbo*, and especially *dejicio* (*aliquem spe, praetura*, but also *de sententia*).

In the same way, the ablative without a preposition is often put with *cedo*, to retire from, quit; *decedo, excedo* (*cedere loco, vita, and e loco, de vita*; *decedere provincia, Italia, and de provincia*; also, *cedere alicui possessione hortorum*, to give up possession to one); so also with *abeo*, used of resigning an office (*abeo, magistratu, dictatura*).<sup>1</sup>

Obs. The ablative alone is very rare with *exeo*, *egredior*, *ejicio*. On the ablative of the names of towns in answer to the question, *Whence?* see § 275.

§ 264. With the verbs *gaudeo*, *laetor*, *glorior*, *doleo*, *moereo*, and with *fido* and *confido*, the ablative denotes that at which one rejoices, &c., or that on which a man relies; e.g. *gaudere aliorum incommodo, gloriari victoria sua, confidere natura loci*.

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<sup>1</sup> *Excidere uxore* (Ter. Andr. II. 5, 12). In the language of the courts, *causa*, formula *cadere, manumittere* (manu mittere) *servum*.

**Obs.** *Fido* and *confido* also have the dative (*diffido*, almost always). See § 244. *Doleo* has also the accusative (*meum casum illi doluerunt*). See § 223, c. *Glorior de* and *in aliqua re* (*in and of the possession of a thing*). *Nitor auctoritate alicujus*, *support one's self on it* (as a mean or instrument); also, *divinatio nititur in conjectura*. We should also notice *delector aliqua re* and *aliquo*, *to find pleasure in any thing or person*; *Laelio valde delector*.

§ 265. The verbs *utor* (*abutor*), *fruor*, *fungor*, *potior*, *vescor*, have the object in the ablative:—

*Uti victoria, frui otio, fungi munere, urbe potiri, vesci carne.* (*Utor aliquo amico*, *to have him for a friend*, — *amico* being in apposition; so, likewise, *Me usurus es aequo*, *you will find me fair*.)

**Obs. 1.** The use of the ablative is to be explained by the fact, that these verbs had not originally a purely transitive signification. *Potior* is also put with the genitive, though rarely in prose; but always in the phrase, *potiri rerum*, *to make one's self master of sovereign power* (*to possess it*).

**Obs. 2.** In the older poets, and some few prose-writers, these verbs are occasionally found with the accusative. The gerundive is used like that of a common transitive verb which governs the accusative: e.g. *in munere fungendo*; *dare alicui vestem utendam*; *spes potiundorum castrorum* (*Cæs. B. G. III. 6 = castris potiendi*).

§ 266. The expression *opus est* stands as a predicate with the nominative, without altering *opus*; e.g.:—

*Dux nobis* (dative) *et auctor opus est* (*Cic. ad Fam. II. 6*), *we need a leader and guide*; *exempla permulta opus sunt* (*Id. de Invent. II. 19*).

Or impersonally (*there is need, one wants*) with the ablative; e.g.:—

*Præsidio opus est. Auctoritate tua mihi opus est. Quid (nihil) opus est verbis?* (In the negative form, or the interrogative with *quid*, it is, almost without exception, impersonal.) In this last way, *usus est* is also employed with the same signification: *Viginti usus est minia. (Si usus est, in case it should be necessary.)*

**Obs.** With *opus est*, that which is necessary may also be expressed by an infinitive, or an accusative with the infinitive; e.g. *Quid opus est maturare?* or, *Opus est te abire, opus est Hirtium conveniri*, *that Hirtius should be spoken to*. Instead of this infinitive, the ablative of a participle, or substantive combined with a participle, is often employed: *Opus est maturato* (*Liv. I. 58*). *Opus fuit Hirtio convento* (*Cic. ad Att. X. 4*). *Quid opus est facto* (*quid*, — as if *feri* were to follow).

§ 267. We should particularly notice the ablative with *assuesco* and *assuefacio*: e.g. *assuetus labore*<sup>1</sup> (more rarely with the dative, *assuetus militiae*); and with *sto*, *to adhere to*, *abide by* (*stare conditionibus, promissis, stare suo iudicio*),<sup>2</sup> and with *facio* and *fio* when the question is, What is to be, or can be made, or become of a thing: *Quid facies hoc homine? Quid fiet nave? (Quid me futurum est?)*

Obs. We find also with the dative, *Quid facies huic homini (with)?* see § 241, Obs. 5. (*Quid fiet de militibus? What is to be done with respect to the soldiers?*)

§ 268. The ablative is put with various adjectives, which are allied in signification with the verbs cited in §§ 260, 261, 262, and 264, to point out the object in reference to which the quality is given. Such adjectives are the following:—

a. Those which denote an abundance of any thing (§ 260): *praeditus*, *onustus*, *plenus*, *fertilis*, *dives*, also *dignus* and its opposite *indignus*; e.g. *onustus praeda, dives agris*.

Obs. 1. *Plenus*, *fertilis*, *dives*, are also put with the genitive, which is the usual construction of *plenus*, in the best writers: *Gallia plena civium optimorum; plenus rimarum; ager fertilis frugum*. So also the participles *refertus* and *completus* (but only with the genitive of personal appellations): *Gallia referta negotiatorum; carcer completus mercatorum*.

Obs. 2. *Conjunctus*, *combined with any thing* (used of things) often has the ablative: *Mendicitas aviditate conjuncta* (*conjungere mendicitatem cum aviditate*); but, *Talis simulatio conjuncta est aviditati, borders on vanity*.

Obs. 3. The word *macte* is used alone, or with the imperative of *sum* (*macte esto, este*), in praises and congratulations, and takes the name of the thing on account of which a man is pronounced happy (generally *virtute*) in the ablative: *Macte virtute diligentiaque esto*. (*Juberem te macte virtute esse, Liv. II. 12, would congratulate you on your bravery.*)<sup>3</sup>

b. Those which denote a want of something, an exemption from something (§§ 261 and 262): *inanis*, *nudus*, *orbis*, *vacuus*, *liber*, *immunis*, *purus*, *alienus* (*strange, unsuitable*), and also *extorris*; e.g. *orbis rebus omnibus, liber cura animus; ducere aliquid alienum*

<sup>1</sup> [Nullo officio aut disciplina adusfacti (Cæs. B. G. IV. 1).]

<sup>2</sup> Also *stare in eo, quod sit iudicatum*.

<sup>3</sup> This word is generally, but without good reason, considered as the vocative of an adjective otherwise unused.

*sua majestate; extorris patria, regno.* (On *inops* and *pauper*, see § 209, c.) But these adjectives, with the exception of *inania*, *orbis*, and *extorris*, are also used with the preposition *ab*; *oppidum vacuum defensoribus* and *a defensoribus*.

Obs. 1. *Liber* always has *ab* with the names of persons (*locus liber ab arbitris*), otherwise but seldom. *Alienus* has *ab*, especially in the signification *disinclined* (*alienus a litteris*), and always with the names of persons; *alienus a me*.

Obs. 2. *Inanis* and *immunis* have also the genitive: *haec inanisima prudentiae reperta sunt*; *alienus*, less frequently. The rest of these adjectives are hardly found with the genitive, except in the poets: *liber curarum, purus sceleris, vacuus operum; mons nudus arboris* (Ov.). *Alienus*, signifying *inconvenient, unfavorable*, has also the dative.

c. *Contentus, anxius, laetus, maestus, superbus, fretus. Natura parvo cultu contenta est. Fretus conscientia officii.*<sup>1</sup>

d. *Dignus* and *indignus*: *dignus beneficio, poena; dignus Hercule labor; indigna homine oratio.*

§ 269. Those participles which denote birth (*natus, ortus, genitus, satus, editus*), have the parentage or rank indicated in the ablative:—

*Mercurius Jove et Maja natus erat; natus nobili genere; equestri loco ortus.* With the parents, *ex (de)* is also used; *Ex fratre et sorore nati erant.*

Obs. More remote ancestors are expressed by *ortus ab*: *Belgae orti sunt a Germanis* (Cæs. B. G. II. 4). *Cato Uticensis a Censorio ortus erat* (Cic. pro Mur. 31).

§ 270. The ablative sometimes denotes the measure of distance. See, under the accusative, § 234. With comparatives the ablative denotes how much a thing exceeds (is greater or less than) something else in the quality mentioned:—

*Romani duobus millibus plures erant quam Sabini; uno digito plus habere, a finger more; multis partibus (times) major; dimidio minor; altero tanto longior, as long again; quinqvies tanto amplius* (Cic. Verr. III. 97). *Honestas omni pondere gravior habenda est quam reliqua omnia* (Id. Off. III. 8), *infinitely more weighty, more important*. In the same way, the ablative is used, with *ante* and *post*, signifying *how much earlier or later* a thing takes place; and with

<sup>1</sup> *Fretus* also occurs in Livy with a dative (like *fido*).



**infra, supra, and ultra:** e.g. **multis annis ante; novem annis post bellum Punicum.**

**Obs. 1.** The ablative of a neuter pronoun or adjective is accordingly used with comparatives, as well as with **ante** and **post**, **aliter** and **secus**, to denote the measure indefinitely: e.g. **eo, so much; quo, as; multo, tanto, quanto, paullo, nihilo; multo major, paullo post (rarely post paullo); quo antiquior, eo melior.** (**Hoc major gloria est, quod solus vici, so much the greater, because, i.q. so much the greater as—.**) But we also find adjectives in the accusative (adverbs in **m**), as **multum, aliquantum**, in the poets and later writers, instead of the ablative; e.g. **Aliquantum iniquior** (Ter. Heaut. I. 2, 27). (With the superlative, **multo maxima pars, the greatest part by far.**)

**Obs. 2.** The ablative of those adjectives which denote number and quantity is also found with the verbs **malo, praesto, supero**, and those compounded with **ante**: **Multo malo. Omnis sensus hominum multo antecellit sensibus bestiarum** (Cic. N. D. II. 57). But (except with **malo**) the accusative is also used: **Multum (tantum) praestat, it is much (so much) better.**

**Obs. 3.** Sometimes **ante**, with the ablative, refers to the present; so long ago: e.g. **Catilina paucis ante diebus erupit ex urbe** (Cic. in Cat. III. 1); which is otherwise expressed by **abhinc** with the accusative (see § 235, **Obs. 2**), or by **ante** with the accusative (see the following observation).

**Obs. 4.** The interval of time is also expressed by the accusative with **ante** and **post**, instead of the ablative; so that **decem diebus post (ante,—or, by altering the arrangement of the words, decem post diebus, rarely post decem diebus)** is the same as **post (ante) decem dies (decem post dies)**: e.g. **Eodem etiam Rhodia classis post dies paucos venit** (Liv. XXXVII. 13). **Aliquot post menses homo occisus est** (Cic. pro Rosc. Am. 44).<sup>1</sup> Sometimes **ante centum annos** is used to denote *a hundred years ago* (= **centum abhinc annos**); and **post tres dies, in three days**. For the expression with an ordinal number, **ante diem decimum quam**, and the use of the ablative only in the signification *ago* (**his centum annis**), see § 276, **Obs. 5** and **6**.

§ 271. With comparatives the second member of the comparison, which is otherwise subjoined with **quam (than)**, is often expressed by the ablative; e.g. **major Scipione = major quam Scipio**. For further particulars on this head see under the comparative, § 304, &c.

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<sup>1</sup> For **decem diebus antequam (postquam), earlier (later) than**, we find also (less frequently) **ante (post) decem dies quam**.

Obs. The ablative seems properly to denote that the higher degree is brought to light by the other, which is associated with it in the comparison.

§ 272. The ablative of a substantive combined with an adjective (participle, pronoun) is joined to a substantive either with the verb *esse*, or without any connecting word, to denote the quality and character of a person or thing (the *ablative of quality*, the *descriptive ablative*):—

*Agessilaus statura fuit humili et corpore exiguo. Herodotus tanta est eloquentia, ut me magnopere delectet* (Cic. de Or. II. 13). *Summis ingenis exquisitaque doctrina philosophi* (Id. Fin. I. 1). *C. Valerius, summa virtute et humanitate adolescens* (Cæs. B. G. I. 47). *Erat inter Labienum et hostem difficili transitu flumen ripisque praeruptis* (Id. B. G. VI. 7). *Apollonius affirmabat servum se illo nomine habere neminem* (Cic. Verr. V. 7). (*Philotami filia summa integritate pudicitiaque existimabatur*, Cic. Verr. I. 25, = *esse existim.*)

Obs. 1. For the distinction between the ablative of quality and the genitive of quality, see § 287, Obs. 2.

Obs. 2. In the same way, we have *trulla aureo manubrio*, a *cup with a golden handle* (of a constituent part of the vessel itself); but also *cum aureo manubrio*.<sup>1</sup> Sometimes the ablative of quality is put with *sum*, to denote a situation, where we otherwise find in: *Esse magna gloria. Nunquam pari periculo Carthago fuerat* (Corn. Hannib. 2). *Esse meliore condicione; eodem statu esse, manere; and in eodem statu.*

Obs. 3. Instead of the ablative, a genitive is sometimes used, when reference is made to external form and magnitude: e.g. *clavi ferrei digiti pollicis crassitudine* (Cæs. B. G. III. 13), *of the thickness of one's thumb. Uri sunt specie et figura et colore tauri* (Id. B. G. VI. 28).

§ 273. A local relation (the remaining or happening in a place, motion from a place) is commonly expressed by prepositions (*in* — *ab*, *ex*, *de*); in some cases, however, the preposition is left out and the ablative used alone.

a. The remaining or happening in a place is denoted by the ablative alone, when the names of towns and smaller islands (which may be regarded as towns) are spoken of, if the names belong to the third declension, or are of the plural number: *Babylone habitare; Athenis litteris operam dare*.<sup>2</sup>

<sup>1</sup> [Nuntiabant agnum cum duobus capitibus natum, et Sinuessæ porcum humano capite (Liv. XXXII. 9).]

<sup>2</sup> Carthagini, Tiburi, see § 42, d.

If, on the other hand, the name of the town (or island) is of the singular number and of the first or second declension, the genitive is employed. See § 296.

Obs. If *urbs* or *oppidum* precedes, *in* is inserted; *in oppido Hispali*. So also, in general, when there is a word in apposition to the name; *Cives Romanos Neapoli, in celeberrimo oppido, saepe cum mitella vidimus* (Cic. pro. Rab. Post. 10).

b. In like manner the preposition *in* is often omitted with the word *locus*, when accompanied by a pronoun or adjective: *hoc loco; aequo loco pugnare; castra opportunis locis posita erant*; (but also in *altis locis*, especially in speaking of what happens in all high places). The following also stand without a preposition: *ruri* (more rarely, *rure*), *in the country*; *dextra, laeva, on the right, on the left*; *terra marique, by land and sea* (also *mari res magnas gerere*; but in *mari, on the sea*; in *terra pedem ponere*); and sometimes *medio, in the middle*; *medio aedium, in the middle of the house*; *medio coeli terraeque*. (Usually in *mediis aedibus, medius inter coelum terramque*.) (See § 300, b, and § 311.)

Obs. 1. When *locus* has a derived signification, *in* is almost always omitted; *secundo loco aliquem numerare; meliore loco res nostrae sunt*. Yet we find both *parentis loco ducere (habere) aliquem, filii loco esse*, and *in parentis, in filii loco*.<sup>1</sup> *Loco* and *in loco (suo loco)* denote *in the right place* (in one's own place). *In* is also sometimes omitted with *parte, partibus*, signifying *side*. *Reliquis oppidi partibus sic est pugnatum, ut aequo loco discederetur* (Caes. B. C. III. 112). With *libro*, *in* is usually omitted, when the contents of the whole book are referred to; *De amicitia alio libro dictum est* (Cic. Off. II. 9). *Animo* stands without a preposition when emotions of the mind are spoken of; *commoveri, angere animo, movere aliquem animo*.

Obs. 2. The poets often use other words also in the ablative, without a preposition, to express remaining in a place, when there is no fear of its being confounded with other significations of the ablative: *Lucis habitamus opacis* (Virg. Aen. VI. 673). *Custodia vestibulo sedet* (Id. ib. VI. 575). *Silvisque agrisque viciisque corpora foeda jacent* (Ov. Met. VII. 547).

c. The ablative is also usually used without a preposition, when the adjective *totus* is subjoined, to denote that something is pervaded: e.g. *Urbe tota gemitus fit, through the whole city*. *Caesar nuntios tota civitate Aednorum dimittit* (Caes. B. G. VII. 38). *Menippus, tota Asia illis temporibus disertissimus* (Cic. Brut. 91), *in all Asia*,

<sup>1</sup> *Parentis numero esse, haberi*; but *in numero oratorum esse (haberi, duci)*, to be reckoned amongst the orators.

*if one were to search through all Asia. Qvis toto mari locus tutus fuit?* (Id. pro Leg. Man. 11), *what place in the whole sea?*

Obs. In is nevertheless also used: e.g. *Tanti terrae motus in Gallia compluribusque insulis totaque in Italia facti sunt* (Cic. de Div. I. 35). *Nego in tota Sicilia ullum argenteum vas fuisse, quod Verres non conquisierit* (Id. in Verr. IV. 1).

§ 274. The ablative is used without a preposition to signify the path or way by which, or direction in which, a movement takes place:

*Via Nomentana (via brevior) proficisci; porta Collina urbem intrare; recta linea deorsum ferri; Pado frumentum subvehere, on the Po, up the Po.*

§ 275. A motion *from* a place is expressed without a preposition by the ablative of the names of towns and smaller islands, and the words *domo, from home*; *rure, from the country*; and sometimes *humo, from the ground*:—

*Roma proficisci, discedere Athenis, Delo Rhodum navigare; frumentum Rhodo advehere; domo auxilium mittere; rure advenire; oculos tollere humo (also, ab humo).*

Obs. 1. *Ab* is, however, sometimes (by Livy usually) used with the names of towns, and always when a removal from the neighborhood of a town is spoken of; e.g. *Caesar a Gergovia discessit* (Cæs. B. G. VII. 59), *from Gergovia, which he had been besieging*. The preposition is likewise used when *oppidum* or *urbs* precedes the name: *Expellitur ex oppido Gergovia* (Id. ib. VII. 4). (*Genus Tusculo, ex clarissimo municipio, profectum*, Cic. pro Font. 14.)

Obs. 2. The ablative of the names of towns (together with *domo*) is used without a preposition to denote the place from which a letter is written (e.g. *Romā a. d. iv. Idus Octobres*), and with *abesse, to be absent*; e.g. *abesse Roma* (but *tria millia passuum a Roma abesse, of the distance*).

Obs. 3. To denote a person's home, we sometimes find such expressions as *Gn. Magius Cremonā* (Cæs. B. C. I. 24), *Gn. Magius of Cremona*; more usually with an adjective: *Gn. Magius Cremonensis*. (In Livy we also find *Turnus Herdonius ab Aricia*, I. 50.) In the same way is used the ablative of the names of the Roman tribes; *Servius Sulpicius Lemoniā, of the Lemonian tribe*.

Obs. 4. The poets use also the ablatives of other words to indicate the place from which a motion proceeds: e.g. *descendere caelo* (Virg.); *labi eqvo* (Hor.). (*Abesse virtute Messalae, to fall short of*, Hor.) Of the ablative with certain verbs, in the signification *out of, away from*, see § 263.

§ 276. The ablative of words which denote a space of time is used both to denote the time *at* which (*when*) a thing happens, and the time *within* which, in the course of which, it happens:—

a. *Tertio anno urbs capta est. Hora sexta (vigilia tertia) Caesar profectus est. Res patrum memoria (nostra aetate) gestae. Pyrrhi temporibus jam Apollo versus facere desierat* (Cic. de Div. II. 56). *Qva nocte natus Alexander est, eadem Dianae Ephesiae templum deflagravit* (Id. N. D. II. 27). *Initio aetatis consul in Graeciam trajecit*. So also without an adjective (or genitive): *hieme* (*in the winter*), *aestate, die, nocte, luce* (*in broad day*).

b. *Roscius Romam multis annis non venit* (Cic. Rosc. Am. 27). *Nemo his viginti annis reipublicae fuit hostis, qvi non bellum eodem tempore mihi quoque indixerit* (Id. Phil. II. 1). *Saturni stella triginta fere annis cursum suum conficit* (Cic. N. D. II. 20). *Agamemnon vix decem annis urbem unam cepit* (Corn. Epam. 5).

Obs. 1. To express the time *when* a thing happens, *in* is added, in some particular phrases. To denote a thing which is always true, we find the expressions, *in omni aetate, in omni aeternitate* (*through all eternity*), *in omni puncto temporis* (*at every moment*). *In tempore*, and simply *tempore*, signifies *at the right* (suitable) *time*.<sup>1</sup> *In tali tempore* (Sall. Cat. 48), *under such circumstances*; *auxilio alicui esse in gravissimis ejus temporibus*.

Obs. 2. Some words, too, which do not, in themselves, denote time, but an event, are used, in the ablative, without a preposition, in order to intimate the time when a thing takes place, particularly *adventu* and *discessu* with a genitive: *Adventu Caesaris in Galliam Moritas regnum obtinebat* (Cæs. B. G. V. 54), *at the time of Caesar's arrival*; with some others (*ortu, occasu solis*), *comitiis, ludis, gladiatoribus*, *at the time of* (during) *the comitia, &c.*; sometimes, also, *pace, in time of peace*; *bello, tumultu, in time of war*; but in *bello, in the war*. With the addition of an adjective: *Praelio Senensi consul ludos vovit, and in praelio Senensi; bello Punico secundo (bello Antiochi), at the time of the second Punic war, and in bello Alexandrino, in the Alexandrian war*.<sup>2</sup> To express the different times of life, *in* is inserted: e.g. *in pueritia*; but it may be omitted, when the ablative is qualified by an adjective: *prima, extrema pueritia*. We have *initio, principio, in the beginning*, and *in initio*.<sup>3</sup>

<sup>1</sup> *Ad tempus, ad diem, at the right (appointed) time.*

<sup>2</sup> In later writers also: *dedicatione templi Veneris Genetricis, at the consecration, Plin. Maj.; publico epulo, at a public entertainment, Svet., &c.*

<sup>3</sup> *Principio* also signifies *firstly*.

Obs. 3. To express the time *within* which a thing takes place, in is sometimes inserted: Sulla sollertissimus omnium in paucis tempestatibus factus est (Sall. Jug. 96); particularly when a numeral is employed to show *how often* a thing happens, or how much is done in a certain time: e.g. bis in die (*a day*) saturum fieri; ter in anno nuntium audire. Lucilius in hora saepe ducentos versus diotabat (Hor. Sat. I. 4, 9). (But also septies die, *seven times a day*.)

Obs. 4. In the same way, in is often inserted to intimate *within* what time, reckoned from a certain point, a thing happens: Decrevit senatus, ut legati Jugurthae in diebus proximis decem Italia decederent (Sall. Jug. 28); but also diebus decem (Id. ib. 38), *quatrídúo eum exspecto* (*in four days*). Paucis diebus and in paucis diebus, *in the course of a few days, a few days afterwards, or in a few days*: Paucis diebus Jugurtha legatos Romam mittit (Sall. Jug. 13); paucis diebus ad te veniam. Here, too, we should notice the expression in connection with a relative clause: paucis (*in paucis*) diebus (annis), quibus —, *a few days after, —*; e.g. Diebus circiter xv, quibus in hiberna ventum est, defectio orta est (Cæs. B. G. V. 26). In paucis diebus, quibus haec acta sunt, Chrysis moritur (Ter. And. I. 1, 77). Sex Roscii mors quatrídúo, quo is occisus est, Chrysogono nuntiatur (Cic. Rosc. Am. 37), properly, *in the course of the same four days, during which his assassination took place*.<sup>1</sup>

Obs. 5. We must particularly remark the use of the ablative with hic or ille to give the period of time, measured from the present, or from some given point in the past, within which a thing occurs: His annis quadríngentis Romae rex fuit (Cic. R. P. I. 37), *it is not more than four hundred years since there was a king at Rome, — four hundred years ago, or less*. Ante hos quadríngentos annos and abhinc annos quadríngentos is a more definite statement. See § 270, Obs. 4. Respondit, se paucis illis diebus argentum misisse Lilybaeum (Id. Verr. IV. 18). Hanc urbem hoc biennio evertes (Id. Somn. Scip. 2), *before two years are past*; more definitely, intra biennium.<sup>2</sup>

Obs. 6. For an ablative of time with an ordinal numeral, followed by the adverb ante or post (e.g. die decimo post or decimo post die), we find also the preposition ante or post, with the accusative; post diem decimum (decimum post diem), as in § 270, Obs. 4. (Post tertium diem moriendum mihi est, Cic. Div. I. 25 = tribus his diebus, post

<sup>1</sup> [Oppidum paucis diebus, quibus eo ventum est, expugnatum (Cæs. B. G. III. 13). Diebus x, quibus materia coepta erat comportari (Id. ibid. IV. 18).]

<sup>2</sup> Intra centum annos, *in less than a hundred years*; inter centum annos, *in the course of a hundred years, in a period of a hundred years*; e.g. Inter tot annos unus innocens imperator inventus est (= tot annis).

tres dies.) For *decimo die anteqvam*, or *postqvam* (e.g. *undecimo die postqvam a te discesseram*, Cic. ad Att. XII. 1), we find also *ante*, *post decimum diem*, *qvam*; e.g. *Post diem qvintum*, *qvam iterum barbari male pugnaverant*, *legati a Boccho veniunt* (Sall. Jug. 102). We even find (though this is a rare instance) *post sextum cladis annum* (Tac. Ann. I. 62), for *sexto anno post cladem*. (*Ante qvintum mensem divortii*, Svet. Claud. 27.)<sup>1</sup>

Obs. 7. Concerning the use of the ablative instead of the accusative in expressing the duration of an action, see § 235, Obs. 3.

§ 277. A substantive (or substantive pronoun) having an adjective or participle agreeing with it, or having another substantive in apposition, by which it is described as being in a certain state (*rege vivo*, *te vivo*, *rege mortuo*, *rege duce*), is put in the ablative, and joined to a proposition, to show that that which is asserted in the proposition takes place during the continuance of that which is expressed by the ablatives. This is called the *ablative absolute*, or ablative of *consequence* (also, *duo ablativi*). It denotes either simply a particular time (e.g. *factum est rege vivo*, *while the king lived*); or the way in which the action is performed, or the relation to it of some person or thing (e.g. *bellum gestum est rege duce*, *so that the king was commander*, i.q. *under the king's command*). The force of this construction, which expresses occasion, contrast, and the like, is given in English by a great variety of phrases:—

*Augustus natus est Cicerone et Antonio consulibus* (*in the consulate of Cicero and Antony*); *iisdem consulibus Catilinae conjuratio erupit* (*under the same consuls*), *Pythagoras Tarquinio Superbo regnante in Italiam venit* (*in the reign of Tarquin*). *Regibus ejeotis consules creari coepti sunt* (*after the expulsion of the kings*). *Antonius Caesare ignaro magister equitum constitutus est* (*without Caesar's knowledge*). *Hoc factum est me invito*. *Nihil de hac re agi potest salvis legibus* (Cic. ad Fam. I. 2), *without violating the laws*. *Lex Cassia lata est Scipione auctore* (Id. Legg. III. 16), *at the instigation, or by the advice of Scipio*. *Qvo auctore tantam rem aggressus es?* *Nonne simillimis formis saepe dispares mores sunt et moribus simillimis figura dissimilis est?* (Id. N. D. I. 35), *do we not often find different characters under the same exterior?* (*Aestu magno ducere agmen*, Id. Tusc. II. 15, *in very hot weather*. *Tabulas*

<sup>1</sup> For *die* (anno) *decimo postqvam*, we find (without the preposition) *die* (anno) *decimo qvam*: e.g. *Anno trecentesimo altero, qvam condita Roma est, iterum mutatur forma civitatis* (Liv. III. 33). (*Postridie qvam*, *postero die qvam*.) So likewise it is said: *Intra qvintum, qvam affuerat, diem* (Svet. Jul. 35), *before the fifth day after*.

in foro, summa hominum frequentia, exscribo, Id. Verr. II. 77, *in the midst of a great crowd.* Compare § 257.)

A negative may also be attached to the adjective or participle; *factum hoc est me non invito.*

Obs. 1. In this way, the contents of a whole proposition, with its accessory ideas, may, by means of participles, be expressed as a circumstance qualifying another proposition; e.g. *hostibus post acre proelium a littore submotis, Caesar castra posuit.* See §§ 428 and 429.

Obs. 2. A simple demonstrative pronoun may sometimes stand in place of the adjective: *Quid hoc populo obtineri potest?* (Cic. Legg. III. 16,) *what measure can be carried, so long as the people is such as it now is, or with the present people?*<sup>1</sup> *His moribus, in the present condition of the public morals.*

Obs. 3. In a few particular expressions, an external circumstance is intimated still more briefly by the ablative of a single word; e.g. *sereno* (Liv. XXXVII. 3), *with a fair sky*; *austro* (Cic. Div. II. 27), *in a south wind, when the wind is southerly.*

§ 278. *a.* Sometimes, when it can be done without obscuring the sense, a single predicate is qualified by several ablatives, which all differ from each other, so far as the application of the foregoing rules are concerned:—

*Et legibus et institutis* (§ 256) *vacat senectus muneribus his* (§ 261) *quæ non possunt sine viribus sustineri* (Cic. Cat. M. 11). *Catilina scelerum exercitatione* (§ 254) *assuefactus erat frigore et fame et siti perferendis* (§ 267). (Id. in Cat. II. 5.) *Menippus meo iudicio* (§ 256, Obs. 3) *tota Asia* (§ 273, *c*) *illis temporibus* (§ 276) *disertissimus erat* (Cic. Brut. 91).

*b.* An ablative, which denotes reference (§ 253), or the means (§ 254), as well as an ablative of place (§§ 273, *a*, 274, 275), or of time (§ 276), is sometimes joined immediately to a verbal substantive, and not to the predicate of the proposition; e.g.:—

*Harum ipsarum rerum reapse, non oratione, perfectio* (Cic. Rep. I. 2); *exercitus nostri interitus ferro, fame, frigore, pestilentia* (Id. in Pis. 17); *mansio Formiis* (Id. ad Att. IX. 5); *reditus Narbone* (Id. Phil. II. 30); *illa universorum civium Romanorum per tot urbes uno puncto temporis misera crudelisque caedes* (Id. pro Flacc. 25). (*Bello civili victor.*) This, however, is rare. (Compare § 298.)

<sup>1</sup> [Itaque ego illum exercitum, et Gallicanis legionibus, et hoc delectu, quem in agro Piceno et Gallico Q. Metellus habuit, et his copiis, quæ a nobis quotidie comparantur, magno opere contemno (Cic. in Cat. II. 3).]



## CHAPTER V.

## THE GENITIVE.

§ 279. The genitive of a word denotes that another stands with it in some connected relation, and is in this way defined by it. The genitive serves chiefly to show the relation of the substantive so used to some other substantive (or word put substantively), so that both substantives in combination express *one* idea; it is, however, also combined with some adjectives and verbs.

Obs. The connection denoted by the genitive may be divided principally into three kinds. It is either an immediate one between two substantive ideas, of which one is conceived of as belonging to the other, and defined by it (*patria hominis, patria nostra*), the *possessive* or *subjective genitive*; or it directs some energy or quality or effort towards some object (*studium gloriæ, studiosus gloriæ, oblivisci rei, studium nostri*), the *objective genitive*; or it represents a thing as subordinate to something else as its whole (*pars rei, pars nostrum*), the *genitive of the whole, the partitive genitive*. To these leading classes, are to be subjoined some more special applications, in some of which the primary notion cannot be ascertained with certainty.

§ 280. The genitive depending on a substantive is used to express the name of a person or thing to which something belongs (the *possessive* or *subjective genitive*):—

As, for instance, by relationship, *filius Ciceronis*; by possession, *horti Caesaris*; by origin, *tabula Apellis* (*a picture by Apelles*); by mutual relation and position, *hostis Romanorum* (*an enemy of the Romans*); or as an action, *fuga Pompeji*; quality, *fortitudo Leonidæ*; contents, and appurtenance, *vasa abaci* (*the vessels belonging to the sideboard*); *servus Titii, dominus Stichi*; *Cupido Praxitelis* (*the Cupid — a statue — of Praxiteles*); *libri Ciceronis* (*the books of Cicero, either as author or possessor*); *consuetudo nostri temporis*; *hominum genus* (*the race of men, the race which they constitute*); *poena sceleris*; *laus recte factorum*; *frumentum triginta dierum* (*corn for thirty days, as much as thirty days require*); *animus patris* (*the disposition of the father, or a father, i.q. a fatherly disposition*); *comitia consulum* (*the assembly for the election of consuls, i.q. that in which they are elected*).

OBS. 1. The relation which in Latin is denoted by the genitive is usually expressed in English by a preposition (especially *of*), or by a substantive and adjective: e.g. *ordo mercatorum*, *the mercantile class*; *bellum servorum*, *the war with the slaves* (also, *bellum servile*).

OBS. 2. In order to avoid repetition, the substantive which governs the genitive may be omitted, if it can, without ambiguity, be supplied from the context: *Meo judicio stare malo quam omnium reliquorum* (Cic. ad Att. XII. 21). *Perspicuum est, benevolentiae vim esse magnam, metus imbecillam* (Id. Off. II. 8). *Qvis potest sine maxima contumelia conferre vitam Trebonii cum Dolabellae?* (Id. Phil. XI. 4.) *Flebat pater de filii morte, de patris filius* (Id. Verr. I. 30). (On the other hand: *Nulla est celeritas, quae possit cum animi celeritate contendere*, Id. Tusc. I. 19). A pronoun (*hic* or *ille*), answering to the word understood, is rarely inserted before the genitive, and only when direct reference is made to something already known, or mentioned shortly before; *Nullam enim virtus aliam mercedem laborum periculorumque desiderat praeter hanc laudis et gloriae* (Cic. pro Arch. 11), *except this, of which I have already spoken*. Expressions like the following: *Videtisne captivorum orationem cum perfugis convenire* (Cæs. B. C. II. 39), instead of *cum perfugarum* (sc. *oratione*); or, *Ingenia nostrorum hominum multum ceteris hominibus praestiterunt* (Cic. de Or. I. 4), instead of *ceterorum hominum ingenia*, result from a want of precision in the thought, the person or thing itself being put in the place of that which belongs to it.

OBS. 3. The word *aedes* or *templum* is often omitted (elliptically), after the preposition *ad* (sometimes after *ab*), before the genitive of the name of the divinity: *Ventum erat ad Vestae*. *Pugnatum est ad Spai*.

OBS. 4. A man's wife or son or daughter is, in a few instances, briefly expressed by the genitive alone: *Verania Pisonis* (Plin. Ep. II. 20), *Piso's Verania*, i.q. *Piso's wife Verania*; *Hasdrubal Gisgonis* (Liv. XXV. 37), *Gisgo's Hasdrubal*, i.q. *Hasdrubal, the son of Gisgo*, to distinguish him from another famous Hasdrubal, the son of Hamilcar. In the case of sons, this way of expression is chiefly used with names which are not Roman. (So likewise, *Flaccus Claudii*, *Flaccus, the slave, or freedman of Claudius*.)

OBS. 5. Since a thing may belong to a person in various ways, it follows that one and the same possessive genitive, governed by the same word, may admit of two meanings; e.g. *libri Ciceronis*. So also, *injuriae praetoriae*, *the unjust acts of the praetor* (active); and *injuriae civium*, *the wrongs suffered by the citizens* (passive).

Obs. 6. We may notice especially the use of the indeclinable substantive *instar*, which, in common language, is used only in combination with a genitive, to signify *as much as, the same* (in compass, weight, importance): *as, Plato mihi est instar omnium* (Cic. Brut. 51), *as good as all together*; *haec navis urbis instar inter ceteras habere videbatur* (Id. Verr. V. 34), *to be, as it were, a city*; *montis instar equus* (Virg. Æn. II. 15, apposition), *a horse like a mountain*.

Obs. 7. The possessive genitive may also be governed by an adjective used substantively, or by a neuter pronoun; *Omnia erant Metelli ejusmodi* (Cic. Verr. II. 26), *every thing from Metellus*, that is, all his measures. (See also, § 485, c, Obs.)

§ 281. Instead of being joined immediately to the governing substantive, a possessive genitive may be combined with it by means of the verb *sum* or *fic*, so as to *declare* whose a thing is, or whose it becomes, or to whom it belongs:—

*Domus est patris. Ego totus Pompeji sum* (Cic. ad Fam. II. 13). *Hic versus Plauti non est* (Id. ibid. IX. 16), *is not by Plautus*. *Omnia, quæ mulieris fuerunt, viri fiunt* (Id. Top. 4). *Thebæ populi Romani belli jure factæ sunt* (Liv. XXIII. 13).

In the same way, *facio* expresses whose property a thing is made; *puto, habeo, existimo*, whose it is supposed to be; e.g. *Neque gloriam meam, laborem illorum faciam* (Sall. Jug. 85), *I will not take the glory to myself, and leave the toil to them*.

Obs. From this use of *sum* with the genitive, signifying to be some one's, to belong to some one, is derived the expression, *aliquid est mei iudicii*, *is for me to decide*; *esse dicionis Carthaginiensium*, *to be under the jurisdiction of the Carthaginians* (Liv. XXX. 9), and *facere aliquid suæ dicionis, potestatis, arbitrii*, *to bring a thing under one's own power, make it dependent on one's own disposal*; *Romani imperio aucti, Albani dicionis alienæ facti erant* (Liv. I. 25). *Marcellus id nec juris nec potestatis suæ esse dixit* (Id. XXV. 7), *that he had neither the right nor the power*.

§ 282. The genitive with the verb *sum* also denotes to whom or what a thing suitably and appropriately belongs:—

*Non hujus temporis ista oratio est* (*is not suited to*). *Petulantia magis est adolescentium quam senum* (*is more appropriate*).

In this way especially a genitive (or a possessive pronoun) is often, by the help of the verb *sum*, combined with an infinitive for the subject, to express what is any one's affair (task, duty, custom, &c.), what is the nature (characteristic sign) of a thing:—

*Cujusvis hominis est errare, nullius, nisi insipientis in errore perseverare* (Cic. Phil. XII. 2), *to err is the lot of every man, may happen to every man. Est boni iudicis parvis ex rebus conjecturam facere. Secundas res immoderate ferre levitatis est* (*betrays weakness of character*). *Nihil est tam angusti animi tamque parvi quam amare divitias* (Cic. Off. I. 20). (*Tempori cedere semper sapientis habitum est*, Cic. ad Fam. IV. 9, *has always been considered fitting for a wise man.*)

OBS. 1. The same is more definitely expressed thus: *iudicis officium (munus) est; sapientis est proprium, &c. Humanum est errare. Stulti est, it is peculiar to the fool, a distinguishing mark of the fool; stultum est, it is foolish.* With adjectives of one termination, the first method of expression is almost always employed; *Est prudentis sustinere impetum benevolentiae* (Cic. Læl. 17). We should hardly say, *Est prudens sust. imp. ben.*

OBS. 2. The following construction is worthy of notice: *Negavit moris esse Graecorum, ut in convivio virorum mulieres accumbere* (Cic. Verr. I. 26), *that it was according to the Greek custom.*

§ 283. A genitive is used with substantives of transitive signification to express the object of the transitive force (*the objective genitive*). Such substantives are those which are derived from transitive verbs, and express the notion of the verb; and others, which denote an affection, aversion, knowledge, ignorance, or a power, capacity, or influence; e.g.:—

*Indagatio veri, accusatio sceleratorum, amor Dei* (*love to God, amare Deum*), *odium hominum* (*misanthropy*), *timor hostium* (*fear entertained of the enemy*), *spes salutis, cura rerum alienarum, oblivio officii* (*oblivion of officii*); *taedium vitae* (*taedet vitae*, § 292), *fuga laboris, studium severitatis, studium Pompejanarum partium, cupiditas gloriae, fames auri; scientia juris, peritia belli, ignoratio veri; potestas* (*copia*) *rei alicujus* (*facere alicui potestatem dicendi*); *signum erumpendi* (*for breaking out*); *occasio et locus pugnae* (*pugnandi*); *materia jocorum; libertas dicendi; praecepta vivendi* (*rules for life*).

OBS. 1. *Amor Dei, timor hostium*, may also signify (as the *possessive genitive*, according to § 280) *God's love (to others), fear entertained by the enemy.* The context shows which signification is to be adopted.

OBS. 2. With those words which denote a feeling towards any one, the prepositions, *in, erga, and adversus*, are also used; e.g. *odium, mulierum, and odium in hominum universum genus* (Cic. Tusc. IV. 11). *Meum erga te studium. Adhibenda est reverentia quae-*

**dam adversus homines, et optimi cujusque et reliquorum** (Cic. Off. I. 28). The preposition is especially to be used when the governing word itself stands in the genitive; **Si quid amoris erga me in te residet** (Id. ad Fam. V. 5).

Obs. 3. This genitive, therefore, with verbal substantives, has the same meaning as the accusative with the verb (or the genitive with the verbs adduced below, § 291, and § 292; **memoria beneficiorum, tædium vitæ**). Yet verbal substantives, whose verbs do not govern the accusative, are sometimes put with the genitive, to indicate a more remote reference to something to which the action is directed, and in which it shows itself, and which, with the verbal substantive, forms a compound idea: e.g. **aditus laudis** (*an opportunity for glory*); **incitamentum periculorum** (*incitare aliquem ad pericula*); **amicitia est omnium divinarum humanarumque rerum cum benevolentia et caritate consensio** (Cic. Læl. 6), *agreement in*; **vacatio militiæ**; **fiducia virium**; **victoria belli civilis**; **contentio honorum** (Cic. Off. I. 25), *the struggle for office*; **magnam virtutis opinionem habere** (Cæs. B. G. VII. 59), *to have the reputation of great bravery*. In the same way, we find, with the names of persons, **dux belli**, *the leader in the war*, **victor trium bellorum** (Liv. VI. 4), **magister officii** (The objective genitive with a substantive corresponds but very rarely with the dative governed by a verb, — as, **obsequium corporis** (Cic. Leg. I. 23), — except in the instance of **studium**).

Obs. 4. An objective genitive may sometimes be connected with the governing substantive by the verb **sum**; e.g. **Ars est earum rerum, quæ sciuntur** (Cic. Or. II. 7), *an art applies to those things that are known*.

§ 284. The genitive is put with words which denote a part of a thing, in order to designate the whole, which is divided (the *partitive genitive*). The partitive words may be substantives, numerals (cardinal and ordinal), and adjectives of number (**multi, pauci, &c.**), pronouns, adjectives of the superlative degree (or the comparative for the superlative), and neuter adjectives used substantively: —

**Magna pars militum**; **duo genera civium** (*two classes of citizens*); **multi militum** (*many of the soldiers*; **multi milites**, *many soldiers*); **tertius regum Romanorum**; **alter accusatorum**; **nemo mortalium** (*nemo mortalis, no mortal*); **solus omnium**; **illi Graecorum, qui** (*those of the Greeks, who*); **fortissimus Graecorum**; **plerumque Europæ** (*the greater part of Europe*). **Ager Appulus, quod ejus publicum populi Romani erat, divisus est** (Liv. XXXI. 4), *so much of it as was state property*.

Obs. 1. Instead of the genitive, the prepositions *ex*, *de*, and, in certain combinations, *in* or *inter*, *among*, are also used: e.g. *mellior ex duobus*, *alter de duobus*, *aliquis de heredibus*, *unus e tribus* (*one of three*); *Thales sapientissimus in septem fuit* (Cic. Legg. II. 11); *inter omnes unus excellit* (Id. Or. 2). But a partitive substantive is not readily combined by a preposition with another substantive (not *pars ex exercitu*). Concerning the use of a distributive apposition (*consules alter — alter*), instead of a proper division (*consulum alter — alter*), see § 217, Obs. 1.

Obs. 2. A partitive genitive may also be governed by a substantive, which does not, in itself, signify a part, if several persons or things are designated by *one* name, and then mentioned severally; *Venio ad ipsas provincias, quarum (of which) Macedonia, quae erat antea munita et pacata, graviter a barbaris vexatur* (Cic. Prov. Cons. 2). On the other hand, a partitive genitive is rarely combined with the subject of a proposition by *sum* without a governing noun, as in the following instances: *Ariminenses erant duodecim coloniarum* (Cic. pro Cæc. 35), *were of, belonged to, the twelve colonies*. *Fies nobilium tu quoque fontium* (Hor. Od. III. 13, 13), *one of the famous fountains*.

Obs. 3. The word *uterque* is always used with the genitive of pronouns (*uterque eorum, both of them*; *uterque nostrum, both of us*); with substantives, on the contrary, it is generally put as an adjective: *uterque frater* (rarely, *uterque legatorum*, Vell. II. 50).

Obs. 4. The adverb *partim* is used as a partitive adjective in the nominative and accusative with the genitive or a preposition: *Partim eorum ficta aperte, partim effutita temere sunt* (Cic. Div. II. 55). *Partim e nobis timidi sunt, partim a republica aversi* (Cic. Phil. VIII. 11). (The gender is regulated by the leading idea.)

Obs. 5. The use of a neuter adjective, in the singular or plural, as a substantive with the genitive, to denote a part (or parts) of a thing, is rare in the earlier writers (Cicero), with the exception of *dimidium*, *half*: e.g. *dimidium pecuniae* (Cic. Q. Fr. II. 4); but common at a later period, and in the poets: *medium (reliquum) noctis*; *extremum aestatis*; *ad ultimum inopiae* (Liv. XXIII. 19), *to the extremity of want*; *plana urbis*; *ultima Oriens*. In the older writers, it is *media nox*, *extrema aestas*; *ultimus Oriens* (see § 311); *plana urbis loca*. In the poets and later writers, the partitive idea often disappears, and only the quality of the thing is expressed; e.g. *incerta belli, the uncertainty (accidents) of war*; *lubricum paludum, slippery, marshy ground* (Tac. Ann. I. 65).<sup>1</sup>

<sup>1</sup> In poetical language also *cuncta terrarum* (Hor. Od. II. 1, 23), *the whole of the earth*, and (according to Obs. 6) *cuncti hominum*.

Obs. 6. In some rare instances, an adjective that is neither an adjective of quantity, nor yet in the neuter gender, is used substantively with a partitive genitive; e.g. *expediti militum* (Liv. XXX. 9), *the light-armed of the soldiers*.

Obs. 7. Beginners must observe, that, in English, the expressions, *many of*, *few of*, *none of*, are often used where no partition is intended, but an enumeration of the whole; in such cases, neither a genitive nor a preposition which signifies division can be employed, in Latin; but we may say: *amici, quos multos habet* (*of whom he has many*), and *quos video esse nonnullos* (Cic. pro Balb. 27), *of whom I perceive there are some*. *Hominibus opus est eruditis, qui adhuc, in hoc quidem genere, nostri nulli fuerunt* (Cic. de Or. III. 24), *of whom there have been none with us*. *Veniamus ad vivos, qui duo de consularium numero reliqui sunt* (Cic. Phil. II. 6).

Obs. 8. The partitive genitive may also be governed by an adverb in the superlative, to show of which, among many, the predicate holds good in the highest degree; *Sulpicius Gallus omnium nobilium maxime Graecia litteris studuit* (Cic. Brut. 20).

Obs. 9. With the pronominal adverbs of place, which denote the place where a motion is to end, we find a genitive, signifying *up to a certain point* (degree) of something: *Nescire videmini, quo amentiae progressi sitis* (Liv. XXVIII. 27). *Eo miseriarum venturus eram* (Sall. Jug. 40). Of the same character is the phrase *quoad ejus facere poteris, fieri poterit*.

Obs. 10. The genitive loci sometimes follows pronominal adverbs of place to define them more exactly (antiquated): *Ibidem loci res erit* (literally, *the matter will be at the same point of place*); but especially *locorum, terrarum, gentium*, to strengthen the expression: *Ubinam gentium sumus? Ubicumque terrarum et gentium violatum jus civium Romanorum est, ad communem libertatis causam pertinet* (Cic. Verr. V. 55). *Nusquam gentium, nowhere in the world.* (*Longe gentium.*) Of the same kind are the idioms *postea loci*, *afterwards* (strictly, *at a later point of time*); *interea loci*, *in the mean time*; *adhuc locorum*, *till now*.

Obs. 11. It is further to be observed, that the ablatives, *hoc, eo, eodem, quo*, are sometimes put substantively with the genitive loci (*eo loci*), for *hoc loco, eo loco, &c.*

§ 285. *a.* The genitive is put with words which denote a number, a measure, or a quantity, in order to denote the kind, the thing measured or counted (*genitivus generis*):—

*Magnus numerus militum; magna vis argenti; acervus frumenti; modius tritici; vini tres amphorae; ala equitum. Auri*

navis (Cic. Fin. IV. 37), *a ship-load of gold*; flumina lactis, *ivers of milk* (Ovid). Tria millia equitum. See § 72.

Obs. So also, *sex dies spatii* (Cæs. B. C. I. 3, — properly, *six days' term* = a term of six days; also, *spatium sex dierum*); *sestertii bini accessionis* (Cic. Verr. III. 49), *two sesterces addition* (*accessio duorum sestertiorum, an addition of two sesterces*). *Prædæ hominum pecorumqve. Imber sanguinis.*

b. This genitive is governed by the nom. or acc. sing. neut. of an adjective of quantity (*multum, plurimum, amplius, minus, minimum, tantum, quantum, tantundem, nimium*, sometimes *exiguum*,<sup>1</sup> or of a (demonstrative, relative, interrogative, or indefinite) pronoun, and by *nihil*, the governing word being used as a substantive, in order to lay stress on the measure or degree or nature of the things spoken of:—

*Multum temporis in aliqua re ponere; minimum firmitatis habere; id negotii habeo; hoc præmii; hoc tantum laboris itinerisqve* (Cic. Verr. V. 49); *nihil virium; quod roboris erat* (*what there was in strength, the strength which there was*). *Quidquid habui militum, misi. Quid mihi consilii datis? Quid tu hominis es?* (Ter. Heaut. IV. 6, 7), *what sort of man are you?* *Exiguum campi* (Liv. XXVII. 27).<sup>2</sup> Where this prominence is not aimed at, we find simply *tantum studium, tanta (tam multa) opera; quod consilium mihi datis? &c.* (*Plus operæ* = *major opera*, plus itself not being used as an adjective.)

The above adjectives and pronouns may also have, for their genitive, a neuter adjective of the second declension, which stands as a substantive: *aliquid pulchri; quiddam novi; nihil boni; tantum mali; hoc incommodi; quod pulchri erat, omne sublatum est* (*whatever beautiful things there were*); but also, *aliquid pulchrum; nihil altum, nihil magnificum cogitare*. (The adjectives of the third declension are not employed in this way; we always find the form *aliquid memorabile*. The adjectives of quantity are combined with another adjective only in the genitive in the singular: *plurimum novi*; in the plural, the other construction is used: *plurima nova*, § 301, b; *plura nova*).

Obs. 1. Such an adjective or pronoun, with a genitive, cannot be governed by a preposition; we must say, *ad tantum studium*, not *ad tantum studii*. Yet we find *ad multum diæi* (*ad multum diem*), *till*

<sup>1</sup> Not *magnum* or *parvum*.

<sup>2</sup> [Our *sui quidquam esse imperii aut potestatis trans Rhenum postularet* (Cæs. B. G. IV. 16).]



*late in the day*; and *ad id loci* (*locorum*), *up to that point, up to that time*.

Obs. 2. The student should notice the expressions *nihil reliqui facere* (literally, *to make no residue, i.e. to leave nothing remaining, undone*), and *nihil pensi habere* (literally, *to have nothing weighed, i.e. to care nothing*; *nec quicquam illi pensi est, quid faciant*, Liv. XXXIV. 49).

c. In the same way, the adverbs *satis*, *abunde*, *affatim*, *nimia*, and *parum*, are used as substantives in the nominative and accusative (but not after prepositions) with the genitive: *Satis copiarum habes*; *parum prudentiae* (*too little prudence*).

§ 286. Sometimes a substantive containing a more general idea is followed by another in the genitive, by which the former is denoted more specifically (*genitivus definitivus*, or *epexegeticus*):—

*Vox voluptatis*, the word pleasure; *nomen regis*, the kingly name, the name of king; <sup>1</sup> *verbum monendi*, the word monere; *numerus trecentorum*, the number three hundred; *opus Academicorum*, the treatise *Academica*; *familia Scipionum*, the Scipio family; *consuetudo contra deos disputandi*, the habit of disputing against the gods. (The genitive of the gerund is often used in this way.)<sup>2</sup> (*Arbor fici*, *arbor abietis*, the fig-tree, the fir-tree.)

Obs. 1. In Latin, two substantives can never be connected immediately (without apposition) in the same case, except when a person or a place is indicated at once by its generic and proper name (*Rex Tullius*, *urbs Roma*, *amnis Rhenus*, *terra Italia*). In geographical designations, the proper name is also put in some few instances (chiefly by the poets) in the genitive: *tellus Ausoniae* (Virg. *Æn.* III. 477), *the land of Ausonia*; *celsa Buthroti urbs* (Id. ib. III. 293); *promontorium Pachyni* (Liv. XXIV. 35).

Obs. 2. In this way, the genitive sometimes supplies the place of apposition, when a general idea is followed by the special one which contains it; e.g. *Parvae causae vel falsae suspicionis vel repentini terroris* (Cæs. B. C. III. 72), *small causes, which consist in false suspicion, or sudden alarm*.<sup>3</sup> *Aliis virtutibus, continentiae, gravitatis, justitiae, fidei, te consulatu dignum putavi* (Cic. pro Mur. 10). *Unum genus est infestum nobis eorum, quos P. Clodii furor rapinis pavit* (Id. pro Mil. 2), *the class which consists of those persons*.

<sup>1</sup> But also in a possessive signification; the name of the king, e.g. *Frederic*, &c.

<sup>2</sup> [*Injuriae retentorum equitum Romanorum* (Cæs. de Bell. Gall. III. 10).]

<sup>3</sup> *Causa suspicionis* may also mean *the cause of the suspicion*.

Obs. 3. If, by the aid of the verb *sum*, a substantive is explained by another, which might have been combined with it without a verb in the genitive case to form a single idea, the genitive is often put with *sum*, and not the nominative, the subject being understood as repeated after *sum*: *Unum genus est eorum, qvi, &c.* (Cic. in Cat. II. 8), *one class is that of those, consists of those.* *Captivorum numerus fuit septem millium ac ducentorum* (Liv. X. 36), *the number of the prisoners was seven thousand two hundred (numerus septem millium).* *Major pars Atheniensium erat* (Just. V. 10), *the greater part was of Athenians, consisted of Athenians*; but also, *Fraenestini maxima pars fuere* (Liv. XXIII. 19).

§ 287. The genitive of a substantive with an adjective (numeral, participle, pronoun) is either put with a substantive immediately by way of description, or is connected with a subject by the verb *sum*, in order to show its nature and properties, its requirements, its size and kind (*the genitive of quality, the descriptive genitive*).

a. *Juvenis mitis ingenii*; *vir et consilii magni et virtutis*; *civitates magnae auctoritatis*; *plurimarum palmarum vetus gladiator* (Cic. Rosc. Am. 6), *an old gladiator, who has obtained many victories.* *Natura humana imbecilla atqve aevi brevis est* (Sall. Jug. 1).

b. *Res magni laboris* (*which require much labor*); *hospes multi cibi* (Cic. Fam. IX. 26).

c. *Classis trecentarum navium*; *fossa centum pedum*; *exsilium decem annorum*; *homo infimi generis*; *multi omnium generum* (Cic. de Or. II. 9), *many men of every kind*; *vir ordinis senatorii*; *omnes gravioris aetatis* (Cæs. B. G. III. 16), *all men of advanced age.* *Virtus tantarum virum non est* (Cic. Tusc. V. 1). *Hoc non est tanti laboris, quanti videtur.* *Classis fuit trecentarum navium.* (Also, *Critognatus magnae auctoritatis in Arvernibus habitus est* (Cæs. B. G. VII. 77), *passed for an influential man.* *Caesar diversarum partium habebatur* (Svet. Jul. 1), *it was supposed that Caesar belonged to the opposite party.* *Di me finxerunt animi pusilli* (Hor. Sat. I. 4, 17), *have created me pusillanimous.*)

Obs. 1. We must particularly notice the descriptive compounds of the genitive *modi* with a pronoun, which are used altogether as indeclinable adjectives: *hujusmodi*, *ejusmodi*, *illiusmodi*, *istiusmodi*, *ejusdemmodi*, *cujusmodi* (relat. and interrog.), *cujuscunqvemodi*, *cuiusmodi*, *cujusqvemodi*; e.g. *ejusmodi causa*, *ejusmodi causae*, &c.

Obs. 2. The genitive of quality resembles the ablative of quality (§ 272); but the genitive denotes more the general nature and kind of the subject (*of*), while the ablative rather puts forward particular quali-

ties and circumstances belonging to it (*with*). In many instances, these two forms of expression are either not at all or very slightly distinguished; e.g. *Neque monere te audeo, praestanti prudentia virum, neque confirmare, maximi animi hominem* (Cic. ad Fam. IV. 8). In the older writers (Cicero), the ablative is used of qualities in general more frequently than the genitive. But to express the requisites for a thing, its size and kind, the genitive alone (not the ablative) is employed. See the examples, under *b* and *c*. On the other hand, the ablative only, and not the genitive, is used to express its constitution with reference to its external parts: *Britanni sunt capillo promisso atque omni parte corporis rasa praeter caput et labrum superius* (Cæs. B. G. V. 14). We always say *esse bono animo* (*to be of good courage*); *animo forti et erecto, ea mente ut, &c.*, *of the state of mind*, but *maximi animi homo*, *of the whole character*. (*A man of genius, of character, homo ingeniosus, gravis.*)

Obs. 3. The genitive and ablative of quality are both generally subjoined to an indefinite appellative noun (as we also say, in English, "Hannibal, a general of great ability," not, "Hannibal, of great ability"). Yet single exceptions are met with: *Tum T. Manlius Torquatus, priscae ac nimis durae severitatis, ita locutus fertur* (Liv. XXII. 60). *Agessilaus, annorum octoginta, in Aegyptum profectus est* (Corn. Ages. 8), *an old man of eighty, at the age of eighty*.<sup>1</sup>

§ 288. Since the genitive is combined with another substantive in various significations, it may sometimes happen, if no ambiguity results from it, that two genitives may be attached to the same substantive, each with its own proper signification: *Superiorum dierum Sabini cunctatio* (Cæs. B. G. III. 18), *the delay of Sabinus during the preceding days*; because we say, *superiorum dierum cunctatio, the delay of the preceding days*. *Scaevolae dicendi elegantia* (Cic. Brut. 44). *Labor est functio quaedam vel animi vel corporis gravioris operis et muneris* (Id. Tusc. II. 15), *the execution by the soul or body of a work or office somewhat difficult*. One genitive may be governed by another: e.g. *Haec fuit causa intermissionis litterarum* (Cic. ad Fam. VII. 13), *Itat majestatis populi Romani prohibere injuriam* (Sall. Jug. 14). *Reminiscere incommodi populi Romani et pristinae civitatis Helvetiorum* (Cæs. B. G. I. 14); but such combinations tend to make the style awkward or obscure.<sup>2</sup>

<sup>1</sup> [*Praestanti sapientia et nobilitate Pythagoras* (Cic. Tusc. Disp. IV. 1). *Idcirco Remus, summa nobilitate et gratia inter suos* (Cæs. B. G. II. 6).]

<sup>2</sup> [The following is an instance of *three* genitives: *Eorum dierum consuetudine itineris nostri exercitus perspecta* (Cæs. B. G. II. 17).]

§ 289. The genitive is employed (as an objective genitive) with many adjectives which denote a quality that is directed to a certain object (transitive adjectives). (Compare § 283 on the objective genitive with substantives.) Such adjectives are the following:—

a. All participles in the present from transitive verbs, when they stand as pure adjectives, — i.e. when they are not used to signify a relation or action at a particular time, but denote a quality in general, — and the adjectives in *ax* formed from transitive verbs: *amans reipublicae civis* (*amantior reipublicae, amantissimus reipublicae*; see § 62); *negotii gerens* (*carrying on a business*); *injuriarum perferens* (but if an adverb be subjoined, the participle has usually the construction of the verb: *homo facile injurias perferens*); *patiens laboris atque frigoris*; *appetens gloriae*; *tenax propositi vir*; *tempus edax rerum*; *capacissimus cibi vniqve*.

b. Those adjectives which denote a desire (knowledge) of a thing or experience in it, or the reverse (dislike, ignorance, inexperience): *as avarus, avidus, cupidus, studiosus (fastidiosus), conscius, inscius, nescius, gnarus, ignarus, peritus, imperitus, prudens, rudis, insolens (insolitus), insvetus, memor, immemor*; and sometimes those which denote forethought or want of forethought (*providus, diligens, curiosus, incuriosus*): e.g. *cupidus gloriae, studiosus litterarum, peritus belli, ignarus rerum omnium, insvetus male audiendi, memor beneficii; vir omnis officii diligentissimus* (Cic. *pro Cael.* 30).<sup>1</sup>

Obs. 1. Such is also the construction of *consultus* in *jurisconsultus*, *one acquainted with law* (but also *jureconsultus*), and *certus* in the phrase *certiorem aliquem facere*; e.g. *consilii, voluntatis* (but as frequently with *de*). The poets and later writers employ also some other adjectives of cognate signification in this way; e.g. *callidus, doctus (doctissima fandi, Virg.)*.<sup>2</sup>

Obs. 2. *Conscius* is sometimes put according to this rule with the object in the genitive, and a dative of the person *with whom* one is privy to a thing (according to § 243): e.g. *conscius alicui caedis, mens sibi conscia recti, conscius sibi tanti sceleris* (Sall. *Cat.* 34); sometimes also with the dative of the thing to which a person is privy: *conscius facinori, conscius mendacio alicujus*.

Obs. 3. *Rudis* and *prudens* are also used with *in*; *prudens in jure civili*. (Also *rudis ad pedestre certamen, inexperienced in the foot-race; insvetus ad onera portanda*.)

<sup>1</sup> [*Rudis agminum sponsus* (Hor. *Od.* III. 2, 9). *Imbrium divina avis imminetum* (Id. *Ibid.* 27, 10).]

<sup>2</sup> [But *dulces docta modos* (Hor. *Od.* III. 9, 10). See § 238, Obs.]

§ 290. Further, an objective genitive is put —

c. With those adjectives which denote power over a thing and the opposite, as *compos*, *impos*, *potens*, *impotens*; e.g. *compos mentis*, *impotens equi regendi*.

d. Those which denote a participation, a guilty concern in any thing, and the opposite, as *particeps*, *expers*, *consors*, *exsors*; *reus*, *accused of a thing*; *affinis*, *manifestus*, *insons*; e.g. *particeps consilii*, *expers periculorum*, *reus furti* (*reum furti facio*), *insons probri*, *affinis rei capitalis*.

Obs. In later writers, *noxius*, *innoxius*, and *suspectus* are also so used. *Affinis* has also the dative. See § 247, b, Obs. 4. *Consors* is also used as a substantive; *consors alicujus* (*any one's partner*) in *lucris atque furtis*.<sup>1</sup>

e. Those adjectives which denote an abundance or want of any thing are put both with the genitive and ablative (§ 268); *inops* and (poet.) *pauper* have the genitive only: *inops auxilii*, *pauper argenti* (Hor.); and *plenus* is most frequently so constructed: *plenus rimarum*; *vita insidiarum et metus plena*.

Obs. 1. *Egenus*, *indigus*, and *sterilis* are usually found only with the genitive.

Obs. 2. In the same way are constructed with the genitive, *prodigus*, *profusus*, *lavish of* (*prodigus aeris*); *liberalis*, *generous with* (*liberalis pecuniae*, Sall. Cat. 7); *parcus*, *sparing* (*parcissimus somni*).

Obs. 3. In the poets those adjectives and participles which denote an exemption from any thing, also take the genitive, according to Greek usage. See § 268, b, Obs. 2.

f. *Similis* and *dissimilis* govern sometimes the genitive and sometimes the dative. See § 247, b, Obs. 2. *Proprius*, *peculiar to*, has the genitive; e.g. *vitium proprium senectutis* (rarely the dative). *Communis* often has the genitive: e.g. *Memoria communis est multarum artium*. *Hoc commune est potentiae cupidorum cum otiosis* (Cic. Off. I. 21); but also the dative: *Omni aetati mors est communis* (Id. Cat. M. 19).

Obs. With the personal and reflective pronouns, *communis* must always be constructed with the dative, as in the following: *commune mihi* (*tibi, sibi*) *cum aliquo*.

g. The poets and later prose-writers (e. g. Tacitus) used many other adjectives besides with the genitive, to denote a certain reference to a thing, which is otherwise expressed by the ablative (*with respect to*) or by prepositions (*de, in*); e.g. *modicus voluptatis* (*in voluptate*), *atrox odii*, *integer vitae* (*vitā*), *maturus aevi*, *lassus maris ac viae*

<sup>1</sup> *Expers* is found with the ablative (in Sallust), but it is unusual.

(with the idea of a certain *fulness* and *satiety*), *vetus militiae*, *ambiguus futuri* (de futuro, with the notion of *ignorance*), *dubius viae*, *certus eundi*.<sup>1</sup> *Animi*, in particular, is often put in this way with adjectives which denote a certain state of feeling; *aeger, anxius, laetus, ingens animi*. Compare § 296, *b*, *Obs.* 3.<sup>2</sup>

§ 291. Those verbs also take a genitive (objective) which signify to *remember* and *forget* (*memini, reminiscor, obliviscor*; very rarely, *recordor*), and those which denote to *remind* (a person) of a thing (*admoneo, commoneo, commonefacio*):—

*Semper hujus diei et loci meminero. Oblivisci decōris et officii. Catilina admonebat alium egestatis, alium cupiditatis suae* (Sall. Cat. 21). *Omnes tui sceleris et crudelitatis ex illa oratione commonefiunt* (Cic. Verr. V. 43).<sup>3</sup>

*Obs.* 1. The accusative is often put with those verbs which signify to *remember* and to *forget*, most frequently with *memini*, when they denote to *have a thing in the memory* (*knowledge of a thing*) or the reverse (but not to *think of a thing*, or *not to think of it*); *memini numeros, si verba tenerem* (Virg. B. IX. 45). *Oblivisci causam* (to *forget the case*, of an advocate). *Antipatrum Sidonium tu probe meministi* (Cic. de Or. III. 50), *you still remember him, you knew him well*. *Recordor*, to *remember, think of*, almost always governs the accusative; we also find *recordor de aliquo*. (*Mentionem facio rei and de re*.)

*Obs.* 2. With *admoneo*, etc., we also have, instead of the genitive, the accusative neuter of a pronoun or numeral adjective (§ 228, *c*); and likewise the preposition *de*: *Unoquoque gradu de avaritia tua commonemur* (Cic. Verr. I. 59).

*Obs.* 3. The impersonal expression, *venit mihi in mentem*, *an idea strikes me*, is put, in the same way as those verbs, with the genitive; *Venit mihi Platonis in mentem*, *Plato occurs to me*. But it is also used personally, that which strikes a person being put as the subject: *Non venit in mentem pugna apud Regillum lacum?* (Liv. VIII. 5.) *Venit mihi in mentem vereri*.

§ 292. The verb *misereor* (*miserescor*), to *pity*; and the impersonal verbs *miseret* (*miserescit, miseretur*), *piget, poenitet, pudet, taedet, pertaesum est*, — have the object of the feeling (the person

<sup>1</sup> [*Capitis minor* (Hor. Od. III. 5, 42). *Fessi rerum* (Virg. Æn. I. 178). *Felices operum* (Id. G. I. 277)]

<sup>2</sup> [Also *notus animi* (Hor. Od. II. 2, 6).]

<sup>3</sup> The genitive with these verbs denotes that the mind is directed to an object, and is thus in combination with it.

or thing which one pities, is ashamed of, &c.) in the genitive. (The person who is ashamed, &c., is expressed by the accusative, § 226).

**Miserère laborum! Miseret me fratris. Poenitet me consilii. Suae quæmque fortunæ poenitet** (Cic.), *every one is dissatisfied with his lot.* **Hos homines infamiae suae neque pudet neque taedet.** The genitive with **pudet** also denotes the person *before* whom the shame is felt; **Pudet me deorum hominumque** (Liv. III. 19).

Obs. Instead of the genitive, we find also an infinitive of the action which is the object of repentance, shame, &c. **Pudet me hæc fateri.** With **piget, poenitet, pudet**, we have sometimes a demonstrative or relative pronoun in the neuter as a subject. See § 218, Obs. 2. (**Poenitendus, pudendus.** See § 167, Obs.) **Miseror, commiseror, to bewail,** govern the accusative.

§ 293. With those verbs which signify to *accuse, impeach, convict, condemn, acquit*, the name of the crime of which a person is accused, &c., is put in the genitive, as with **accūsō, incūsō, insimulo, arcesso** (*to charge one before a court of justice*); **postulo, ago cum aliquo** (*to bring an action against a person for —*); **arguo, coarguo, convinco, damno, condemno, absolvo**; e.g.:—

**Accusare aliquem furti; damnari repetundarum; convincere aliquem malefici; absolvere aliquem improbitatis.**

Obs. 1. Besides the verbs cited, a few others are also so constructed in certain legal formulas: e.g. **interrogare aliquem ambitus** (Sall. Cat. 18), *to charge a man with obtaining office corruptly*; **judicatus pecuniae**, *condemned in a case relating to money* (Liv. IV. 14). We should likewise notice the participle **compertus, convicted** (of a thing); e.g. **nullius probri compertus**.<sup>1</sup>

Obs. 2. The following construction is also used: **accusare, postulare, damnare aliquem de veneficio, de vi** (but not **arguo**). The ablative **crimine** (ablat. instrum.) is likewise often put with these verbs: **arcessere aliquem crimine ambitus; damnatus est crimine repetundarum, ceteris criminibus absolutus** (*in what relates to the remaining counts and charges*). (**Accusari, damnari, absolvi lege Cornelia**, *according to the Cornelian law: absolvi suspicione sceleris*, *to be relieved from the suspicion of crime.*) (**Accusare inertiam adolescentium**, *to complain of the indolence of young men.*)

Obs. 3. With **damno** and **condemno**, the punishment to which a person is condemned (that with which he shall atone for his crime), is put in the genitive or ablative; e.g. **damnari capitis, pecuniae, or**

<sup>1</sup> In the Jurists **teneri (furti).**

**capita.**<sup>1</sup> *Omnia mortalium opera mortalitate damnata sunt* (Sen. Ep. 91). For a definite penalty consisting of money or land, the ablative is always employed: *damnari decem millibus, tertia parte agri*, as with *multo* always; *agro pecuniaque hostes multare*. (*Damnari ad bestias, in metalla. Voti damnari*)

§ 294. When the price for which a thing is *bought, sold, or made*, is stated indefinitely (by an adjective of quantity, or *nihilum*), the price is expressed in the genitive with *tanti, quanti* (*tantidem, quantivis, quanticunqve*), *pluris, minoris*; but in the ablative with *magno, plurimo, parvo, minimo, nihilo, nonnihilo*.<sup>2</sup> With those verbs which signify *to estimate* (*duco, facio, habeo, pendo, puto, taxo*, together with *sum* signifying *to be worth, have a certain price*), the genitive of all these words is employed, *aestimo* alone having both cases:—

*Quanti Chrysogonus docet?* (Juv. VII. 176), *On what terms does Chrysogonus teach?* *Frumentum suum quam plurimo vendere. Quanti oryza emptæ est?* *Parvo* (Hor. Sat. II. 3, 156). *Voluptatem virtus minimi facit. Datames unus pluris apud regem fiebat quam omnes aulici* (Corn. Dat. 5). *Homines sua parvi pendere, aliena cupere solent. Parvi sunt foris arma, nisi est consilium domi* (Cic. Off. I. 22). *Magni and magno aestimo virtutem*.<sup>3</sup>

Obs. 1. The verbs which mean *to estimate* take also (in common discourse) the genitives *flocci, nauci, assis* (*unius assis*), *teruncii*, with a negative, signifying *not to value in the least, to esteem not worth a farthing*: *Judices rempublicam flocci non faciunt* (Cic. ad Fam. IV. 5). (*Hujus non facio, I care not that much for it!*) *Putare, habere pro nihilo*.

Obs. 2. Here we may also notice the idioms, *aequi bonique* (or *boni* alone) *facio aliquid, boni consulo*, *to take in good part*.

Obs. 3. The expression *tanti est* first denotes simply something (something good) *is worth so much, is of such importance*, that one ought to do or bear something for its sake; *Tanti non fuit Arsacem capere, ut earum rerum, quæ hic gestæ sunt, spectaculo careres* (Cael. Cic. ad Fam. VIII. 14). Without any definite subject, we have: *tanti est*, *it* (the thing spoken of) *is worth the trouble*; *nihil est tanti*,

<sup>1</sup> *Damnatusque longi*

*Sisyphus Aeolides laboris* (Hor. Od. II. 14, 19).

<sup>2</sup> The genitive of *tantus, quantus*, and the comparatives, the ablative of *nihilum*, of the positives and superlatives (as also of the diminutive *tantulum*).

<sup>3</sup> This genitive is nearly allied to the genitive of quality.



*it is not worth the trouble.* Lastly, it is used of an evil which it is worth while to bear (which one is ready to bear), usually with an infinitive for its subject: **Est mihi tanti, Qvirites, hujus invidiae tempestatem subire, dummodo a vobis belli periculum depellatur** (Cic. Cat. II. 7); but also with a substantive: **Aut si rescierit (Juno), sunt, o, sunt jurgia tanti** (Ov. Met. II. 424), *then I will bear her brawling.*

§ 295. The impersonal verb *interest*, *it is of importance*, points out the person or thing to whom a matter is of importance, by the genitive or the possessive pronouns *meā, tua, sua, nostra, vestra* (abl. sing. fem.). *Rēfert*, in the same signification, has the same construction with the pronouns, but rarely with the genitive.<sup>1</sup>

**Caesar dicere solebat, non tam sua quam reipublicae interesse, ut salvus esset** (Svet. Jul. 86). **Clodii intererat, Milonem perire** (Cic. pro Mil. 21). **Quid tua id refert?** (Ter. Phorm. IV. 5, 11). (*Refert compositionis, Qvinct. IX. 4, 44, it is of importance for the rhetorical arrangement of words.*)

Obs. 1. *Ad* is generally employed to express that in reference to which something is of importance; **Magni ad honorem nostrum interest, me quam primum ad urbem venire** (Cic. ad Fam. XVI. 1).

Obs. 2. The thing which is of importance may be designated by a neuter pronoun (so that the verbs do not stand quite impersonally): **Qvanti id refert? Hoc vehementer interest reipublicae**; or by an infinitive: **Omnium interest recte facere**; but it is most frequently expressed by the addition of a clause with the accusative and infinitive, or with *ut* (ne), or in an interrogative form. Of *how much* importance it is, is denoted either by adverbs (*multum, plurimum, tantum, quantum, nihil, magnopere, vehementer*), or by the genitive of the price (*magni, parvi, qvanti, &c.*).

Obs. 3. The verbs *impleo, compleo, egeo*, and particularly *indigeo*, are sometimes used with the genitive instead of the ablative. See under ablative, § 260, *a*, Obs., § 261, *a*, Obs. Concerning the poetical genitive with verbs which signify to desist, to refrain from, see § 262, Obs. 4.<sup>2</sup>

§ 296. *a*. The names of towns and small islands of the first and second declension singular are put in the genitive, to denote the place *where* a thing is or occurs:—

**Romae esse, Rhodi vivere, Corinthi habitare.** (Of other names the ablative is used. See § 273, *a*.)

<sup>1</sup> The origin of this singular construction is unknown. Perhaps the pronoun has a kind of adverbial signification; *in my direction (in relation to me)*.

<sup>2</sup> Concerning *ergo* with the genitive, see § 172, Obs. 5.

Obs. 1. Sometimes the genitive of larger (Greek) islands is also so used: *Cretae considere* (Virg. *Æn.* III. 162); *Conon Cypri vixit* (Corn. Chabr. 3), or (but rarely) of the Greek names of countries in us: *Chersonesi domum habere* (Corn. Milt. 2). Compare § 232, Obs. 3 and 4.

Obs. 2. Such a genitive rarely has an appositive expression subjoined, and then the ablative with *in* is used: *Milites Albae constiterunt, in urbe opportuna, munita, propinqua* (Cic. Phil. IV. 2). In a very few such cases the ablative without *in* is used: *Vespasianus Corinthi, Achajae urbe, nuntios accepit de Galbae interitu* (Tac. Hist. II. 1).<sup>1</sup> If *urbs* or *oppidum* (*insula*) with *in* precedes, the name of the town (or island) is in the ablative: *Cimon in oppido Citio mortuus est* (Corn. Cim. 3); *in insula Samo* (Svet. Oct. 26). (Likewise *in ipsa Alexandria*, with a pronoun or adjective. We also find *tota Tarracina*, Cic. de Or. II. 59, *in all Tarracina*, according to § 273, c.)

Obs. 3. This idiom proceeds from the fact that the genitive singular of the first and second declension (in *i*) has a different origin from the genitive of the third declension, and at first, in addition to its other meanings, conveyed the notion of being in a place.

*h*. In the same way are used the genitives *domi*, *at home*; *humi*, *on the ground (to the ground)*; with *belli* and *militiae* in conjunction with *domi*:—

*Sedere domi. Parvi sunt foris arma, nisi est consilium domi* (Cic. Off. I. 22). *Humi jacere, prosternere aliquem humi. P. Crassi, L. Caesaris virtus fuerat domi militiaeqve cognita* (Cic. Tusc. V. 19). *Saepe imperatorum sapientia constituta est salus civitatis aut belli aut domi* (Cic. Brut. 78). (In other connections, we have *in bello*, *in militia*.)

Obs. 1. *Domi* in this signification may be combined with a genitive or a possessive pronoun: *Marcus Drusus occisus est domi suae. Clodius deprehensus est cum veste muliebri domi Caesaris*. (*Domi alienae*.) Otherwise it is expressed thus: *in domo aliqua*; *in domo casta*; *in domo*, *in the house* (not *at home*).

Obs. 2. For *humi* the poets also say *humo*, *in humo*. (Always as *in humo nuda*, when an adjective follows.)

Obs. 3. In the same way *animi* is employed in expressions which denote doubt and anxiety: *Expectando et desiderando pendemus animi. Absurde facis, qui te angas animi* (also *animo*). *Tot populos inter spem metumque suspensos animi habetis* (Liv. VIII. 13). *Confusus atque incertus animi* (Id. I. 7).

<sup>1</sup> [Antiochiae, celebri quondam urbe et copiosa, antecellere omnes ingenii gloria contigit (Cic. pro Arch. post. 8).]

§ 297. *a.* The same relation which is expressed by the genitive is commonly expressed by the possessive pronouns (which represent the genitive of the personal):—

*Pater meus; libri mei; ista domus tua est; comitia tua (which concern you); meā causā, for my sake (§ 256); nulla tua epistola, no letter from you; unis litteris meis; cum magno meo dolore. Tuum est videre, quid agatur.* A genitive may therefore stand in apposition to a possessive pronoun: e.g. *Tuum, hominis simplicia, pectus vidimus* (Cic. Phil. II. 43). *Cui nomen meum absentis honori fuisset, ei meas praesentis preces non putas profuisse?* (Id. pro Planc. 10.) *Mea unius opera respublica salva est* (Cic. in Pis. 3), *by my activity alone. Vestrā ipsorum causā. Hi ad vestram omnium caedem Romae restiterunt* (Cic. Cat. IV. 2). The genitives *unius, ipsius (ipsorum)*, in particular, are often so constructed.

OBS. The genitives *nostrum* and *vestrum* are often put with *omnium* for *noster* and *vester*, always indeed when *omnium* precedes; *Voluntati vestrum omnium parui* (Cic. de Or. III. 55), *your unanimous wish (voluntati vestrae parui)*. *Patria est communis omnium nostrum parens* (Id. Cat. I. 7). Otherwise but rarely; e.g. *splendor vestrum* for *vester* (Id. ad Att. VII. 13).

*b.* When a personal or reflective pronoun *ought* to be subjoined to a substantive, adjective, or verb as an object in the genitive (objective genitive), the genitive neuter singular of the corresponding possessive pronoun (*mei, tui, sui, nostri, vestri*: properly, *of my being, &c.*) is used instead of the wanting genitive; e.g.:—

*Studium nostri, devotion to us. Rogo, ut rationem mei habeatis, that you would have regard to me. Habetis ducem memorem vestri, oblitum sui* (Cic. Cat. IV. 9). *Pudet me vestri. Grata mihi vehementer est memoria nostri tua* (Cic. ad Fam. XII. 17), *your remembrance of me, that you think of me. Multa solet veritas praebere vestigia sui* (Liv. XL. 54).

OBS. 1. With personal names, which contain the idea of an active verb, the subjoined genitive may merely denote, with reference to whom a person is so named: it is then considered as a possessive genitive, and is represented by a possessive pronoun; e.g. *accusator tuus* (Cicero). *Nosti Calvum, illum laudatorem meum* (Cic. ad Att. I. 16). But it may also be considered as an objective genitive, the idea of an action or operation, of which some one is the object, being put prominently forward; e.g. *frater meus misit filium ad Caesarem, non solum sui deprecatorem, sed etiam accusatorem mei* (Cic. ad Att. XI. 8), *to entreat for himself, to complain of me. Omnis natura est*

*servatrix sui* (Id. Fin. V. 9), *strives to preserve itself*. With a few other words, too, the genitive may be differently understood, and therefore represented by pronouns in different ways: e.g. *imago mea*, *my picture*; and *imago mei*, *a picture of me (which represents me)*. On the other hand, a possessive pronoun is rarely substituted for a clearly objective genitive: e.g. *meo desiderio* for *desiderio mei*, *from a longing for me*; *tuā fiduciā* for *fiduciā tui* (Cic. Verr. V. 68). *Habere rationem suam* (Id. Off. I. 39 = *sui*).

Obs. 2. The genitives *mei*, *tui*, &c., may also be used instead of a possessive pronoun, to mark something emphatically, as belonging to the nature of a thing: *Pressa est tellus gravitate sui* (Ov. Met. I. 30), *by its weight (the weight peculiar to it)*. Later writers sometimes carry this still further.

c. The partitive genitive of *nos*, *vos*, is represented (when a number is divided) by *nostrum*, *vestrum*:—

*Magna pars nostrum*; *multi vestrum*; *uterque nostrum*; *quis vestrum* —? But if a partition of the human being is spoken of, the genitives, *mei*, *tui*, *sui*, *nostrī*, *vestrī*, are employed; e.g. *Nostrī melior pars animus est* (Senec. Qv. Nat. I., præf.).

Obs. *Nostrum* and *vestrum* are rarely used objectively for *nostrī* and *vestrī*: *Cupidus vestrum* (Cic. Verr. III. 96). *Custos urbis et vestrum* (Id. Cat. III. 12), *of the town and you, each individual of you*. To express partition (of a number) with the reflective pronoun, we must use *ex se* or *suorum* (*of this or their people*).

§ 298. *Appendix to Chapter V.* a. In such special relations as cannot be expressed by the genitive, a substantive, to limit the meaning of another substantive, may be connected with it by a preposition: *judicium de Volscis*; *voluntas totius provinciae erga Caesarem*. But the beginner must beware of using such constructions, where the preposition in English only connects one idea with the other in a general way; for, in such cases, the relation is expressed in Latin by a possessive or objective genitive; e.g. not *Livius in proemio ad bellum Punicum*, but *in prooemio belli Punici*.

b. The referring of a preposition with its case to a single substantive may sometimes be obscure in Latin, in consequence of the want of a definite article and the free position of the words, because the definition may be also referred to the verb and the whole predicate, or it may give a clumsy character to the sentence. In such cases the construction with a preposition is avoided. But no ambiguity arises, and this construction is most frequently employed

1. When the substantive to which the words refer has already a genitive, or an adjective or pronoun with it, so that the preposition with its case may be attached to the first definition as a second and more accurate one, being usually put between the principal substantive and the genitive or adjective: *Caesaris in Hispania res secundae* (Cæs. B. C. II. 37); *sextus liber de officiis Hecatonis* (Cic. Off. III. 23); *caedes in pace Fidenatum colonorum* (Liv. IV. 32); *omnes ante Socratem philosophi* (Cic. Acad. I. 4). *Ista mihi fuit perjucunda a proposita oratione digressio* (Id. Brut. 85).

2. Where the substantive and the definition annexed by the preposition may, from their signification, be naturally and easily combined into one idea, as, for instance, verbal substantives with prepositions which are akin to the signification of the verb contained in the substantive; substantives which denote a temper of mind, or a way of acting, with *in*, *erga*, *adversus*; names of persons and things with *de*, *ex* (in certain combinations, *a*), to denote their origin, class, home, place of starting (with *de* and *ex* also, in a partitive signification), or with *cum* and *sine*, to denote that which does or does not pertain to or accompany; names of external objects, with their local relations defined by *ad* and *in*; and in some other cases, especially where, from the arrangement of the words, the preposition points more to the substantive than the verb: *Discessio ab omnibus his, quæ sunt bona in vita* (Cic. Tusc. I. 34); *reditus in urbem*; *aditus ad me (iter ex Hispania, in Macedoniam)*; *totius provinciae voluntas erga Caesarem*; *crudelitas in cives*; *contumeliae et injuriae in magistratum Milesium* (Cic. Verr. I. 34); *auxilium adversus inimicos*; *homo de plebe Romana, de schola*; *civis Romanus a conventu Panormitano*; *caduceator ab Antiocho* (Liv. XXXVII. 45); *litterae a Gadibus*; *aliquis de nostris hominibus* (Cic. pro Flacco, 4); *morbis cum imbecillitate*; *simulacrum Cereris cum facibus* (Cic. Verr. IV. 49); *sine ratione animi elatio*; *lectionem sine delectatione negligo* (Id. Tusc. II. 3); *homo sine re, sine fide, sine spe* (Id. pro Cæl. 32); *omnia trans Iberum, Antiochia ad Sipplum*; *insulam in lacu Prelio vendere* (Cic. pro Mil. 27); *metus insidiarum a meis* (Id. Somn. Scip. 3), *insidious plottings on the part of my friends*; *omnis metus a vi atque ira deorum sublatus est* (Id. N. D. I. 17), *all fear in respect to, of —*. *Canulejus victoria de patribus (over the patricians) et favore plebis ingens erat* (Liv. IV. 6).

Obs. 1. To avoid ambiguity, a suitable participle may be introduced: e.g. *judicium de Volscis factum*; *litterae Gadibus allatae*; *insula in lacu Prelio sita*; *lectio delectatione carens*; sometimes, too, a periphrasis with a relative may be employed: e.g. *libri, qui sunt de*

*natura deorum*, or, *libri*, quos Cicero de *natura deorum* scripsit. In other cases, an adjective is put instead of a preposition with its case. See § 300, *Obs.* 8.

*Obs.* 2. Two connected limiting words, of which one is subordinate to the other, cannot be joined to a substantive by prepositions; we, therefore, cannot say, *simulacrum Cereris cum facibus in manibus*, but *faces manibus tenens*.

## CHAPTER VI.

### THE VOCATIVE.

§ 299. *a.* The Vocative is used when a person is called or spoken to, and is inserted in the sentence without any connection with the rest of the proposition:—

**Vos, o Calliope, precor, aspirate canenti!** (Virg. *Æn.* IX. 525), *Assist me, Calliope, thou and thy sisters!*

The interjection *o* is not inserted in prose, in customary addresses, or in calling to a person (*Credo ego vos, judices, mirari* (Cic.). *Vincere scis, Hannibal; victoria uti nescis. Adeste, amici!*) but only in exclamations of surprise, of joy, or of anger: *O dii boni, quid est in hominis vita diu* (Cic. *Cat. Maj.* 19). *O tenebrae, o lutum, o sordes, o paterni generis oblite!* (Id. in *Pis.* 26). Compare § 236, *Obs.* 1.

*Obs.* In the poets, *o* is often prefixed to the vocative, without any particular emphasis.

*b.* Limiting words may be added to the word which stands in the vocative according to the common rules:—

**Primā dicte mihi summā dicende Camenā, Maecenas!** (Hor. *Ep.* I. 1) *thou, Maecenas! sung* (i.e. *whom I have sung*) *in my first song, and shall sing in my last.*

*Obs.* 1. In the poets, and in antiquated style, the nominative is sometimes used instead of the vocative: e.g. **Almae filius Majae!** (Hor. *Od.* I. 2, 48). **Vacuas aures mihi, Memminus, adhibe** (Lucr. I. 45). **Vos, o Pompilius sanguis** (Hor. *A. P.* 292). **Audi tu, populus Albanus** (Liv. I. 24).

*Obs.* 2. In some rare instances, a word in apposition in the nominative is added to the vocative; e.g. **Hoc tu (audes), succinctus patria quondam, Crispine, papyro?** (Juv. IV. 24). Conversely, we sometimes meet with the vocative of a participle or adjective which would

be more correctly in the nominative to agree with the subject of the verb; *Heu! terra ignota canibus date praeda Latinis alitibusque jaces* (Virg. *Æn.* IX. 485).

Obs. 3. In prose addresses, the vocative is usually put after some other words in the proposition: *Credo ego vos, judices, mirari — Qvovsqve tandem abutēre, Catilina, patientia nostra?* Yet it may be prefixed with a kind of solemn dignity: *Rex Booche! Magna nobis laetitia est* (Sall. *Jug.* 102), as also in vehement expressions of feeling: *O mi Attice, vereor* (Cic. *ad Att.* XIV. 12).

## CHAPTER VII.

### OF THE USE OF THE ADJECTIVES (ADVERBS), AND PARTICULARLY OF THEIR DEGREES OF COMPARISON.

§ 300. *a.* An Adjective is either put with a substantive simply as an attribute or predicate, to denote a quality in general (*vir bonus, vir est bonus*), or it stands in apposition, and denotes, with reference to the verb, the state of the substantive during the action; e.g.: —

*Multi eos, qvos vivos coluerunt, mortuos contumelia afficiunt* (*in their lifetime, after their death*). *Natura ipsa de immortalitate animorum tacitā judicat* (Cic. *Tusc.* I. 14). *Legati inanes* (*empty-handed*) *ad regem revertuntur* (Id. *Verr.* IV. 28). *Hannibal occultus subsistebat* (Liv. XXII. 12), *secretly halted*. With a collective substantive, such an apposition is regulated according to the verb: *Cuneus hostium, ut labentem ex eqvo Scipionem vidit, alacres gaudio per totam aciem discurrent* (Liv. XXV. 34).

*b.* Those adjectives, more especially, which denote order and succession, are used in apposition in Latin, where in English we should use an adverb (qualifying the verb) or a periphrasis with a relative clause.

*Hispania postrema omnium provinciarum perdomita est* (Liv. XXVIII. 12). *Spain was reduced to obedience last of all the provinces; or, Of all the provinces, Spain was the last that was reduced to obedience.* *Omnium exterarum nationum princeps Sicilia se ad amicitiam populi Romani applicuit* (Cic. *Verr.* II. 1). *Dubito, quid primum, quid medium, quid extremam ponam. Gajus quintus adventit. Medius ibam* (*in the middle*).

c. In the same way are used *totus, solus, diversus* (*different ways*), *sublimus* (*on high*), *frequens, proximus*, as also *prudens* (*knowingly*), *sciens, imprudens, invitus*: *Philosophiae nos penitus totosque tradimus* (Cic. Tusc. V. 2). *Soli hoc contingit sapienti* (*only to the wise man*). *Aquila sublimis abiit. Roscius erat Romae frequens* (Cic. Rosc. Am. 6). *Consules in provincias diversi abiere. Manlius assedit proximus Laelio. Plus hodie boni feci imprudens quam sciens ante hunc diem unquam* (Ter. Hec. V. 2, 40). *Invitus discedo.* (*Dare alicui pecuniam mutuam.*)

Obs. 1. So, likewise, the relation between the direction of a movement, and the place where it occurs, is expressed by the adjectives *adversus, secundus, obliquus*, joined with the name of the place: *in adversum oollem subire* (*up the hill*); *secundo flumine navigare*; *obliquo monte decurrere* (Liv. VII. 15), *obliquely down the mountain*.

Obs. 2. Other adjectives also, which denote relations of time and place, are used by the poets in apposition, instead of adverbs: *Aeneas se matutinus agebat* (Virg. Æn. VIII. 465). *Gnavus mane forum, vestertinus pete tectum* (Hor. Ep. I. 6, 20). *Domesticus otior* (Id. Sat. I. 6, 128) = *domi*.

Obs. 3. It is to be observed, that in not a few cases, where, in English, a substantive is defined by another substantive with a preposition, or a compound substantive is used, the definition is expressed, in Latin, by a derivative adjective, which denotes something that stands in a certain relation, consists of a certain material, belongs to something, &c.; e.g. *filius herilis, tumultus servilis* (*the rising of the slaves*), *bellum sociale, vincula ferrea, iter maritimum, pedestre, metus regius* (Liv. II. 1), *awe* (*entertained*) *of the king* (objective), *Hector Naevianus* (*the Hector of the poet Nævius*), *Hercules Xenophonteus*; and so frequently with proper names. Those adjectives should be particularly noticed which express the home, and place of residence: *Dio Syracusanus* (*of Syracuse*), *Hermodorus Ephesus*, &c. (far less frequently, *Cn. Magius Cremona*, *Turnus Herdonius ab Aricia* (Liv. I. 50), and others); also, the place where a thing has happened: *clades Alliensis, pugna Cannensis*. In some cases, both forms are used: *poculum aureum* and *ex auro*; *pugna Leuctrica* and *pugna Laedaemoniorum in Leuctris* (Cic. Div. II. 25). *Bellum servile* and *bellum servorum*. (Conversely, a genitive is sometimes found in Latin, where an adjective would be used in English; as, *domicilia hominum*, *human dwellings*.)

Obs. 4. It is rarely the case that any other adjectives are added to a proper name (in prose) than those which serve to discriminate several of the same name (e.g. *Africanus major, minor, Piso Frugi*, as a surname, *magnus Alexander*, Liv. VIII. 3), or express the native place



or residence; other adjectives can only stand with a common noun put in apposition: e.g. *Plato, homo sapientissimus, the wise Plato*; *Capua, urbs opulentissima, the wealthy Capua*. We find, also, *Illa severa Lacedaemon* (Cic. Legg. II. 15), with the addition of a pronoun. (The poets, on the other hand, allow themselves such expressions as *docti verba Catonis, doctae Athenae*, and the like.) It is also unusual, in Latin prose, to put with common nouns adjectives which are to characterize, not one or more individuals, but the whole class. Such adjectives are generally put with a more comprehensive generic term; e.g. *columba, animal timidissimum, the timid dove* (of doves in general).

Obs. 5. When a substantive in combination with an adjective denotes a particular kind and class (e.g. *navis oneraria*), an additional characteristic may be added by means of a new adjective; e.g. *navis oneraria maxima* (Cic. Verr. V. 52), *statuae equestres inauratae* (Id. ibid. II. 61), *corona aurea exigua*. (Instead of *multae graves causae, multa magna incommoda*, we must say, *multae et graves c., multa et magna inc.*, and so in general, when *multus* is followed by an adjective in the positive that denotes a good or bad quality, or a certain degree of importance. But *multi fortissimi atque optimi viri* (Cic. Fam. V. 17).

§ 301. Adjectives are sometimes used as substantives in order to designate persons or things distinguished by a particular quality. With respect to this we may observe:—

a. The plural of adjectives is often used to designate men of a particular class and kind: e.g. *docti, the learned*; *boni, the good*; *omnes boni, all good men* (also *homines docti*, and in certain combinations *viri*, as *viri fortes, viri boni*): the singular, on the contrary, is rarely so used, and only when the context excludes all ambiguity; e.g.:—

*Assentatio non modo amico, sed ne libero quidem digna est* (Cic. Læl. 24). *Est prudentis, sustinere impetum benevolentiae* (Id. ib. 17. Compare § 282, and Obs. 1). *Plurimum in faciendo interest inter doctum et rudem, non multum in iudicando* (Id. Or. III. 51).

The nominative and accusative are very rarely so employed.

Obs. In the philosophical style, however, *sapiens (the wise man)*, is often used substantively. Sometimes, another adjective is subjoined to an adjective used substantively; e.g. *nihil insipiente fortunato intolerabilius fieri potest* (Cic. Læl. 15), *a fool favored by fortune*. *Nobilis indoctus* (Juven. VIII. 49), *an unlearned noble*. (*No man of learning, any learned man*, are expressed by *nemo doctus, quis-*

quam doctus, with the substantives nemo and quisquam, in the same way as nemo Atheniensis, quisquam Romanus; a man of great learning, homo doctissimus; a true philosopher, homo vere sapiens; and thus always, when the degree and character of a quality are to be specified.)

b. The whole class of objects of a certain character is expressed in Latin by the neuter plural: bona, *what is good (good things)*; mala, *what is bad (bonum, a good, something good; malum, an evil, something bad)*; omnia pulchra, *every thing beautiful*; multa memorabilia, *much that is remarkable*; ubi plurima nitent, *where the greater part is beautiful*; omnia nostra, *all that belongs to us*. Omne pulchrum, *every individual thing that is beautiful*; e.g.:—

Omne supervacuum pleno de pectore manat, Hor. A. P. 337; but never multum memorabile. (Compare what is said of the pronouns, § 312, b.) The singular, on the contrary, is made use of when an idea is general, and not a whole class of several objects is to be understood: e.g. verum, *the truth*, verum fateri, verum audire, investigatio veri (but vera nuntiare, *to bring true intelligence*; veritas, *the quality of being true*); natura, justi et aequi mater, *the mother of justice and equity*; multum, plurimum, tribuo huic homini.

Obs. 1. Often, too, the periphrasis with res is made use of; res bonae et honestae. With adjectives, ambiguity may result in those cases in which the neuter is not distinguished from the other genders. The adjectives of the third declension are not often used in the way last mentioned (in the singular), except in the nominative or accusative. (Mater justi, but not utilis. Yet Livy says (XLII. 47), Potior utilis quam honesti cura.)

Obs. 2. Concerning the neuter singular or plural of adjectives, with a genitive of the parts of a thing, see § 284, Obs. 5.

Obs. 3. The neuter of adjectives is sometimes combined with prepositions into particular phrases and adverbial expressions: e.g. esse in integro, *to be undecided, so that one has his hands still free*; de (ex) improviso, *unexpectedly*; de integro, *afresh*; sine dubio, *without doubt (doubt, subst. dubitatio)*; particularly with ex, but mostly in later writers: e.g. ex facili (= facile), ex affluentibus (= affluenter).

c. Certain adjectives have acquired the full force of independent substantives, their masculine and feminine suggesting in general only the idea of a person, the neuter that of a thing, with a given quality; e.g. amicus, inimicus, adversarius, amica (§ 247, b, Obs. 1) bonum, malum, ludicrum, *a play*; simile, *a likeness*; inane, *empty space*. With others, on the other hand, a particular

substantive was originally understood, which was left out by ellipsis, until the adjective gradually came to be used quite independently; e.g. *patria* (*civitas, urbs, terra*), *fera* (*bestia*).

Obs. 1. Some adjectives were so frequently used in combination with a particular substantive, that the adjective was in course of time used alone for the whole idea, but in such a way that the omitted substantive was clearly kept in view; especially in certain combinations and with certain verbs which suggested the substantive: e.g. *cani* (*capilli*); *frigidam, calidam* (*aquam*) *potare*; *primas, secundas* (*partes*) *agere, actor primarum*; *tertiana, quartana* (*febris*); *ferina* (*carne*) *vesci*; *dextra, sinistra* (*manus*); *hiberna, stativa* (*castra*); *prae-texta* (*toga*). Such expressions are to be learned by attentive reading, and from the dictionary.

Obs. 2. (On the whole paragraph.) We should notice as a license (chiefly poetical), that in some few instances a substantive personal name is used in apposition with (nearly) the meaning of an adjective, and consequently with an adverb qualifying it: *Minime largitor dux* (*Liv. VI. 2*). *Populus late rex* (*Virg. Aen. I. 21*). (Concerning *iterum, tertium consul*, see § 220, Obs. 1.) In other cases, where an adverb appears to be combined with a substantive, it is merely a conciseness of expression which may easily be explained: e.g. *Omnes circa populi* (*Liv. XXIV. 3*) = *omnes qui circa sunt*; *nullo publice emolumento* (*Liv. VI. 39*) = *quod ad rempublicam attinet, sine ullo emolumento*.

§ 302. In the poets, adjectives in the neuter (accusative), sometimes in the plural, are not unfrequently put for adverbs, especially with verbs which denote an intransitive and external action that may be observed by the senses: e.g. *altum dormire, torvum clamare, perfidum ridere, insveta rudens, acerba tuens; turbidum laetari; nefandum furens*. *Victor equus pede terram crebra ferit* (*Virg. G. III. 499*). (In prose, *sonare, olere peregrinum*, to have a foreign sound, savor; § 223, c, Obs. 2.)

§ 303. *a*. When two words (ideas) are compared by means of an adjective or adverb, the last word (*the second member of the comparison*) is combined with the first (*the first member of the comparison*) by a particle of comparison (*quam, ac, than, as*), and it is put in the same case if the verb or governing word is common to both members. *Quam* is used with comparatives (*ac* only in antiquated and poetical style):—

*Ignoratio futurorum malorum melior est quam scientia. Ne-  
mini plura beneficia tribuisti quam mihi. Haec res laetitiae*

plus habet quam molestiae. Hoc est hominis gloriae quam scientiae studiosiora. Cui potius credam, quam tibi? Donum specie quam re majus. (Non Apollinis magis verum atque hoc responsum est, Ter. Andr. IV. 2, 14). Titius non tam acutus quam Sejus est. Titium alia poena affecisti atque Sejum.

Obs. 1. Concerning the use of *ac*, see § 444, *b*. The members are put in the same case, even if the sentence be an accusative with an infinitive: *Decet nobis carliorem esse patriam quam nosmetipsos* (Cic. Fin. III. 19. *Patria nobis carlior est quam nosmetipsi*).

Obs. 2. Sometimes the word *quam* with the second member of the comparison is put in juxtaposition with the first member before the comparative, to make the contrast more striking: *Ex hoc judicari potest, virtutis esse, quam aetatis, cursum celeriores* (Cic. Phil. V. 17). *Maris subita tempestas quam ante provisa terret navigantes vehementius* (Id. Tusc. III. 22).

*b*. If the first member is governed by a word which does not also belong to the second member of the comparison, a new proposition must be formed, with a verb of its own (*sum*):—

*Haec verba sunt Varronis, hominis doctioris, quam fuit Claudius* (Gell. X. 1). *Verres argentum reddidit L. Cordio, homini non gratiosiori, quam Cn. Calidius est* (Cic. Verr. IV. 20). *Hoc est Titii, hominis non tam acuti, quam Sejus est*

If, however, the first member is an accusative, this case is often retained, although the governing word cannot be repeated (attraction):—

*Ego hominem callidiores vidi neminem quam Phormionem* (Ter. Phorm. IV. 2, 1) = *quam Phormio est. Patrem quum fervet maxime, tam placidum reddo quam ovem* (Ter. Ad. IV. 1, 18) = *quam ovis est. Tibi, multi majori, quam Africanus fuit, me, non multo minorem quam Laelium, et in republica et in amicitia, adjunctum esse patere* (Cic. ad Fam. V. 7) = *quam Laelius fuit*.

Obs. 1. The examples under *a* show that we may always use the same case when the first member of the comparison is the subject, or when the adjective (the adverb in combination with an adjective or participle; e.g. *splendidus ornatus*) does not belong as an attribute or predicate to the first member itself, but to another word. If, on the contrary, the adjective or adverb belongs (either alone, or as part of a description; e.g. *majoris pretii, splendidus ornatus*) to the first member of the comparison, and this is not the subject, the governing word can very seldom be repeated; e.g. *Propemodum justioribus*

**ntimur illis, qvi omnino avocant a philosophia, quam his** (viz. **ntimur, qvi rebus infinitis modum constituunt** (Cic. Finn. I. 1).

Obs. 2. Even if both the members of the comparison are subjects, a new proposition is formed with a verb of its own, if a difference of time is to be expressed: **Pompejus munitior ad custodiendam vitam suam erit, quam Africanus fuit** (Cic. ad Q. Fr. II. 8). But such a difference of time is not always distinctly expressed.

§ 304. If in a sentence with the comparative (of an adjective or adverb) the first member of the comparison is a nominative or accusative, the particle of comparison *may* be omitted and the second member put in the ablative (§ 271):—

**Turpis fuga mortis omni est morte pejus** (Cic. Phil. VIII. 10). **Tullus Hostilius ferocior Romulo fuit** (Liv. I. 22). **Nihil est laudabilius placabilitate et aeqvitate. Quid nobis duobus laboriosius est?** (Cic. pro Mil. 2, = **qvis — laboriosior?** **Nihil illo homine foedius.**) **Lacrimā nihil citius arescit** (Rhet. ad Her. II. 31). **Qvem auctorem locupletiozem Platone laudare possumus?** (Cic. R. P. I. 10). **Cur Sybaris olivum sanguine viperino cautius vitat?** (Hor. Od. I. 8, 9) = **quam sangvinem viperinum.**

But **quam** is not omitted when the comparative as an adjective does not belong to the members of the comparison, but to another word: **Tu splendidiozem habes villam quam ego.**

Obs. 1. The omission of **quam** after the comparative of an adverb is rare in prose. After the comparatives of adjectives the ablative is more frequently put in good prose for the nominative and for the subject-accusative (the accusative with the infinitive) than for the object-accusative. Yet the use of the ablative instead of an object-accusative is also not unfrequent, and particularly usual with pronouns; **Hoc nihil mihi gratius facere poteris.** It should be especially noticed, that the relative pronoun is frequently put in the ablative, governed by a comparative following, and accompanied by a negative, when we should employ in English a superlative in apposition: **Phidiae simulacra, qvibus nihil in illo genere perfectius videmus** (Cic. Orat. 8), *than which we see nothing more perfect, i. q. the most perfect we see.* **Punicum bellum, qvo nullum majus Romani gessere** (Liv. XXXVIII. 53), *the greatest the Romans have ever prosecuted* (not **maximum quod Romani**, but perhaps **maximum eorum quae Romani**). **Qvam** is never used in this construction with the relative. (Pleonastic: **Qvid hoc tota Sicilia est clarius quam omnes Segestae matronas et virgines convenisse, qvum Diana exportaretur ex oppido?** (Cic. Verr. IV. 35).

OBS. 2. It is a rare license to put the ablative after the comparative when the latter stands in any other case than the nominative and accusative; *Pane ego, jam mellitis potiore placentis* (Hor. Ep. I. 10, 11) = *quam mellitae placentae sunt*.<sup>1</sup>

OBS. 3. The poets use this ablative also with *alius*; *Ne putes alium sapiente bonoque beatum* (Hor. Ep. I. 16, 20).

OBS. 4. In order to express that something exceeds what is supposed or required, or does not correspond to it, the Latins employ the ablatives *spe*, *expectatione*, *opinione*, *justo*, *solito*, *aequo*, *necessario* before a comparative, either of an adjective or adverb: e.g. *Opinione omnium majorem animo cepi dolorem* (Cic. Brut. 1). *Caesar opinione celerius venturus esse dicitur* (Cic. ad Fam. XIV. 23), *than had been expected*. *Annis solito citatior* (Liv. XXIII. 19).

§ 305. If a magnitude, which is expressed either by a numeral or by a substantive which denotes a measure (e.g. *annus*, *a year*; *pars dimidia*, *half*; *digitus transversus*, *a finger-breadth*; &c.), is increased by *plus* or *amplius* (*more than*), or diminished by *minus* (*less than*), *plus*, *amplius*, or *minus*, with or without *quam*, is added to the name of the magnitude, without any influence on its case, which remains the same which the context would require without these comparatives (*plus quam triginta milites*, *plus triginta milites*, *cum militibus plus quam triginta*, *cum militibus plus triginta*). But if this case be the nominative or accusative (*intersunt sex millia*, *habeo decem milites*), *plus*, *amplius*, or *minus*, may be put as the nominative or accusative, and take the name of the magnitude in the ablative (*interest amplius sex millibus*, *habeo plus decem militibus*); e.g.:—

*a. Caeduntur Hispani nec plus quam quattuor millia effugerunt* (Liv. XXXIX. 31). *Zeuxis et Polygnotus non sunt usi plus quam quattuor coloribus* (Cic. Brut. 18). *Caesar legem tulit, ne praetoriae provinciae plus quam annum neque plus quam biennium consulares obtinerentur* (Cic. Phil. I. 8).

*b. Plus septingenti capti sunt* (Liv. XLI. 12). *Plus pars dimidia ex quinquaginta millibus hominum caesa est* (Id. XXXVI. 40). *Apes nunquam plus unum regem patiuntur* (Sen. de Clem. I. 19). *Spatium est non amplius pedum sexcentorum* (Cæs. B. G. I. 38). *Plus dimidiati mensis cibaria* (Cic. Tusc. II. 16). *Tribu-*

<sup>1</sup> The ablative after a comparative, which belongs to a third substantive, is a very rare exception; O. *Caesar majorem senatu animum habuit* (Vell. Pat. II. 61), = *quam senatus*.

num plebis plus viginti vulneribus acceptis jacentem moribundumque vidistis (Id. pro Sest. 39). Quinctius tecum plus annum vixit (Id. pro Quinct. 12). With a different order: Decem haud amplius dierum frumentum (Tac. H. IV. 52. Cum decem haud plus millibus militum (Liv. XXVIII. 1).

c. Catilina initio non amplius duobus millibus militum habuit (Sall. Cat. 56). Roscius nunquam plus triduo Romae fuit (Cic. Rosc. Am. 27). Inter hostium agmen et nostrum non amplius senis millibus passuum intererat (Cæs. B. G. I. 15).

Obs. 1. When *amplius*, *plus*, or *minus*, with a plural, stands for the subject with or without *quam*, the verb is always put in the plural: *Amplius sunt sex menses*.

Obs. 2. *Plus* and *magis* both signify *more*, but the former (like *amplius*) relates to the quantity, the latter to the degree; the former corresponds to the comparative of *much*, the latter to that of *very*; *magis* is, consequently, used as an adverb of comparison with verbs, adjectives, and other adverbs. With verbs, however, *plus* is also used as an adverb (properly, *to a greater extent, in a greater measure*); e.g. *Vitiosi principes plus exemplo quam peccato nocent* (Cic. Legg. III. 14). *Fieri non potest, ut quisquam plus alterum diligat quam se* (Id. Tusc. III. 29). (In the positive, we rarely find such an expression as *multum bonus*—i.e. *multum* with an adjective, but more frequently, *multum utor aliquo, have much intercourse with a person*; *multum me litterae consolantur*, Cic. ad Att. XIV. 13). To show that a word does not exhaust an idea, *plus* is always employed: *Animus plus quam fraternus. Confitebor eos plus quam sicarios esse* (Cic. Phil. II. 13). On the other hand, *magis* (*potius*) *timeo quam spero. Non magis, non plus* signifies *as little*, when both members of the comparison are negative: *Scutum, gladium, galeam in onere nostri milites non plus numerant quam humeros, lacertos, manus* (Cic. Tusc. II. 16). *Non nascitur ex malo bonum, non magis quam ficus ex olea* (Sen. Ep. 87); but it also denotes *in no higher degree*, i.e. the other as much, when both are affirmed: *Jus bonumque apud veteres non legibus magis quam natura valebat* (Sall. Cat. 9); in the latter case, however, the word expressing the antithesis is often interposed between them.

Obs. 3. We find (with the measure of the difference in the ablative, according to § 270) both *Uno plus Etruscorum cecidit* (Liv. II. 7), *one more fell on the side of the Etruscans*; and *Unā plures tribus legem antiquarunt* (Id. V. 30), *one tribe more*.

§ 306. With adjectives and adverbs, which denote a measure, and take an accusative (according to § 234, a), the simplest way of

enhancing or diminishing the given measure is by the addition of *plus*, *amplius*, or *minus*, with or without *quam*, according to the preceding paragraph:—

*Umbra non amplius quattuor pedes longa* (Plin. Hist. Nat. VI. 39). *Nix minus quattuor pedes alta jacuit* (Liv. XXI. 61). *Minus quinque et viginti millibus longe ab Utica copiae aberant* (Cæs. B. C. II. 37). But we may also use the comparative of the adjective or adverb (*longer than four feet*, instead of *more than four feet long*), and add the word expressing the measure, either in the accusative, without *quam*, according to § 234, *a*, or in the ablative, if the adjective stands in the nominative or accusative: *Digitum non altior unum* (Lucr. IV. 415). *Gallorum copiae non longius millia passuum octo aberant* (Cæs. B. G. V. 53). *Palus non latior pedibus quinquaginta* (Id. ib. VII. 19). (*Quinquaginta pedibus latior* might also signify *fifty feet broader* than something else, according to § 270.)

Obs. 1. With *natus* (so many years) *old*, we say either (according to the first form of expression), *natus plus, amplius, minus (quam) triginta annos* (rarely in the ablative, *plus triginta annis*), or (according to the second form), *major (minor) quam triginta annos natus* (Liv. XLV. 32), or (omitting *quam*), *major triginta annos natus* (Cic. pro Rosc. Am. 14), or simply *major (minor) triginta annis* (without *natus*, Cic. pro Rosc. Am. 35).<sup>1</sup> (Distinct from *major (minor)*, *natu*, *older (younger)* than another, and from *grandis natu*, *maximus natu*.)

Obs. 2. Concerning the way in which the degree of difference is expressed by the ablative with a comparative, see § 270, with *Obs. 1*.

§ 307. A comparison of two qualities, which are found in the same subject or action in an unequal degree, is denoted either by the positive with *magis*, or by two comparatives; e.g.:—

*Magis audacter quam prudenter; consilium magis honestum quam utile; L. Aemilii contio fuit verior quam gratior populo* (Liv. XXII. 38). *Non timeo, ne libentius haec in Clodium evomere videar quam verius* (Cic. pro Mil. 29). *Bella fortius quam felicius gerere* (Liv. V. 43).

§ 308. The comparative also serves to denote that the quality referred to exists in a considerable or too high a degree:—

<sup>1</sup> The following forms of expression are of less frequent occurrence: *major triginta annis natus*; *major triginta annis natu*; *major triginta annorum*, with the genitive of quality and the omission of *quam*.



**Senectus est natura loqvaciō (Cic. Cat. M. 16), rather talkative, somewhat talkative. Voluptas, qvum major atqve longior est, omne animi lumen exstingvit (Id. ib. 12). Themistocles minus parentibus probabatur, qvōd liberius vivebat et rem familiarem negligebat (Corn. Them. 1). (Aliqvanto, paulo liberius. More definitely, nimis longus, libere.)**

**Obs. 1. Too great in proportion to something (greater than one could expect according to something), is expressed by major qvam pro re aliqva: Proellum atrocius qvam pro numero pugnantium (Liv. XXI. 29). Too great (and not suitable) for something is sometimes expressed by the comparative with the ablative (not qvam); Ampliores humano fastigio honores (Svet. Jul. 76; otherwise, honores humanum fastigium excedentes, ultra hum. fastigium exaggerati, and the like).<sup>1</sup> Too great (greater) for is expressed by major qvam ut or major qvam qvi; e.g. major qvam cui tu nocere possis, too great for you to hurt.**

**Obs. 2. Isolated irregularities in the use of the comparative are met with here and there in certain writers (Sallust, Livy, and especially Tacitus); e.g. the omission of magis or potius before qvam (Veteres Romani in pace beneficiis qvam metu imperium agitant, Sall. Cat. 9), or the addition of a superfluous magis or potius with a comparative (Themistocli optabilius videbatur oblivisci posse potius, qvōd meminisse nollet, qvam, qvōd semel audisset vidissetve, meminisse, Cic. de Or. II. 74. Siculi se ab omnibus desertos potius qvam abs te defensos esse malunt, Id. Dio. in Cæc. 6), or the combination of a comparative and a positive (qvanto inopina, tanto majora, Tac. Ann. I. 68).**

**§ 309. The comparative is used in Latin of the highest degree when two only are mentioned:—**

**Qvaeritur, ex duobus uter dignior sit, ex pluribus, qvis dignissimus (Quinct. VII. 4, 21). Similiter faciunt, qvi inter se contendunt, uter potius rempublicam administret, ut si nautae certent, qvis eorum potissimum gubernet (Cic. Off. I. 25), of two rivals. Major fratrum melius pugnavit, the elder of the (two) brothers fought the best.**

**§ 310. The superlative often denotes not that degree which is exclusively the highest (in comparison with all others of a certain class), but only a very high degree (really the highest, when the whole group, to which the individual is conceived of as belonging, is included):—**

<sup>1</sup> 'Qvid aeternis minorem consiliis animum fatigas? (Hor. Od. II. 11, 11).]

**Es tu quidem mihi carissimus, sed multo eris carior, si bonis praeceptis laetabere** (Cic. Off. III. 33).<sup>1</sup> **Vir fortissimus et clarissimus L. Sulla. Optime valeo.** The exclusive signification is known either from the context or from the addition of a partitive genitive or a preposition (**optimus omnium, ex omnibus**).

Obs. 1. If the partitive genitive is of a different gender from the subject, the gender of the superlative should properly be always regulated by that of the genitive, because it denotes a single object of that class: **Servitus omnium malorum postremum est** (Cic. Phil. II. 44); but it is, notwithstanding, often regulated by that of the subject: **Indus est omnium fluminum maximus** (Cic. N. D. II. 52). **Dulcissime rerum!** (Hor. Sat. I. 9, 4).

Obs. 2. The exclusive signification of the superlative is expressed more strongly by the addition of **unus**, or **unus omnium**; e.g. **P. Scaevolam unum nostrae civitatis et ingenio et justitia praestantissimum audeo dicere** (Cic. Lael. 1). **Res una omnium difficillima. Miltiades et antiquitate generis et gloria majorum unus omnium maxime florebat** (Corn. Milt. 1). The superlative (even when not exclusive) is increased in force by **longe**, **multo** (which is the measure of the difference between it and others); **multo formosissimus**. Concerning the superlative with **quisque**, see the Appendix on the pronouns, § 495.

Obs. 3. In order to express the highest possible degree, either **quam maximus** (**optimus**, &c.), **quantus maximus**; with adverbs, **quam maxime**, **quantum maxime**, **ut maxime**, are combined with **possum**, or we have only (less definitely) **quam maximus**, **quam maxime**; **Jugurtha quam maximas potest (quam potest maximas) copias armat** (Sall. Jug. 48), *as many troops as he can*. **Hannibal, quantam maximam vastitatem potest, caedibus incendiisque efficit** (Liv. XXII. 3), *the greatest devastation he can*. **Tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia** (Cic. Lael. 20). **Caesari te commendavi, ut diligentissime potui** (Id. ad Fam. VII. 17). — **Dicam quam brevissime. Mihi nihil fuit optabilius, quam ut quam gratissimus erga te esse cognoscerer** (Cic. ad Fam. I. 5). **Vendere aliquid quam plurimo**.

Obs. 4. We should also notice the way in which comparison is expressed with the relative: **Tam sum mitis quam qui lenissimus (viz. est; (Cic. pro Sull. 81). Tam sum amicus reipublicae quam qui maxime** (Id. ad Fam. V. 2). **Te semper sic colam et tuebor ut quem diligentissime** (sc. colam; Id. ib. XIII. 62).

<sup>1</sup> [Quum illa certissima sunt visa argumenta atque indicia sceleris, tabellae, signa, manus, denique unuscujusque confessio, tum multo illa certiora, color, oculi, vultus, taciturnitas (Cic. in Cat. III. 5).]

§ 311. The superlatives which denote an order and sequence according to time and place (*primus, postremus, ultimus, novissimus, summus, infimus, imus, intimus, extremus*), as well as the adjective *medius*, are often combined with a substantive, in order to denote that *part* of the thing which the adjective specifies; e.g.:—

*Vere primo, at the beginning of spring: extremo anno; ad summam aquam appropinquare, the surface of the water; summus mons a Labieno tenebatur, the summit of the mountain; ex intima philosophia, from the innermost part of philosophy; in media urbe, per medium mare, in the middle of the town, through the middle of the sea.* (Particularly in expressing time and place in the ablative or with prepositions. Also *reliqua, cetera Graecia, the rest of Greece.*)

Obs. *Medius* is also used (like a superlative) with a partitive genitive: *Locum medium regionum earum delegerant, quas Svevi obtinent* (Cæs. B. G. IV. 19). (Poetically, *locus medius juguli et lacerti*, instead of *inter jugulum et lacertum*, Ov. Met. VI. 409).

## CHAPTER VIII.

### PECULIARITIES IN THE CONSTRUCTION OF THE DEMONSTRATIVE AND RELATIVE PRONOUNS.

§ 312. *a.* If a demonstrative pronoun stands alone, but refers to a substantive going before, it agrees with it in gender and number as an adjective. If it refers to several connected substantives, the gender is determined according to the rule laid down in § 214, *b* and *c*.

*Mater et pater — ii; honores et imperia — ea; ira et avaritia — eae or ea. Bonus et fortis civis ita justitiae honestatique adhaerescet, ut, dum ea conservet, quamvis graviter offendant* (Cic. Off. I. 25), *these virtues.*

If a demonstrative pronoun designates some object not previously named, while the character and name of the object are definitely understood, it agrees in gender with the object understood:—

*Hic (equus) celerior est; haec (avis) pulchriores colores habet.* If the thing be understood indefinitely and without any particular name, the neuter is employed; *Hoc, quod tu manu tenes, cupio scire, quid sit.*

b. If a demonstrative pronoun, which does not refer to any individual substantive, denotes something that comprehends a plurality (e.g. the contents of a speech, a series of circumstances), it is put in the neuter plural (like adjectives, § 301, b):—

*Ea, quae pater tuus dicit, vera sunt. Haec omnia scio. Postquam haec rex animadvertit, constituit abire. Quae narras, mihi non placent* (i.q. *ea, quae narras*). (*Hoc, this one circumstance.*) The same holds of the relative pronoun, where it is used (copulatively) instead of the demonstrative; *Quae quum ita sint, since then this is so* (*since the circumstances are so*). (But of a single thing; *Quod quum ita sit.*)

§ 313. If a demonstrative pronoun is first put indefinitely as a subject or object (*that, this*), and then connected with a substantive by *sum*, or a verb that signifies to *name* or *esteem*, the pronoun takes the gender and number of the substantive (attraction):—

*Romae fanum Dianae populi Latini cum populo Romano fecerunt. Ea erat confessio, caput rerum Romae esse* (Liv. I. 45). *Haec mea est patria* (Cic. Legg. II. 2). *Eas divitias, eam bonam famam magnamque nobilitatem putabant* (Sall. Cat. 7). *Cum ducibus ipsis, non cum comitatu configant. Illam enim fortasse virtutem nonnulli putabunt, hanc vero iniquitatem omnes* (Cic. pro Balb. 27). (*Non amicitiae tales, sed conjurationes putandae sunt*, Id. Off. III. 10, *a thing of that kind (such a thing) is not to be regarded, &c.* *Nullam virtutem nisi malitiam putant*, Id. Legg. I. 18, *they consider nothing to be virtue.*)

Obs. The deviations from this are rare, and are generally the result of a particular effort, either to express a thing entirely indefinite (in the neuter; *Nec sopor illud erat*, Virg. Æn. III. 173), or to secure the more distinct conception of a person, which person is then described by means of a neuter substantive; *Haec (filia tua) est solatium, quo reficiare* (Sen. ad Helv. 17).

§ 314. It may also be noticed, that Latin writers sometimes use a demonstrative pronoun (or a relative instead) *in agreement with substantives, in a suggestive sense*, instead of adding that which is suggested in the genitive case. The substantives in such cases usually denote an emotion of the mind: e.g. *hic dolor, this pain*; instead of *dolor hujus rei, pain on account of this thing*. *Cassivellaunus essedarios ex silvis emittebat et magno cum periculo nostrorum equitum cum his conflegebat, atque hoc metu* (*by the alarm thus occasioned*) *latius vagari prohibebat* (Cæs. B. G. V. 19). *Sed haec quidem est perfacilis et perexpedita defensio* (Cic. de Finn. III. 11, i.q. *hujus rei*). (*Haec similitudo, something like this.*)

Obs. Concerning the employment of a superfluous demonstrative pronoun after parenthetical sentences, and with the particle *quidem*, see § 489.

315. *a*. The relative pronoun corresponds in gender and number to the substantive (or word used substantively) to which it refers. If it refers to several words, it is put in the plural, although each of them may be in the singular: if the words are of different gender, the rule in § 214, *b*, is followed; e.g.:—

*Grandes natu matres et parvuli liberi, quorum utrorumque aetas misericordiam nostram requirit* (Cic. Verr. V. 49). *Otium atque divitiae, quae prima mortales putant* (Sall. Cat. 36). *Eae fruges atque fructus, quos terra gignit* (Cic. N. D. II. 14; quos being referred to the nearest word). In conformity also with § 214, *c*, a neuter relative may be subjoined to the names of several inanimate objects of the same gender (masc. or fem.): *Fortunam nemo ab inconstantia et temeritate sejunget, quae (which qualities) digna certe non sunt deo* (Cic. N. D. III. 24). (*Summa et doctoris auctoritas est et urbis, quorum alter te scientia augere potest, altera exemplis*, Id. Off. I. 1, according to § 214, *b*, Obs.)

Obs. 1. If a common and a proper name of different genders are combined, e.g. *flumen Rhenus*, the relative may agree with either: *flumen Rhenus, qui agrum Helvetiorum a Germanis dividit* (Cæs. B. G. I. 2). *Ad flumen Scaldem, quod influit in Mosam* (Id. ib. VI. 33).

Obs. 2. The substantive to which a relative pronoun refers is sometimes repeated for the sake of perspicuity or emphasis, or even quite superfluously: *Erant omnino itinera duo, quibus itineribus domo exire poterant* (Cæs. B. G. I. 6). *Tantum bellum, tam diuturnum tam longe lateque dispersum, quo bello omnes gentes ac nationes premebantur* (Cic. pro Leg. Man. 12). (*Illius temporis mihi venit in mentem, quo die, citato reo, mihi dicendum sit*, Id. Div. in Cæs. 13).<sup>1</sup>

*b*. A relative which refers, not to a single word, but to the whole predicate or the entire contents of a proposition, is put in the neuter:—

*Sapientes soli, quod est proprium divitiarum, contenti sunt rebus suis* (Cic. Par. VI. 3). In this case, *id quod* is often used for

<sup>1</sup> [In the following example of this kind the relative precedes the demonstrative clause: *Ut, quae religio C. Mario, clarissimo viro, non fuerat, quo minus C. Glauciam, de quo nihil nominatim erat decretum, praetorem occideret, ea non religione in privato P. Lentulo puniendo liberaremur* (Cic. in Cat. III. 6).]

**qvod**: **Si a vobis, id qvod non spero, deserar, tamen animo non deficiam** (Id. *Rosc. Am.* 4).<sup>1</sup> The relative proposition is usually inserted before the predicate to which it refers.

c. The attraction spoken of in § 313, between a demonstrative employed indefinitely, and the substantive following, holds good also with the relative; **Qvae apud alios iracundia dicitur, ea in imperio superbia atqve crudelitas appellatur** (Sall. *Cat.* 51, *what among others*—).

§ 316. If a relative which refers to a substantive going before has another substantive connected with it by means of the verb **sum**, or one of the verbs which signify *to name*, *to esteem*, the number and gender of the relative may be accommodated either to the substantive which precedes, or that which follows:—

**Darius ad eum locum, qvem Amanicas Pylas vocant, pervenit** (Curt. III. 20). **Thebae ipsae, qvod Boeotiae caput est, in magno tumultu erant** (Liv. XLII. 44).<sup>2</sup> The last is done when an observation is appended to a word already defined (a definite person or thing): **Cn. Pompejo, qvod imperii populi Romani lumen fuit, extincto, interfectus est patris simillimus filius** (Cic. *Phil.* V. 14). **Justa gloria, qvi est fructus verae virtutis honestissimus** (Id. in *Pis.* 24). If, on the contrary, the idea is only defined by the relative clause, the relative, for the most part, agrees with the preceding word; **Flumen qvod appellatur Tamesis** (Cæs. *B. G. V.* 11), *a river, the river*.

Obs. In some few instances, the relative, even in the circumstances just described, agrees with the word which follows: e.g. **Animal hoc providum, acutum, plenum rationis et consilii, qvem vocamus hominem** (Cic. *Legg.* I. 7). (**Ex perturbationibus morbi conficiuntur, qvae vocant illi νοσθήματα**, Id. *Tusc.* IV. 10, and **Alterum est cohibere motus animi turbatos, qvos Graeci πάθη nominant**, Id. *Off.* II. 5.)

§ 317. In the construction of a pronoun, more regard is sometimes had to the sense of the word to which it refers than to its grammatical form.

a. A relative often agrees with the personal pronoun which is embodied in a possessive, the genitive of the personal pronoun being represented by the possessive: **Vestra, qvi cum summa integritate**

<sup>1</sup> [**Magna, id qvod necesse erat accidere, perturbatio facta est** (Cæs. *B. G.* IV. 29).]

<sup>2</sup> [**Ea, qvae secuta est, hieme, qvi fuit annus Cn. Pompejo, M. Crasso Coss.** (Cæs. *B. G.* IV. 1).]

**vixistis, hoc maxime interest** (Cic. pro Sall. 28). **Vestra consilia accusantur, qui mihi summum honorem et maximum negotium imposuistis** (Sall. Jug. 85).

b. Sometimes a pronoun in the plural follows a substantive in the singular, the thought being extended to a number of individual objects: **Constituerant, ut eo signo cetera multitudo conjurationis suum quisque negotium exsequeretur. Ea** (sc. negotia) **divisa hoc modo dicebantur, &c.** (Sall. Cat. 43). **L. Cantilius, scriba pontificis, quos** (sc. scribas pontificum) **nunc minores pontifices appellant** (Liv. XXII. 57).

c. After collective substantives in the singular, the relative sometimes follows in the plural, having reference to the several individuals: **Caesar equitatum omnem, quem ex omni provincia coactum habebat, praemittit, qui videant, quas in partes hostes iter faciant** (Cæs. B. G. I. 15). (But not in an explanatory parenthesis.) **Ex eo genere** and **ex eo numero** are often followed by the relative in the plural, and in the gender of the individual persons or things mentioned: **Unus ex eo numero, qui ad caedem parati erant** (Sall. Jug. 35). **Amicitia est ex eo genere, quae prosunt** (Cic. Finn. III. 21).

d. To a figurative appellation of a man, in which the natural gender is departed from, the relative is often added in the natural gender, the figure being dropped: **Duo importuna prodigia, quos improbitas tribuno plebis constrictos addixerat** (Cic. pro Sest. 17).

Obs. 1. Other deviations from the general rule are only inaccuracies of language; e.g. **Vejens bellum ortum est, quibus Sabini arma conjunxerant** (Liv. II. 53), as if he had said **bellum cum Vejentibus**.

Obs. 2. Here it may also be observed, that after a demonstrative or indefinite pronoun **unde** may be put instead of a **quo** (**qua**) and a **quibus**, and **quo** instead of **ad quem** (**quam**, **quod**) and **ad quos** (**quas**, **quae**): e.g. **is, unde petitur, the person from whom a thing is (judicially) demanded, the defendant. Erat nemo, unde discerem** (Cic. Cat. M. 4). **Homo et domi nobilis et apud eos, quo se consulit, gratus** (Id. Verr. IV. 18). So likewise **qua** sometimes stands for **per quae**, **quos**: e.g. **ex his oppidis, qua ducebantur** (Id. Verr. V. 26); and **ubi** for **in quo**.

§ 318. The relative pronoun may be the subject or object of the proposition which is formed with it, or may stand in any other relation to it, and take the form or case which indicates its relation.

The relative pronoun represents the three persons; and if it is the subject, the verb agrees in person with the relative:—

**Vos, qui affuistis, testes esse poteritis, you, who were present.**

On the other hand, —

*Id nostrum, or id vestrum, qui affuerunt, testes esse possunt.*

After *is* also, as a predicate noun agreeing with a subject of the first or second person, the relative takes the same person : —

*Non is sum, qui gloriatur, one who boasts.*

§ 319. An indefinite substantive, which the relative proposition defines, is sometimes drawn into the relative proposition, taking the same case with the relative: the relative proposition then precedes the demonstrative : —

*Quas cupiditates a natura proficiscuntur, facile explentur sine ulla injuria* (Cic. Finn. I. 16), i. q. *ea* cupiditates, *quas*. *Ad Caesarem quam misi epistolam, ejus exemplum fugit me tibi mittere* (Cic. ad Att. XIII. 51, i. q. *ejus epistolae quam*). *In quem primum Heneti Trojaniqve egressi sunt locum, Troja vocatur* (Liv. I. 1).

Obs. The poets do this also where the relative proposition follows the demonstrative, or at any rate the demonstrative pronoun: *Poeta id sibi negotii credidit solum dari, Populo ut placerent, quas fecisset fabulas* (Ter. Andr. prol. 3). *Illi, scripta quibus comoedia prisca viris est, hoc stabant, hoc sunt imitandi* (Hor. Sat. I. 10, 16). *Qvis non malarum, quas amor curas habet, Haec inter obliviscitur* (Id. Ep. 2, 37, i. q. *malarum curarum, quas* —). It is a still greater irregularity, when a substantive that should stand in the nominative takes the case of the relative, and yet retains its place before it: *Urbem, quam statuo, vestra est* (Virg. Æn. I. 573), for *urbs, quam*.

§ 320. When an antecedent noun with its relative clause is, in idea and form, new to the main proposition, and qualifies the same, or a single word of the same, after the manner of a noun in apposition in English, it is *almost always* drawn into the relative clause : —

*Peregrinum frumentum, quas sola alimenta ex insperato fortuna dedit, ab ore rapitur* (Liv. II. 35), *the only nourishment which*. *Santones non longe a Tolosatium finibus absunt, quas civitas est in provincia* (Caes. B. G. I. 10). *Firmi et constantes amici eligendi sunt, cujus generis est magna penuria* (Cic. Læl. 17), *a class which is very rare*. (We rarely find a construction like the following: *Dictator dictus est Q. Servilius Priscus, vir, cujus providentiam in republica multis aliis tempestatibus ante experta civitas erat*, Liv. IV. 46).



**Obs.** If a relative proposition is annexed to a superlative, to show with what limitation the superlative must be understood, the adjective is placed in the relative proposition: **Themistocles noctu de servis suis, quem habuit fidelissimum, ad Xerxem misit** (Corn. Them. 4), *the most faithful that he had*. **Agamemnon Dianae devoverat, quod in suo regno pulcherrimum natum esset illo anno** (Cic. Off. III. 25), *the most beautiful thing that should be born*. **M. Popillius in tumulo, quem proximum castris Gallorum capere potuit, vallum ducere coepit** (Liv. VII. 23). **Quanta maxima potest celeritate, with the greatest speed he can, § 310, Obs. 3.** At other times, too, when a relative proposition has a special reference to the adjective connected with a substantive, the adjective may be drawn into the relative proposition: **P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque vidit, ille dies clarissimus fuit** (Cic. Læl. 3). (Where we employ the superlative in apposition in English, the comparative with a negation is used in Latin, according to § 304, Obs. 1.)

§ 321. If the relative pronoun refers to a demonstrative which stands alone, the latter is often put after the relative proposition:—

**Male se res habet, quum, quod virtute effici debet, id tentatur pecunia** (Cic. Off. II. 6).

It is often entirely omitted when no emphasis is laid upon it, mostly when it is a nominative or an accusative, especially when the relative stands in the same case in which the demonstrative would have stood:—

**Maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam** (Cic. Læl. 22). **Atilium sua manu spargentem semen, qui missi erant, convenerunt** (Id. Rosc. Am. 18). **Quem neque gloria neque pericula excitant, frustra hortere** (Sall. Cat. 58), *if were in vain to urge him*. **Inter omnes philosophos constat, qui unam habeat, omnes habere virtutes** (Cic. Off. II. 10; *eum*, the subject, being omitted). **Minime miror, qui insanire occipiunt ex injuria** (Ter. Ad. II. 1, 43, *eos* omitted). **Haud facile emergunt, quorum virtutibus obstat res angusta domi** (Juv. III. 164). The same omission of the demonstrative pronoun takes place where the substantive is drawn into the relative proposition according to § 319; see there the first and third example. **Quae prima innocentis mihi defensio oblata est, suscepi** (Cic. pro Sull. 33).

**Obs.** In the other cases, which are not so easily supplied from the context, the demonstrative is sometimes left out, if it would have to stand in the same case as the relative: **Quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut**

*celeritatem* (Cic. N. D. II. 48); *Piso parum erat, a quibus debuerat, adjutus* (Id. Phil. I. 4, i.q. *ab iis, a quibus*); otherwise but seldom: e.g. in the dative in certain legal expressions (*Ejus pecuniae, qui volet, petitio esto* = *ei, qui volet*); or where *qui* approaches to the signification of *si quis*: *Xerxes praemium proposuit, qui novam voluptatem invenisset* (Cic. Tusc. V. 7). If the demonstrative is emphatic (to give prominence to a particular person, thing, or class), it can never be omitted; *A me si contenderunt, qui apud me et amicitia et dignitate plurimum possunt* (Cic. Rosc. Am. 1).

§ 322. The nominative or accusative of an indefinite pronoun (one, some one, something) is left out before the relative, if persons or things of some particular nature or destination are spoken of in the most general terms; e.g.: —

*Sunt, qui ita dicant. Non est facile reperire, qui haec credant. Habeo, quod dicam, something to say. Misi, qui viderent, some, to see. But sunt quidam, qui, there are certain persons who* (compare §§ 363 and 365).

§ 323. *a.* If two relative propositions are combined and referred to the same word, and if the relative which they contain is in different cases (*quem rex delegerat et qui populo gratus erat*), the second relative is sometimes omitted and supplied from the first, but only in the nominative and accusative: —

*Eam rationem sequare, qua tecum ipse et cum tuis utare, profiteri autem et in medium proferre non audeas?* (Cic. Finn. II. 23), *but which you do not venture. Bocchus cum peditibus, quos Volux, filius ejus, adduxerat, neque in priore pugna affuerant* (i.q. *et qui in pr. p. non affuerant*), *postremam Romanorum aciem invadunt* (Sall. Jug. 101).

*b.* Sometimes, if the relative ought to stand first in the nominative and then in some other case, the demonstrative *is* takes the place of the second relative; *Omnes tum fere, qui neo extra hanc urbem vixerant, neo eos aliqua barbaries domestica infuscaverat, recte loquebantur* (Cic. Brut. 74).

Obs. 1. If the demonstrative and relative are governed by the same preposition, and the same verb is understood in the relative proposition which is expressed in the demonstrative, the preposition may be omitted before the relative: *In eadem causa (position) sumus qua vos. Me tuae litterae nunquam in tantam spem induxerunt, quantam aliorum* (Cic. ad Att. III. 19).

Obs. 2. If a relative which refers to a demonstrative pronoun (without a substantive) ought properly to be governed by an infinitive to be

supplied from the verb in the leading proposition, and put in the accusative, it is sometimes (by attraction) put in the case of the demonstrative; e.g. *Raptim, quibus quisque poterat, elatis, penates tectaque relinquentes exhibant* (Liv. I. 29), i.q. *elatis his, quae quisque poterat efferre*.

§ 324. *a.* *Talis, tantus, and tot*, are followed in comparisons by the corresponding relative adjectives *qualis, quantus, quot*; of which *qualis* and *quantus*, in gender and number, agree either with the same substantive: *Nemo ab diis immortalibus tot et tantas res tacitus optare ausus est, quot et quantas dii immortales ad Pompejum detulerunt* (Cic. pro Leg. Man. 16); or with another substantive which is compared with the first in character or magnitude: *Non habet tantam pecuniam, quantos sumptus facit. Amicum habere talem volunt, quales ipsi esse non possunt* (Cic. Lael. 22). (*Tantundem, quantum: Voluntatem municipii tantidem, quanti fidem suam fecit, Id. Rosc. Am. 39.*)

*b.* *Qui* agrees with the demonstrative *idem* in gender and number, but its case will be the same or different, according to its construction in the relative proposition: *Idem abeunt, qui venerant* (Cic. Finn. IV. 3), *they go away just as they came*. *Eandem Romani causam belli cum Boccho habent quam cum Jugurtha* (Sall. Jug. 81). *Pisander eodem, quo Alcibiades, sensu erat* (Corn. Alc. 5). *In eadem sum sententia, quae tibi placet (quam tibi semper placuisse scio)*. If *qui* is to stand in the same case as *idem*, and have the same verb repeated or understood, *ac* may be substituted for *qui*: *Est animus erga te idem ac fuit* (Ter. Heaut. II. 2, 24) = *qui fuit*. *Ex hisdem rebus argumenta sumpsi, ac tu (= ex quibus tu)*.

## PART SECOND.

### ON THE NATURE AND MODE OF THE ASSERTION, AND THE TIME OF THE THING ASSERTED.

#### CHAPTER I.

##### OF THE KINDS OF PROPOSITIONS, AND THE MOODS IN GENERAL.

§ 325. A Proposition is either an *independent* and *leading proposition*, which is asserted simply by itself: e.g. *Titius currit*; or a *subordinate proposition*, which is not asserted by itself, but appended to another proposition, in order to complete and define the whole of it or some particular word in it: *Titius currit, ut sudet*. The leading proposition is sometimes incomplete without the addition of the subordinate: e.g. *Sunt qui haec dicant. Non sum tam imprudens quam tu putas*.

A leading proposition may have several which are subordinate; e.g. *Quum hostes appropinqvarent, imperator pontem interscindijussit, ut eos transitu prohiberet*. A subordinate proposition may again have another subordinate proposition attached to it; e.g. *Labo-randum est in juventute, ut, quum senectus advenerit, honeste otio frui possimus*.

A main proposition with its subordinate proposition (or propositions) forms a *compound proposition*, which, like a leading proposition standing alone, has a complete sense, at which the discourse can break off.

§ 326. Subordinate propositions are connected with the leading proposition, either by a conjunction (*conjunctional propositions*): e.g. *Haec scio, quia adfui*; or by a relative (pronoun or adverb) (*relative propositions*): e.g. *Omnes, qui adfuerunt, haec sciunt*; or by an interrogative word (pronoun, adverb, or particle), (*dependent interrogative propositions*): e.g. *Qvaero, unde haec scias*; or in a peculiar form with the verb in the infinitive (*infinitive propositions, the accusative with the infinitive*): e.g. *intelligis, me haec scire*.

Obs. 1. The relative subordinate propositions explain or define an idea of the leading proposition, but may, themselves, also express the same idea (by a periphrasis). The other subordinate propositions represent either the subject of the leading proposition (subjective propositions): e.g. *Qvod domum emisti, gratum mihi est*; or the object of the verb, or of some other word in the leading proposition (objective propositions): e.g. *Video te currere; operam dabo, ut res perficiatur*; or they denote different circumstances connected with it, so that they stand in relations similar to those which are expressed by the ablative of a substantive or by prepositions. But the difference of the grammatical form corresponds only in part to this division. The infinitive propositions represent either a subject or an object (§§ 394–398, *a*), the dependent interrogative propositions an object; in other cases, an object is represented by a conjunctive proposition (§ 371–376). One kind of conjunctive propositions (with *qvod* to denote an existing relation, § 398, *b*) may either represent a subject or object, or be used in pointing out a circumstance (in *eo qvod*, in *that*). The rest of the conjunctive subordinate propositions, which express circumstances, are divided according to the different ideas, in relation to which they define the leading proposition, into final (denoting a purpose), consecutive (denoting a consequence), causal, conditional, concessive, temporal, and modal (propositions of time and mood), and comparative propositions, which are denoted by particular conjunctions. In so far as the temporal and modal conjunctions are relative adverbs of time and mood (*qvam*, of degree), the temporal and modal propositions have an affinity to the relative.

Obs. 2. When a conjunctive proposition, containing a reason, contrast (although), concession, time, or condition, naturally precedes the main proposition, it is called the *protasis*, and the main proposition is denominated the *apodosis*.

Obs. 3. Many propositions refer by means of (demonstrative) adverbs to other propositions, of which they express the reason, consequence, &c., but are stated entirely independently as leading propositions; e.g. propositions with *nam*, *itaqve*, &c.

§ 327. A relative proposition often contains not merely a periphrasis or a remark simply subjoined, but stands in a relation to the leading proposition, which is otherwise expressed by conjunctions, denoting the design (who was to = that he), the reason (who = since he), &c. This is expressed by the mood of the verb. See § 363 and the following.

Obs. Concerning the use of the relative instead of the demonstrative to connect a proposition with that which precedes it, see, in the chapter

on the combinations of propositions, § 448. Concerning other peculiarities in the construction of relative propositions, see §§ 445 and 446.

§ 328. Several propositions may be arranged one after the other, without standing in the relation of leading and subordinate propositions, by the aid of copulative, disjunctive, or antithetical conjunctions, and sometimes even without a conjunction (*co-ordinate propositions*): —

*Et mihi consilium tuum placet et pater id vehementer probat. Mihi consilium tuum placet, sed pater id improbat. (Ego consilium probo, pater improbat.) (Neque cur tu hoc consilium tam vehementer probes, neque cur pater tantopere improbet, intelligo.)* The co-ordinate propositions are, therefore, either all leading propositions, or all subordinate propositions of *one* leading proposition.

§ 329. The proposition is conceived and expressed by the speaker in different ways with reference to the actual existence of the thing stated. Its contents are either stated as something that actually is or takes place: e.g. *Titius currit*; or as the will of the speaker: e.g. *curre, Titi*; or only as a conception: e.g. *Titius currit, ut sudet*. (It is not said that Titius perspires, but his perspiring is only conceived of and expressed as a design.)

The different ways in which a proposition is conceived, and besides this the relation of the subordinate to the leading proposition, are denoted in Latin by the three personal and definite moods, the Indicative, Imperative, and Subjunctive, in which the verb is referred to a definite subject (*oratio finita*). The relation of the subordinate proposition may also in some cases be expressed in Latin by using the verb in the indefinite form, the infinitive (*oratio infinita*).

Obs. By means of the participle, the substance of a subordinate proposition is expressed as a quality of the subject of the leading proposition.

§ 330. Subordinate propositions, when co-ordinate with each other, stand in the same relation to the leading proposition, and have the same mood (but not always the same tense).

Obs. 1. In one single case, however, two subordinate propositions in combination have different moods, because their contents are differently conceived (*non quod — sed quia*). See § 357, b.

Obs. 2. Of two leading propositions which are combined, the one may sometimes be asserted unconditionally (in the indicative), the other doubtfully and hypothetically, or by way of concession (in the subjunctive): e.g. *neque nego neque affirmare ausim. Neque divelli a Catilina possunt et pereant sane, quoniam sunt ita multi, ut eos carcer capere non possit* (Cic. in Cat. II. 10).

## CHAPTER II.

### THE INDICATIVE AND ITS TENSES.

§ 331. The Indicative mood is that in which a thing is simply asserted (affirmatively or negatively) or a question simply asked. It is therefore used in all propositions, both leading and subordinate, where no particular rules require another mood:—

*Pater venit. Pater non venit. Num pater veniet? Quando venies? Haec etsi nota sunt, commemorari tamen debent, quod ad summam rei pertinent. Quod domum emisti, gratum mihi est. Quoniam tibi placet, desistam.*

Obs. An independent (*direct*) question is one which constitutes an independent leading proposition. It expresses a wish that the whole proposition thus interrogatively expressed should either be confirmed (as a matter of fact) or denied (*Venitne pater?*), or that a single idea, expressed by an interrogative pronoun or adverb, should be defined. (Concerning the interrogative particles, see §§ 450–453. Quite distinct from this is the indirect or dependent question, which forms a subordinate proposition, denoting the object of a proposition or idea; e.g. *quae-sivi, num pater venisset.* See § 356.

§ 332. It is to be particularly noticed, that in a conditional sentence (in which a thing is or is not, in case another thing is or is not) both propositions (the leading proposition which is qualified, and the subordinate which expresses the qualification) are put in the indicative, if the condition (that a thing is or is not, in case another thing is or is not) is expressed simply; i.e. without any qualification of its meaning:—

*Si Deus mundum creavit, conservat etiam. Nisi hoc ita est, frustra laboramus. Si nullum jam ante consilium de morte Sex. Rosci inieras, hic nuntius ad te minime omnium pertinebat* (Cic. Rosc. Am. 34). *Si nihil aliud fecerunt, satis praemii habent.*

**Obs.** Such a sentence denotes only that such is the relation which obtains between the two propositions; but nothing is stated of the actual truth of their contents, when taken singly. The indicative is also retained when it is said that a thing holds equally good under different conditions, which is expressed by *sive* — *sive*: *Mala consuetudo est contra deos disputandi, sive ex animo id fit sive simulate* (Cic. N. D. II. 67). *Hoc loco libentissime utor, sive quid mecum ipse cogito, sive aliquid scribo aut lego* (Cic. Legg. II. 1).

§ 333. The thing asserted is either simply referred to one of the three leading tenses, the present, past, or future, or stated (mediately, relatively) with reference to a certain past or future point of time, as being at that time present (contemporary with it), or past, or future (*praesens in praeterito, praeteritum in praeterito, futurum in praeterito; praesens in futuro, praeteritum in futuro, futurum in futuro*). These relations of time are expressed partly by the simple tenses of the verbs (and by the passive compounds which correspond to the simple active forms), partly by a periphrasis by means of the future participle and *sum*, as follows:—

	PRESENT.	PERFECT.	FUTURE.
	<i>scribo</i>	<i>scripsi</i>	<i>scribam</i>
In Praeterito.	<i>scribebam,</i>	<i>scripseram,</i>	<i>scripturus eram (fui)</i>
	<i>I was writing (at that time).</i>	<i>I had written.</i>	<i>I was (at that time) on the point of writing.</i>
In Futuro.	<i>scribam,</i>	<i>scripsero, I</i>	<i>scripturus ero, I shall</i>
	<i>I shall (then) write.</i>	<i>shall have written.</i>	<i>(then) be on the point of writing.</i>

Besides these a future thing is designated as *now* at hand (and referred to the present) in a particular way, by the periphrasis *scripturus sum*.

§ 334. The Present declares *that which now is*, comprising also what happens and exists at every time: e.g. *Deus mundum conservat*; and what is thought of as present, such as opinions and expressions in books, which are still extant: e.g. *Zeno aliter iudicat. Praeclare hunc locum Cicero tractat in libris de natura deorum*. Sometimes the present is used instead of the perfect in narrations. See § 336.

**Obs.** The present is often used of that which has endured for some time, and still continues: *Tertium jam annum hic sumus. Annum jam audis Cratippum* (Cic. Off. I. 1); especially with *jamdiu*



and *jamdudum*: *Jamdū ignoro, quid agas* (Cic. ad Fam. VII. 9). In bonis hominibus ea, quam *jamdudum* tractamus, *stabilitas amicitiae confirmari potest* (Id. Læl. 22).

§ 335. *a.* The Perfect is used in Latin in *relating* and *giving information* of past occurrences both in continuous history and isolated notices of events (the *historical perfect*<sup>1</sup>):—

*Caesar Galliam subegit. Illo anno duae res memorabiles acciderunt. Hostes quum Romanorum trepidationem animadvertissent, subito procurrerunt et ordines perturbarunt. L. Lucullus multos annos Asiae provinciae praefuit* (Cic. Acad. II. 1). *Quum* (at the time when) *hoc proelium factum est, Caesar aberat.*

*b.* The perfect is also used to express a thing as done and completed, presenting a contrast to the present moment, at which the thing is no longer spoken of as continuing (the *perfect absolute*,<sup>2</sup> *definite*): e.g. *Pater jam vēnit* (is already come). *Is mos usque ad hoc tempus permansit. Fuimus Troes, fuit Ilium* (Virg. Aen. II. 325), *Ilium has been*, i.e. *is no more*. (*Perii! it is all over with me.*)

Obs. 1. If a thing be spoken of that is repeatedly or customarily done, the perfect is used in subordinate propositions, which express time, condition, or place (after *quum*, *quoties*, *simulac*, *si*, *ubi*, and indefinite relative expressions), if the action of the subordinate is to be supposed as antecedent to that of the leading proposition. (In English, the present is generally used.) *Quum ad villam veni, hoc ipsum, nihil agere, me delectat* (Cic. de Or. II. 16), in English, *when I come*. *Quum fortuna reflavit, affligimur* (Id. Off. II. 6). *Si ad luxuriam etiam libidinum intemperantia accessit, duplex malum est* (Id. ib. I. 34). *Quocunqve aspexisti, ut furiae, sic tuae tibi occurrunt injuriae* (Id. Par. 2).<sup>3</sup> (If the leading proposition is in the preterite (imperfect), the subordinate is put in the pluperfect. See § 338, *a*, Obs.)

Obs. 2. Concerning the perfect after *postquam*, and similar particles, see § 338, *b*.

Obs. 3. The perfect is sometimes found in the poets (in imitation of the Greek aorist), instead of the present, to express a thing that is *customarily done* (and has already often taken place): *Rege incolumi mens*

<sup>1</sup> In Greek the aorist is used in this signification.

<sup>2</sup> This is the same as the Greek perfect.

<sup>3</sup> In books the future perfect is sometimes improperly substituted for the perfect; e.g. *accesserit* for *accessit*.

omnibus una est; amisso rupere fidem constructaque mella diripere ipsas (Virg. Georg. IV. 212), of the bees.

Obs. 4. On the use of the perfects *odi*, *memini*, *novi*, in the signification of the present, see the Rules for the Inflection of Words, § 161 and § 142. (*Svevi, conavevi, I am accustomed.*)

§ 336. In lively, connected narrative, past events are often spoken of as present, the present tense being employed instead of the perfect (the *historical present*):—

Ubi id Verres audiuit, Didorum ad se vocavit ac pocula poposcit. Ille respondet, se Lilybaei non habere, Melitae reliquiasse. Tum iste continuo mittit homines certos Melitam; scribit ad quosdam Melitenses, ut ea vasa perquirant. (Cic. Verr. IV. 18). Expectabant omnes, quo tandem Verres progressurus esset, quum repente proprii hominem ac deligari iubet (Id. ib. V. 62).

Obs. 1. The poets sometimes use the historical present somewhat strangely in noticing a single event, and in relative propositions: Tu prima furem hinc, germana, malis oneras atque obicis hosti (Virg. Æn. II. 548), for *onerasti* and *obicisti*. Cratera antiquum (tibi dabo), quem dat Sidonia Dido (Id. ib. IX. 266), for *dedit*.

Obs. 2. When the participle *dum* denotes what happens *while* something else happens, and especially what happens, *because* something else happens (being occasioned by it), it is usually constructed with the present, although the action be past, and the perfect (sometimes the pluperfect) used in the leading proposition: Dum haec in colloquio geruntur. Caesari nuntiatum est, equites Ariovisti propius accedere (Cæs. B. G. I. 46). Dum obsequor adolescentibus, me senem esse oblitus sum (Cic. de Or. II. 4). Ita mulier dum pauca mancipia retinere vult, fortunas omnes perdidit (Id. Div. in Cæs. 17). Dum elephantum trajiciuntur, interim Hannibal equites quingentos ad castra Romana miserat speculatum (Liv. XXI. 29). Yet the perfect may also be used (of an action), or the imperfect (of a condition. See § 337): Dum Aristo et Pyrrho in una virtute sic omnia esse voluerunt, ut eam rerum selectione expoliarent, virtutem ipsam sustulerunt (Cic. Finn. II. 18). Dum Sulla in albis rebus erat occupatus, erant interea qui suis vulneribus mederentur (Id. Rosc. Am. 82). When *dum* signifies *as long as*, it never has the present, except of actually present time; Hoc feci, dum loquit (Cic. Phil. III. 13).

§ 337. The Imperfect (*praesens in praeterito*) is used when we transfer ourselves in idea into a past time, and *describe* what was then present. It is therefore employed of *states* existing at a particu-

lar time, or *actions which were taking place at a given time* (still going on and not yet completed, while something else was happening), or of that which was *customary* at a certain time (with a certain person or thing), or *was often repeated*. (On the other hand, it is not used of isolated occurrences or in general historical statements of what formerly took place, or went on in a certain way, even in speaking of a thing that continued for a long time). *Qvo tempore Philippus Graeciam evertit* (an occurrence); *etiam tum Athenae gloria litterarum et artium florebant* (condition at the time specified; but *Athenae multa secula litterarum et artium gloria flourerunt* (notice of a fact); *Caesar consilium mutavit* (relation of a fact); *videbat enim, nihil tam exiguis copiis confici posse* (representation of his views at the time; *vidit enim* would signify *for he came to the conclusion*).

*Regulus Carthaginem rediit neque eum caritas patriae retinuit* (notice of what did, and did not happen). *Neque ignorabat* (i.e. at the time when he was returning, &c.), *se ad exquisita supplicia proficisci, sed iusjurandum conservandum putabat* (Cic. Off. III. 27). *Qvum Verres ad aliquod oppidum venerat, eadem lectica usque in cubiculum deferabatur* (Cic. Verr. V. 11). *Romae quotannis bini consules creabantur* (custom; but *qvamdiu Roma libera fuit, semper bini consules fuerunt*, notice of a fact). *Archytas nullam capitaliorem pestem qvam voluptatem corporis dicebat a natura datam* (Cic. Cat. M. 12); also, *dicere solebat*; on the contrary, *dicere solitus est, had a habit of saying*.<sup>1</sup> *In Graecia musici flourerunt, discebantqve id omnes* (Id. Tusc. I. 2), *and it was the custom that all learned music*. *Dicebat melius qvam scripsit Hortensius* (Id. Or. 38), *H. spoke better, i.e. was accustomed to speak better, than he has written, than he shows himself in his written speeches*. On the other hand, *qvam scribebat, than he was accustomed to write*. *Janua heri tres horas patuit, but heri, qvum praeterii, janua patebat*. *Putavi, I have thought, or I adopted the opinion; putabam, I was of opinion*.

Oss. 1. An action that was on the point of happening at a certain time (*futurum in praeterito*) is sometimes represented, by the imperfect, as already begun and proceeding; *Hujus deditionis ipse, qvi dedebatur, avasor et auctor fuit* (Cic. Off. III. 30), *who was thereby delivered up, whose surrender was in question*. The imperfect, when applied

<sup>1</sup> [The beginner will do well to notice, that the imperfect indicative in this sense is sometimes expressed in English by the auxiliary *would*, which is never to be translated by the subjunctive in Latin: *Socrates would say, Socrates dicebat, or dicere solebat*.]

to a thing that is spoken of as happening in time past, and not completely finished, may sometimes be rendered, in English, by *began to*: *Constitit utrumque agmen et proelio sese expediebant* (Liv. XXI. 46). *Themistocli quidam pollicitus est, se artem ei memoriae, quae tum primum proferebatur, traditurum* (Cic. Acad. II. 1).

Obs. 2. Connected examples of the use and interchange of the perfect, the historical present, the imperfect, and the historical infinitive (according to § 392), in narrative and description, may be seen, in Cic. Verr. IV. 18; and in Livy, III. 36-38.

§ 338. *a.* The Pluperfect (*praeteritum in praeterito*) is used of that which had already happened at a certain time past, or at the time when a certain action now past took place.

*Dixerat hoc ille, quum puer nuntiavit, venire ad eum Laelium* (Cic. R. P. I. 12). *Quum ego illum vidi, jam consilium mutaverat.*

Obs. With leading propositions in the imperfect of customary and repeated action, those subordinate propositions are put in the pluperfect which are in the perfect when the leading proposition is in the present, according to § 335, *b*, Obs. 1: *Quum ver esse coeperat, Verres dabat se labori atque itineribus* (Cic. Verr. V. 10). *Alcibiades, simul ac se remiserat, luxuriosus, libidinosus, intemperans reperiebatur* (Corn. Alc. 1). *Si a persequendo hostes detertere nequiverant, disiectos ab tergo circumveniebant* (Sall. Jug. 50). (Compare § 359, on the subjunctive, in such subordinate propositions.)

*b.* When it is stated that two actions immediately followed each other, the perfect is used after the conjunctions *posteaquam* or *postquam*, *ubi*, *ut*, *simul atque* or *ac* (or simply *simul*), *ut primum*, *quum primum*, *as soon as*; inasmuch as we merely designate both actions as past, without expressing their mutual relation by the verb:—

*Posteaquam victoria constituta est ab armisque recessimus, erat Roscius Romae frequens* (Cic. Rosc. Am. 6). *Pompejus, ut equitatum suum pulsum vidit, acie excoessit* (Caes. B. C. III. 94). *Simulac primum Verri occasio visa est, consulem deseruit* (Cic. Verr. I. 13).

Obs. 1. *Postquam* is put with the pluperfect when it is intended to denote, not something that ensued immediately, but a transaction that occurred after the lapse of some time: e.g. *P. Africanus, posteaquam bis consul et censor fuerat, L. Cottam in iudicium vocavit* (Cic.

Div. in Cæc. 21); especially when a definite interval is specified; e.g. *Hannibal anno tertio postquam domo profugerat, in Africam venit* (Corn. Hann. 8). *Post diem quintum, quam* (§ 276, Obs. 6) *barbari iterum male pugnaverant, legati a Boccho veniunt* (Sall. Jug. 102). Otherwise, *postquam* is rarely put with the pluperfect, — very rarely with the pluperfect subjunctive.<sup>1</sup>

Obs. 2. *Postquam*, *ubi*, and *ut* are often put with the imperfect to show a state of things that had come on, — to show that something occurred, or was accustomed to occur: *Postquam Eros e scena non modo sibilis, sed etiam convicio explodebatur, confugit in Roscii domum et disciplinam* (Cic. Rosc. Com. 11), *he was hissed off as often as he came on the stage*. *Postquam id difficiliter visum est, neque facultas perficiendi dabatur, ad Pompejum transierunt* (Cæs. B. C. III. 60), *they found it difficult (a single fact), and there was no opportunity (state of things)*.

Obs. 3. When *ubi* and *simulac* are used of a repeated action, they take the pluperfect. See the Obs. on *a*.

Obs. 4. After the particles mentioned in paragraph *b*, the historical present (§ 336) may also be employed, if the action is conceived of as prolonged during the occurrence of the other action; *Postquam perfugae murum arietibus feriri vident, aurum atque argentum domum regiam comportant* (Sall. Jug. 76).

Obs. 5. The particles *antequam* and *priusquam*, *before*, and *dum*, *donec*, *until*, are used with the perfect indicative, not with the pluperfect: *Antequam tuas legi litteras, hominem tre cupiebam* (Cic. ad Att. II. 7), often expressed in English, *before I had read your letter*. *Hispania non ante adolescentem dimisit, quam fidem dedit, ab his sacris se temperaturum* (Liv. XXXIX. 10). *De comitiis, donec rediit Marcellus, silentium fuit* (Liv. XXIII. 31).<sup>2</sup> (Concerning the subjunctive with these particles, see the following chapter, § 360.)

Obs. 6. The pluperfect *fueram* sometimes stands in the poets, and in a few instances in other writers, instead of the imperfect *eram*: *Nec satis id fuerat; stultus quoque carmina feci* (Ov. ex Pont. III. 3, 37). In some other verbs, from some peculiarity of signification, the pluperfect may seem to be used instead of the imperfect: e.g. *superfueram*, *I had remained over*; *consueveram*, *I had accustomed myself*.

§ 339. The Future (simple) denotes both a future action in general, and also that which will take place at a certain time to come (*praesens in futuro*): *Veniet pater. Illo tempore respublica*

<sup>1</sup> The pluperfect indic. occurs Sall. Jug. 44; subjunctive, Cic. pro Leg. Man. 4.

<sup>2</sup> [(Petilini non ante expugnati sunt quam vires ad ferenda arma deerant, Liv. XXIII. 30, of a state of things which had come on).]

**fierebit.** (The distinction therefore which exists between the perfect and imperfect as to the past, is not made with reference to the future.)

Obs. 1. In English, the expression of the future is commonly omitted in subordinate propositions, if it is found in the leading proposition; but this omission may not take place in Latin: **Naturam si sequemur ducem numquam aberrabimus** (Cic. Off. I. 28), in English, *If we follow.* **Profecto beati erimus, quum corporibus relictis, cupiditatum erimus expertes** (Id. Tusc. I. 19). **Hoc dum erimus in terris, erit caelesti vitae simile** (Id. ib. I. 31). (**Qui adipisci veram gloriam vult, justitiae fungatur officiis** (Id. Off. II. 13); where the futurity is indicated in the leading proposition by the exhortation.)<sup>1</sup> In English, too, the present is often used instead of the future in assurances and conjectures (e.g. *he is coming in three days*), a mode of speaking which is not usual in Latin, except where an action is referred to that is already partially commenced: **Tuemini castra et defendite diligenter, si quid durius acciderit; ego reliquas portas circum eo et castrorum praesidia confirmo** (Cæs. B. C. III. 94).

Obs. 2. Yet the present is used in Latin in some cases where we might expect the future:—

a. When one asks one's self what one must do or think (on the instant): **Quid ago? Imusne sessum?** (Cic. de Or. III. 5). **Stantes plaudebant in re ficta; quid arbitramur in vera facturos fuisse?** (Id. Læl. 7).

b. With **dum, until**, when a waiting (waiting for) is expressed: **Exspecto dum ille venit** (Ter. Eun. I. 2, 126). **Ego in Arcano opperior, dum ista cognosco** (Cic. ad Att. X. 3).

c. Usually with **antequam** and **priusquam**, when it is said that something will happen before something else: **Antequam pro L. Murena dicere instituo, pro me ipso pauca dicam** (Cic. pro Mur. 1). **Sine (permiſſe), priusquam amplexum accipio, sciam, ad hostem an ad filium venerim** (Liv. II. 40). But also **Antequam de re publica dicam ea quae dicenda hoc tempore arbitror, exponam breviter consilium protectionis meae** (Cic. Phil. I. 1). (*Before something has happened*, is expressed by the future perfect.)

<sup>1</sup> [This rule, however, is not adhered to by the poets, where the present is met with in such combinations, especially after **ubi jam**, **quum jam**:—

(Libra ubi) **medium luci atque umbris jam dividit orbem,**  
**Exercoſte, viri, tauros** (Virg. G. I. 210).

**Hoc etiam emenso quum jam decessit Olympo,**  
**Profuerit meminisse magis** (Id. ibid. 450).

**Ipsa ego te, medios cum Sol accenderit aestus,**  
**Cum ſitiunt herbae, et pecori jam gravior umbra eſt,**  
**In ſecreta ſenis ducam** (Id. G. IV. 401).]

§ 340. By the Future Perfect (*praeteritum in futuro*) a future action is designated as already completed at a given future time : —

**Q**uam tu haec leges, ego illum fortasse convenero (Cic. ad Att. IX. 15), *I shall perhaps have spoken with him*. Hic prius se indicavit, quam ego argentum confecerō (Ter. Heaut. III. 3, 23), *will have betrayed himself before I have procured the money*. Si (ubi) istuc venero, rem tibi exponam. Melius morati erimus, quam didicerimus, quid natura desideret (Cic. Fin. I. 19). De Carthagine vereri non ante desinam, quam illam excisam esse cognovero (Id. Cat. M. 6). Si plane occidimus ego omnibus meis exitio fuero (Id. ad Q. Fr. I. 4), *I shall have been*; of the future result of what is past.

Obs. 1. In English, it is often not expressly asserted in the subordinate propositions, that one action precedes another, and the present is therefore frequently used where the future perfect must be employed in Latin; e.g. *When I come to you, I will* —. In Latin, the present may stand in a conditional proposition, although the leading proposition has the future, if an action that takes place precisely at the present moment is pointed out as the condition of a future result: e.g. *Perficietur bellum, si urgemus obsessos* (Liv. V. 4). *Moriere virgis, nisi signum traditur* (Cic. Verr. IV. 39). (If the action of the subordinate proposition is contemporary with that of the leading proposition, the simple future is made use of. See § 339, Obs. 1.)

Obs. 2. If the future perfect stands both in the leading and subordinate propositions, it is intended to indicate that one action will be completed at the same time with the other: *Qui Antonium oppresserit, is bellum confecerit* (Cic. ad Fam. X. 19). *Vicerit enim Caesar, si consul factus erit* (Id. ad Att. VII. 15). *Pergratum mihi feceris, si de amicitia disputaris* (Id. Læl. 4). (*Tolle hanc opinionem; luctum sustuleris*, Id. Tusc. I. 13). By the use of the perfect in the leading proposition, that which is certain and secure is represented as if it had already taken place: *Si Brutus conservatus erit, vicimus* (Cic. ad Fam. XII. 6).

Obs. 3. In order to indicate more forcibly that the will (the power) precedes the action, *si voluero* (*potuero*, *licuerit*, *placuerit*) is sometimes put, when *si volam* (*potero*, &c.) might also be employed; e.g. *Plato, si modo interpretari potuero, his fere verbis utitur* (Cic. Legg. II. 18).

Obs. 4. In some few instances, the meaning of the future perfect approaches that of the simple future; e.g. in specifying a future result (what *will have* happened): *Multum ad ea, quae quaerimus, tua ista explicatio profecerit* (Cic. Finn. III. 4); or in signifying what will happen *while something else takes place*, or what *will soon be done*: *Tu invita mulieres; ego accivero pueros* (Cic. ad Att. V. 1).

**Clamor et primus impetus castra ceperit** (Liv. XXV. 38). (The comic writers, especially Plautus, carry this still further.) We should particularly notice the use of **videro** (**videris**, &c.) of a thing which is postponed to another time, or left to another's consideration: **Qvae fuerit causa, mox videro** (Cic. Finn. I. 10). **Recte secusne, alias viderimus** (Id. Ac. II. 44). **Sed de hoc tu ipse videris** (Id. de Or. I. 58), *you yourself may look to this*. **Sitne malum dolor necne, Stoici viderint** (Id. Tusc. II. 18). (Of **odero** and **meminero**, see § 161.)

§ 341. In order to express what is future with reference to a given time, the Latin writers employ (in the active) the future participle with such tenses of the verb **sum** as the signification requires; (periphrastic conjugation, § 116).

This participle with the present **sum** (**futurum in praesenti**) is distinguished from the simple future by pointing out the future action as something which the subject is just on the point of doing, or now already resolved to do:—

**Qvum apes jam evolaturae sunt, consonant vehementer** (Varr. R. R. III. 16). **Bellum scripturus sum, qvod populus Romanus cum Jugurtha gessit** (Sall. Jug. 5). **Qvid timeam, si aut non miser post mortem aut etiam beatus futurus sum** (Cic. Cat. M. 19). **Sin una est interiturus animus cum corpore, vos tamen memoriam nostri pie inviolateqve servabitis** (Id. ib. 22). **Facite, qvod vobis libet; daturus non sum amplius** (Id. Verr. II. 29).

Obs. This form is always used in specifying the condition of an action which is to take place: **Me igitur ipsum ames oportet, si veri amici futuri sumus** (Cic. Finn. II. 26), *if we are to be true friends*. **Respersas manus sanguine paterno iudices videant oportet, si tantum facinus (parricidium) credituri sunt** (Id. pro Rosc. Am. 24).

§ 342. *a.* The part. fut. with **fui** (**futurum in praeterito absolutum**) denotes that something was future (contemplated) at a time past:—

**Vos cum Mandonio et Indibili consilia communicastis et arma consociaturi fuistis** (Liv. XXVIII. 28), *were on the point of*. **Si illo die P. Sestius occisus esset, fuistisne ad arma ituri?** (Cic. pro Sest. 38), *were you prepared to?*

*b.* The part. fut. with **eram** (**futurum in praeterito**) signifies what was future and contemplated at a certain definite time, and by this means points out a situation, disposition, destination, &c., as it was at that time:—



**Profecturus** eram ad te, *quum* ad me frater tuus venit. **Sicut** Campani Capuam, Tusciis ademptam, sic Jubellius et ejus milites Rhesium habituri perpetuam sedem erant (Liv. XXVIII. 28), *thought of retaining*. Ibi rex mansurus erat, si ire perrexisset (Cic. Div. I. 15).

Obs. The participle with **fuera**m may denote what was in contemplation *before* a certain time: **Aemilius** Paulus Delphis inchoatas in vestibulo columnas, quibus imposituri statuas regis Persei fuerant, suis statuis victor destinavit (Liv. XLV. 27); but it is used by the poets in precisely the same sense as with **eram**.

§ 343. The participle with **ero** (*futurum in futuro*) denotes that something will be in contemplation at a certain future time:—

Orator eorum, apud quos aliquid aget (*at a certain time is already speaking*), aut acturus erit (*shall have to speak*), mentes sensusque degustet oportet (Cic. de Or. I. 52). **Attentos** faciemus auditores, si demonstrabimus, ea quae dicturi erimus (*what we shall be on the point of saying*), magna, nova, incredibilia esse (Id. de Inv. I. 16).

Obs. In the passive, which has no participle with a future signification, we must express those relations of time which in the active are denoted by the part. fut., with **sum**, by giving a different turn to the sentence; e.g. by the impersonal **est** in **eo**, **ut**; **Erat** in **eo**, **ut** urbs caperetur, *was on the point of being taken*.

§ 344. The combination of the perf. part. with **sum**, which forms the perfect passive, may sometimes denote the condition in which a thing now is in consequence of a previous action; e.g. **Haec** navis egregie armata est (present of the accomplished condition). The corresponding form for the imperfect is the same which otherwise denotes the pluperfect: **Naves** Hannibalis egregie armatae erant. With **fui** a perfect is formed, which denotes that a thing has been (for some time) in a certain condition: **Bis** deinde post Numae regnum Janus clausus fuit (Liv. I. 19). **Leges**, quum quae latae sunt, tum vero quae promulgatae fuerunt (Cic. pro Sest. 25), *both those which were brought forward, and those which remained* (for some time) *posted up for public inspection*. It is incorrect to use this form for the customary perfect (of an action).<sup>1</sup>

<sup>1</sup> [In many such passages **fuit** may be considered as a verb denoting existence, rather than the logical copula: **Literni** monumentum monumentoque statua superimposita fuit, quam statuam tempestate diiectam nuper vidimus ipsi (Liv. XXXVIII. 56) *There was at Liternum a monument and a statue placed upon it, &c.* The distinction is expressed in German by the two auxiliaries *werden* and *seyn*, but cannot always be clearly marked in English.]

Obs. 1. The part. perf. with *fueram* properly denotes (corresponding with the combination with *fui*) the pluperfect of a condition: e.g. *Arma, quæ fixa in parietibus fuerant, humi inventa sunt* (Cic. Div. I. 34); but it is also used instead of the usual pluperfect of the action: e.g. *Locrenses quidam circumventi Rhægiumque abstracti fuerant* (Liv. XXIX. 6). In the same way, *amatus ero* and *fuerō* are used in the future perfect with the same meaning, but the first is to be preferred.

Obs. 2. The beginner must beware of using the Latin perf. pass. of a thing that is still taking place and going forward, although in English the verb *to be* is used with the participle as an adjective. *The king is loved* is expressed by *rex amatur*.

§ 345. The epistolary style in Latin has this peculiarity, that the writer often has in his eye the time when the letter will be read, and therefore, instead of the present and perfect, uses the imperfect and pluperfect, where the receiver would use these tenses, in reporting the substance of the letter, while referring it back to the time of writing:—

*Nihil habebam, quod scriberem; neque enim novi quidquam audieram et ad tuas omnes epistolas rescripseram pridie; erat tamen rumor, comitia dilatum iri* (Cic. ad Att. IX. 10. The receiver of the letter would repeat this as follows: *Tum, quum Cicero hanc epistolam scripsit, nihil habebat, quod scriberet; neque enim novi quidquam audierat et ad omnes meas epistolas rescripserat pridie; erat tamen rumor, &c.*)

On the contrary, every thing which is said in general terms, and without particular reference to the time of composing the letter, must be put in the usual tense:—

*Elgo te maximi et feci semper et facio. Pridie Idus Februarias hæc scripsi ante lucem* (simply of the letter written thus far, which was afterwards continued; the receiver would say: *Hæc Cicero scripsit ante lucem*); *eo die eram coenaturus apud Pomponium* (Cic. ad Q. Fr. II. 3). The other form, too, is frequently not used when it might have been adopted.

## CHAPTER III.

## THE SUBJUNCTIVE.

§ 346. In the subjunctive a thing is asserted simply as *an idea conceived in the mind*, so that the speaker does not at the same time declare it as actually existing; e.g. *curro, ut sudem*. In some kinds of subordinate propositions the subjunctive is also used of a thing which the speaker asserts as existing, in order to show that it is not considered by itself, but as a subordinate member of another leading idea; e.g. *ita cucurri, ut vehementer sudarem*.<sup>1</sup> In the leading proposition the subjunctive may be referred to two principal kinds; the *hypothetical*, by which a thing not actually existing is asserted by way of assumption; and the *optative*, by which a thing is expressed as our wish or will.

Obs. In English, we often use the auxiliary verbs *may, can, must, would, should*, to express that which in Latin is denoted by the subjunctive. In such cases, therefore, the beginner must beware of using *possum, licet, debeo, oportet, volo*, which are only employed when a power, a permission, a duty, a wish is actually intended (*rogavi, ut abiret, that he would go away, to go away*). He must also avoid using the future (or the *futurum in praeterito*) contrary to Latin usage. See on this subject, § 378, b, in the following chapter.

§ 347. a. The subjunctive is used in sentences conditional of that (the *apodosis*, § 326, *Obs.* 3) which is noticed *as not actual fact*, both in the leading proposition of that which does not hold good, but would hold good on a certain supposition, and in the subordinate (the *protasis*), with *si, nisi, ni, si non, etiamsi*, of the supposition which is assumed in the statement, but declared not actually to hold good. (Compare § 332.)

b. That which *would* take place now or at a future time, or (contrary to the actual fact) is supposed as taking place, is expressed by the imperfect; what *would have* taken place at a previous time, or of which it is assumed that it has taken place, by the pluperfect: —

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<sup>1</sup> This last use of the subjunctive originated from the first and proper use, in consequence of the form being transferred from such subordinate propositions as express a simple conception (e.g. propositions expressing a purpose) to others which assert something actually existing (e.g. propositions expressing a result), because they agreed with the first in being conceived of as depending on the leading proposition, and necessary to complete its signification. But while the subjunctive was so transferred and applied in some cases, in others, on the contrary, it was not so.

**Sapientia non expeteretur, si nihil efficeret. Si scirem, dicerem. Si scissem, in quo periculo esses, statim ad te advolassem. Si Metelli fidei diffusus essem, judicem eum non retinuissem** (Cic. Verr. A. I. 10). **Nunquam Hercules ad deos abisset, nisi eam sibi viam virtute munivisset** (Id. Tusc. I. 14). **Si Roscius has inimicitias cavere potuisset, viveret** (Cic. Rosc. Am. 6), *he would be still living.* **Necassem jam te verberibus, nisi iratus essem** (Id. R. P. I. 38), *if I had not been angry.*

The present subjunctive is employed when a condition that is *still possible* is assumed as occurring now or at some future time, while it is at the same time intimated that it will not actually occur: —

**Me dies, vox latera deficiant, si hoc nunc vociferari velim** (Cic. Verr. II. 21), which I can, but do not intend. **Ego, si Scipionis desiderio me moveri negem, mentiar** (Id. Læl. 3). (In English, the imperfect is often used in this case: *If I were to deny it, I should speak an untruth.*)

Obs. 1. The present is also often used instead of the imperfect of a thing which is no longer possible, and where there is no reference to the future, by a turn of rhetoric, where a thing is represented as if it might still take place: **Tu si hio sis, aliter sentias** (Ter. Andr. II. 1, 10), *put yourself a moment in my situation, you will then think otherwise.* **Haec si patria tecum loqvatur, nonne impetrare debeat?** (Cic. Cat. I. 8). (The present must in this case be used both in the leading and subordinate propositions.)

Obs. 2. In the same way, the imperfect is sometimes put instead of the pluperfect either in both propositions, or in the subordinate proposition, or (most rarely of all) in the leading proposition alone: **Cur igitur et Camillus doleret, si haec post trecentos fere et quinquaginta annos eventura putaret, et ego doleam, si ad decem millia annorum gentem aliquam urbe nostra potituram putem?** (Cic. Tusc. I. 37). **Num tu igitur Opimium, si tum esses** (*suppose you had lived at that time*) **temerarium civem aut crudelem putares?** (Id. Phil. VIII. 4). **Non tam facile opes Carthaginis concidissent, nisi illud receptaculum classibus nostris pateret** (Id. Verr. II. 1). **Persas, Indos, aliasque si Alexander adjunxisset gentes, impedimentum majus quam auxilium traheret** (Liv. IX. 19). Such an imperfect, however, can only be put in the subordinate proposition (but is by no means always employed) when the action denoted by it is not considered as one that has happened and been completed *before* the other, but as accompanying it and continuing along with it, or sometimes as occurring repeatedly: **Haec si reipublicae causa faceres, in ven-**

dendis decumis essent pronuntiata, quia tua causa faciebas, imprudentia praetermissum erat (Cic. Verr. III. 20). The imperfect is found in the leading proposition, or in both propositions (but not always), when one may imagine a repetition of the thing asserted (e.g. in attempts), or a continuing state (but not of a single event, which would have happened or not happened).

Obs. 3. The poets sometimes use the present subjunctive even instead of the pluperfect of a thing that would have happened at a previous time: *Spatia si plura supersint, transeat* (Diores) *elapsus prior* (Virg. *Æn.* V. 325).

Obs. 4. When the conditional statement of the protasis is contrary to a coming reality, the *futurum in praet.* (*essem* with the future part.) is used; *Paterer ni misericordia in perniciem casura esset* (Sall. Jug. 31, from *in perniciem cadet*) [*if pity were not going to result in ruin, as it is*]. On the periphrasis *casurus fuerim* for *cecidissem* in the apodosis, see § 381.

c. Sometimes the supposition, which does not actually hold good, but on which the assertion is made, is not expressly indicated by a conditional clause, but pointed out in another way, or supplied from the context:—

*Illo tempore aliter sensisses. Qvod mea causa faceres, idem rogo, ut amici mei causa facias. Neque agricultura neque frugum fructuumque reliquorum perceptio et conservatio sine hominum opera ulla esse potuisset* (Cic. Off. II. 3), *if human labor had not been applied. Magnitudo animi, remota a communitate conjunctioneque humana, feritas sit quaedam et immanitas* (Id. ib. I. 44), *separated, sc. in case it were separated. Ludificari enim aperte et calumniari solens non videatur* (Id. Rosc. Am. 20), *for he would* (in the case mentioned, which is only assumed) *not appear, &c. Si unquam visus tibi sum in republica fortis, certe me in illa causa admiratus esses* (Id. ad Att. I. 16), viz. *si affuisses*.

§ 348. Sometimes, however, a proposition limited by a condition is put in the indicative, although it is shown by the subjunctive in the proposition containing the condition, that the latter is not actually fulfilled. This is done when the apodosis may be in a manner conceived of as independent of the protasis and valid in itself, either from brevity in the expression of the idea (ellipsis), or rhetorical liveliness in the diction. Such turns of speech are the following:—

a. By a periphrasis with the part. fut. and *fui* or *eram* (*futurum in praeterito*, see § 342), it is shown what a person was actually ready

to do in a certain case (that did not occur) : **Si tribuni me triumphare prohiberent, Furium et Aemilium testes citaturus fui rerum a me gestarum** (Liv. XXXVIII. 47). **Illi ipsi aratores, qui remanserant, relicturi omnes agros erant, nisi ad eos Metellus Roma litteras misisset** (Cic. Verr. III. 52). Here, the indicative is *always* employed.

b. The indicative is sometimes put to express that part of an action of which it may be said that it actually has taken place (or is taking place), while the condition applies to the completion and effect of the whole : **Pons subicius iter paene hostibus dedit, ni unus vir fuisset** (Liv. II. 10. Compare *Obs.* 2). **Multa me dehortantur a vobis, ni studium reipublicae superet** (Sall. Jug. 31). So the imperf. indic. is put of a thing which was on the point of happening, and, on a certain condition, would have been completely effected : **Si per L. Metellum licitum esset, matres illorum, uxores, sorores veniebant** (Cic. Verr. V. 49). Sometimes also of a thing which has partly occurred already in the present time : **Admonebat me res, ut hoc quoque loco interitum eloquentiae deplorarem, ni vererer, ne de me ipso aliquid viderer quæri** (Cic. Off. II. 19).

c. The imperfect indicative is often used of a thing which, in a certain case which does not actually hold, would, *at the present time*, be *right* and *proper*, or *possible* (debebam, decebat, oportebat, poteram, or eram with a gerundive or neuter adjective), as if to show the duty and obligation or possibility more unconditionally (especially when the idea of a thing which is otherwise and generally right is applied to a particular case) : **Contumeliis eum onerasti, quem patris loco, si ulla in te pietas esset, colere debebas** (Cic. Phil. II. 38). **Si victoria, praeda, laus dubia essent, tamen omnes bonos reipublicae subvenire decebat** (Sall. Jug. 85). **Si Romas Cn. Pompejus privatus esset hoc tempore, tamen ad tantum bellum is erat deligendus** (Cic. pro Leg. Man. 17). **Si mihi nec stipendia omnia emerita essent necdum aetas vacationem daret, tamen aequum erat me dimitti** (Liv. XLII. 34). **Si tales nos natura genuisset, ut eam ipsam intueri et perspicere possemus, haud erat sane, quod quisquam rationem ac doctrinam requireret** (Cic. Tusc. III. 1). **Poterat utrumque praeclare (fieri), si esset fides, si gravitas in hominibus consularibus** (Cic. ad Fam. I. 7). (But also: **Haec si diceret, tamen ignosci non oporteret**, Cic. Verr. I. 27, especially in opposition to something unconditional: **Cluentio ignoscere debebitis, quod haec a me dici patiatur; mihi ignoscere non deberitis, si tacerem**, Cic. pro Cluent. 6.) In the same way, the perfect indicative is used of past time, instead of the pluperfect subjunctive: **Debuisti, Vatini, etiamsi falso venisses in suspicionem P. Sestio, tamen mihi**

ignoscere (Cic. in Vat. 1). Si ita Milo putasset, optabilius ei fuit dare jugulum P. Clodio quam jugulari a vobis (Id. pro Mil. 11). Deleri totus exercitus potuit, si fugientes persecuti victores essent (Liv. XXXII. 12). (Quid facere potuissem, nisi tum consul fuisset? Consul autem esse qui potui, nisi eum vitae cursum tenuissem a pueritia, per quem pervenirem ad honorem amplissimum? Cic. R. P. I. 6.)

Obs. When it is declared, without a condition, what might or ought to happen, or have happened, but does not happen, with *possum*, *debeo*, *oportet*, *decet*, *convenit*, *licet*, or *sum* with a gerundive, or *sum* with such adjectives as *aequum*, *melius*, *utilius*, *par*, *satis* (*satis est*), &c., the imperfect indicative is commonly used to represent present time, to describe that which does not happen, and the perfect and pluperfect indicative to represent the past: *Perturbationes animorum poteram morbos appellare; sed non conveniret ad omnia* (Cic. Finn. III. 10). *Ne ad rempublicam quidem accedunt nisi coacti; aequius autem erat id voluntate fieri* (Id. Off. I. 9). *Oculorum fallacissimo sensu Chaldaei judicant ea, quae ratione atque animo videre debebant* (Id. Div. II. 43).<sup>1</sup> *Aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani oportet* (Liv. V. 4). *Illud potius praecipendum fuit, ut diligentiam adhiberemus in amicitiae comparandis* (Cic. Lael. 16). *Prohiberi melius fuit impediri quae, ne Cinna tot summos viros interficeret, quam ipsum aliquando poenas dare* (Id. N. D. III. 33). *Quanto melius fuerat, promissum patris non esse servatum* (Id. Off. III. 25). *Catilina erupit e senatu triumphans gaudio, quem omnino vivum illino exire non oportuerat* (Id. pro Mur. 25). (*Non modo unius patrimonium, sed urbes et regna celeriter tanta nequitia devorare potuisset* (Id. Phil. II. 27), with the accessory signification, supposing it had had towns and kingdoms.) So, likewise, that which *might yet happen*, and its character, are expressed by the present indic.: *Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa quae dixi, sentio fuisse longiora* (Cic. Cat. M. 16). *Longum est enumerare, dicere, &c., it would be tedious.* (Possim, si velim. § 347, b.)

d. A thing which might have occurred on a certain condition is represented, by a rhetorical emphasis of expression, as if it had already occurred, in order to show how near it was: *Perierat imperium, si Fabius tantum ausus esset, quantum ira suadebat* (Sen. de Ir. I. 11); particularly in the poets: *Me truncus illapsus cerebro sustulerat, nisi Faunus iotum levasset* (Hor. Od. II. 17, 27).

<sup>1</sup> In the editions of Latin authors *debeam* is sometimes put incorrectly instead of *debent*.

Obs. By the poets, and some later prose-writers (e.g. Tacitus), *eram* is sometimes used in a qualified proposition entirely in the sense of *essem*; *Solus eram, si non saevus adesset Amor* (Ov. Am. I. 6, 34).

e. Sometimes that which would happen in a possible assumed case (at variance with the real fact) is simply stated as something that will happen (fut. indic. for pres. subj.); *Dies deficit, si velim paupertatis causam defendere* (Cic. Tusc. V. 35).

Obs. 1. What might almost have happened is expressed, in Latin, by the perf. indic. with *prope* or *paene* (as a thing that has been very near happening); *Prope oblitus sum, quod maxime fuit scribendum* (Cæsar ap. Cic. ad Fam. VIII. 14).

Obs. 2. Sometimes, a conditional proposition belongs immediately to an infinitive, governed by the verb of the leading proposition, and is, for that reason alone, put in the subjunctive (according to § 369), without any influence on the leading proposition, which stands unconditionally in the indicative; *Sapiens non dubitat, si ita melius sit, migrare de vita* (Cic. Finn. I. 19). In this way, *nisi* and *si non* with the subjunctive often follow *non possum* with the infinitive: e.g. *nec bonitas nec liberalitas nec comitas esse potest, si haec non per se expetantur* (Cic. Off. III. 33). *Caesar munitiones prohibere non poterat, nisi praelio decertare vellet* (Cæsar. B. C. III. 44). The same holds of other conditional propositions, which do not contain a condition applying to the leading proposition, but complete an idea contained in it, which has the force of an infinitive or otherwise dependent proposition, so that the conditional clause belongs to the *oratio obliqua* (§ 369): e.g. *Metellus Centuripinis, nisi statuas Verris restituisent, graviter minatur* (Cic. Verr. II. 67 = *minatur, se his malum daturum, nisi* —. *Minatur* is stated absolutely without any condition). *Nulla major occurrebat res, quam si optimarum artium vias traderem meis civibus* (Cic. de Div. II. 1; i.q. *nullam rem putabam majorem esse*). Sometimes, for the sake of brevity, a conditional proposition, in the subjunctive, is attached to a leading proposition which is expressed unconditionally; *Memini numeros, si verba tenerem* (Virg. Buc. IX. 45) = *et possem canere si*.

Obs. 3. When we have a conditional proposition in the indicative, expressing the conditional relation simply and without any accessory signification, the leading proposition may stand in the subjunctive for some other reason; e.g. because it contains a wish or a demand or a question with a negative signification, to indicate what is to happen (§ 351, § 353), or because it is a dependent question (§ 356): *Si stare non possunt, corruant* (Cic. Cat. II. 10). *Non intelligo quamobrem, si vivere honeste non possunt, perire turpiter velint*



(Id. ib. II. 10). We should particularly remark the use of an indicative conditional proposition in connection with a wish or curse in solemn protestations and oaths: *Ne vivam, si scio* (Cic. ad Att. IV. 16). *Peream, nisi sollicitus sum* (Id. ad Fam. XV. 9).

§ 349. The subjunctive is used in all propositions annexed by particles of comparison, which state something that does not actually exist, but is only assumed for the sake of comparison (*as if*; hypothetical propositions of comparison):—

*Sed quid ego his testibus utor, quasi res dubia aut obscura sit?* (Cic. Div. in Cæc. 4). *Me juvat, velut si ipse in parte laboris ac periculi fuerim, ad finem belli Punici pervenisse* (Liv. XXXI. 1). *Parvi primo ortu sio jacent, tanquam omnino sine animo sint* (Cic. Finn. V. 15). (Concerning the particles used, in such propositions, see § 444, *a*, *Obs.* 1, and *b*.)

*Obs.* In English, the imperfect and pluperfect are required to express what is thus merely assumed; but, in Latin, the subordinate is regulated by the leading proposition, and has the imperfect or pluperfect only when the leading proposition belongs to past time. But the imperfect is used in expressing comparison with a thing which would hold good in another case, not actually occurring; *At accusat C. Cornelli filius, idemque valere debet, ac si pater indicaret* (Cic. pro Sull. 18).

§ 350. *a*. The subjunctive is used of that which does not actually take place, but which, with an indefinite subject assumed for the occasion, might take place, and would do so if the attempt were made (*conjunctivus potentialis*). Such a subject is expressed by an indefinite or interrogative pronoun, or by a relative periphrastic clause (also in the subjunctive):—

*Credat quispiam (one might believe). Dicat (dixerit) aliquis some one might here say). Qvis credat? Qvis eum diligit, qvem metuat? (Who could love a person whom he hated? Qvis diligit, Who loves?) Qvis neget, cum illo actum esse praeclare? (Cic. Læl. 3. Qvis negabit, who will deny?) Qvi videret, urbem captam diceret (Id. Verr. IV. 23), would have said. Poterat Sextilius impune negare; qvis enim redargueret? (Id. Finn. II. 17), who could have refuted him? Of a thing which is now possible, the present or future perfect (as a hypothetical future, without its proper signification, see § 380) is used in this way; of past time, the imperfect.*

*Obs.* Concerning the use of the second person of the verb in propositions of this kind, see § 370.

*b.* With definite subjects also, a thing which easily can and will happen when there is an occasion for it, is modestly and cautiously expressed in the subjunctive, most frequently in the first person, to denote that to which one is inclined. In the active the future perfect is here generally used (without its usual signification):—

*Haud facile dixerim, utrum sit melius. Hoc sine ulla dubitatione confirmaverim* (*I might affirm, if the occasion should arise*), *eloquentiam esse rem unam omnium difficillimam* (Cic. Brut. 6). *At non historia cesserim Graecia, nec opponere Thucydidī Salustium verē* (Quinct. X. 1, 101). *Themistocles nihil dixerit, in quo Areopagum adjuverit* (Cic. Off. I. 22), *will not easily be able to adduce any thing.*

Obs. 1. We should particularly notice the following subjunctives of this class: *velim, nolim, malim*, by which a wish is modestly expressed (*I could wish, could wish not, would rather*): e.g. *velim dicas; velim ex te scire; nolim te discedere*. A wish, which one would entertain under other circumstances, but which cannot now be fulfilled, is expressed by *vellem, nollem, mallem*: e.g. *Vellem adesse posset Panaetius* (Cic. Tusc. I. 33). *Nollem factum*. (*Vellet, he could have wished*).

Obs. 2. Such a subjunctive may also be employed in a subordinate proposition, with a conjunction which is otherwise constructed with the indicative: *Etsi eum, qui profiteri ausus sit, perscripturum se res omnes Romanas, in partibus singulis fatigari minime conveniat* (*would be highly unbecoming*), *tamen provideo animo, quicquid progredior, in vastiorem me altitudinem invehi* (Liv. XXXI. 1). *Camillus, quamquam exercitum assvetum imperio, qui in Volscis erat, mallet, nihil recusavit* (Liv. VI. 9). The simple antithesis would have to be expressed by *etsi* and *quamquam* with the indicative, § 361, Obs. 2).

Obs. 3. A conjecture respecting a thing which is actually the fact is not expressed by the subjunctive, except with the particle *forsitan*, *it may be that*, which, in the best writers, is almost always put with that mood; e.g. *Concedo; forsitan aliquis aliquando ejusmodi quippiam fecerit* (Cic. Verr. II. 32).

§ 351. *a.* The subjunctive is used to express a wish, and (in the first person plural) mutual incitement or encouragement (*the optative*):—

*Valeant cives mei, sint incolumes, sint beati* (Cic. pro Mil. 34). *Ne vivam, si tibi concedo, ut ejus rei cupidior sis, quam ego sum* (Cic. ad Fam. VII. 23). *Vivas et originis hujus gaudia longa*

*feras* (Juv. VIII. 46). *Imitemur majores nostros! Meminerimus, etiam adversus infimos justitiam esse servandam* (Cic. Off. I. 13).

b. The subjunctive is sometimes used instead of the imperative in commands and prohibitions. See what is said on this subject in treating of the imperative, Chapter V.

Obs. 1. With the subjunctive thus used, the negation is expressed by *ne*, not *non*. See § 456. Wishes are expressed still more strongly by the addition of the particle *utinam* (*utinam ne*): e.g. *Utinam ego tertius vobis amicus adscriberer* (Cic. Tusc. V. 22; the imperfect being used of a thing which cannot happen). *Utinam ne Phormioni id svadere in mentem incidisset* (Ter. Phorm. I. 3, 5). *Utinam* is, in some rare instances, employed with a *non* following, which is closely annexed to the verb: *Haec ad te die natali meo scripsi, quo utinam susceptus non essem* (Cic. ad Att. XI. 9). The expression *o, si* (with the subjunctive) is elliptical; *O mihi praeteritos referat si Juppiter annos* (Virg. Æn. VIII. 560).

Obs. 2. By the particles *dum*, *dummodo*, or *modo* alone (*modo ut*), *if only, provided that* (*dum ne, dummodo ne, modo ne*), a wish or demand is annexed to a proposition by way of condition or limitation: *Oderint, dum metuant. Gallia aeqvo animo omnes belli patitur injurias, dummodo repellat periculum servitutis* (Cic. Phil. XII. 4). *Omnia postposui, dummodo praeceptis patris parerem*, (Cic. Fil. ad Fam. XVI. 21). *Celeriter ad comitia tibi veniendum censeo, dummodo ne quid haec festinatio imminuat ejus gloriae quam consecuti sumus* (Cic. ad Fam. X. 25). *Manent ingenia senibus, modo permaneat studium et industria* (Id. Cat. M. 7). *Concede, ut Verres impune haec emerit, modo ut bona ratione emerit* (Cic. Verr. IV. 5).

Obs. 3. The beginner may observe that an exhortation is often expressed, in Latin, by a question with *qvin*, *why not?* *Qvin imus? Qvin taces? Qvin tu urges occasionem istam?* (Cic. ad Fam. VII. 8).

Obs. 4. In the imperfect and pluperfect, the subjunctive is used, in an advisory or imperative sense, of a thing which *ought to have been done*, as distinguished from that which, according to a previous statement, has actually been done: *Curio causam Transpadanorum aeqvam esse dicebat; semper autem addebat, Vincat utilitas rei-publicae! Potius diceret* (*he should rather have said*), *non esse aeqvam, quia non esset utilis rei-publicae, quam quum non utilem diceret, esse aeqvam fateretur* (Cic. Off. III. 22). *Saltem aliquid de pondere detraxisset* (Id. Finn. IV. 20), *he should, at least, have*

*deducted* —. *Frumentum ne emissas* (Id. Verr. III. 84), *you should not have bought any wheat.*

Obs. 5. Concerning the subjunctive in the continued *oratio obliqua*, for the imperative of the *oratio recta*, see § 404.

§ 352. A permission, and an assumption or admission of a thing that is not actually so, or which one leaves undecided and will not contend about, are expressed by the subjunctive: —

*Fruatur sane Gabinus hoc solatio* (Cic. Provv. Cons. 7), *let Gabinus keep this comfort if he will.* *Vendat aedes vir bonus propter aliqua vitia, quas ceteri ignorent; pestilentes sint et habeantur salubres; male materiatae sint, ruinosae; sed hoc praeter dominum nemo sciat; quaero, si haec emptoribus non dixerit, num injuste fecerit* (Cic. Off. III. 13). *Malus civis, improbus consul, seditiosus homo Carbo fuit. Fuerit aliis* (*suppose he has been so to others*); *tibi quando esse coepit?* (Id. Verr. I. 14). *Ne sint in senectute vires* (Id. Cat. M. II.), *let us assume that age has no powers.*

§ 353. The subjunctive is used in inquiries as to what is (or was) to be done, what shall be, or should have been done, especially when it is intended to indicate that something will *not* be done (has not been done): *Quid faciam?* (*What am I to do?* i.e. *I can do nothing.*)

*Utrum superbiam Verris prius commemorem an crudelitatem?* (Cic. Verr. I. 47); *Quam te memorem, virgo?* (Virg. Aen. I. 327), *What shall I call you?* *Quid hoc homine faciat?* *aut ad quam spem tam importunum animal reservetis?* (Cic. Verr. I. 16). *Quid faceret aliud?* (Cic. de Or. III. 23), *What else was he to do?* *Haec quum viderem, quid agerem, iudices?* *Contenderem contra tribunum plebis privatus armis?* (Cic. pro Sest. 19). *Quid enumerem artium multitudinem, sine quibus vita omnino nulla esse potest?* (Id. Off. II. 4) = *non enumerabo.* *Cur plura commemorem?* (But, *Cur haec commemoro?* of a thing which one is already actually doing.) *Qvidni meminerim?* (Cic. de Or. II. 67), *Why should I not remember?* (negation of *non meminim*). Also in questions expressive of disapprobation, by which a thing is described as not to be thought of: *Qvaeso, quid istuc consilii est?* *Illius stultitiā victā ex urbe rus tu habitatum migres?* (Ter. Hec. IV. 2, 13), *should you —?* *Ego te videre noluerim?* (Cic. ad Q. Fr. I. 3), *Can you suppose that I was unwilling to see you?*

Obs. In questions relating to something that is not to be thought of, an elliptical expression with *ut* is also used: *Egone ut te interpellem?*

(Cic. Tusc. II. 18) = *Fierine potest, ut, &c. Qvanqvam qvid loqvor? Te ut ulla res frangat? Tu ut unqvam te corrigas?* (Id. Cat. I. 9.)

§ 354. The subjunctive is employed in all propositions that denote the object of a preceding verb or expression (*objective propositions, object-clauses*), and are connected with it by the particles *ut, that; ne, ut ne, ut non, qvin, qvominus, that not*:—

*Sol efficit ut omnia floreat. Verres rogat et orat Dolabellam, ut ad Neronem proficiscatur* (Cic. Verr. I. 29). *Precoor, ne me deseras. Vix me contineo, qvin involem in illum* (Ter. Eun. V. 2, 20). *Mos est hominum, ut nolint eundem pluribus rebus excellere* (Id. Brut. 21).

Obs. When and with what particle such propositions are to be formed is shown in the appendix to this chapter. In some particular cases the particle may be omitted. See § 372, *b*, *Obs.* 4; § 373, *Obs.* 1; § 375, *a*, *Obs.* 1.

§ 355. The subjunctive is used in all subordinate propositions, which are subjoined to another proposition, to express its purpose or end, or its result, and are connected with it by the particles *ut, in order that; ne (ut ne), that not; qvo, that so much; ut, so that; ut non, so that not; qvin, that not (without)*. The subjunctive is likewise put after *ut (ut non)* in the signification *although* (even suppose that), and *nedum, much less*; e.g.:—

*Legum omnes servi sumus, ut liberi esse possimus. Haec ideo ad te scribo, ne me oblitum esse mandatorum tuorum putes. Ager non semel aratur, sed novatur et iteratur, quo meliores fetus possit et grandiores edere* (Cic. de Or. II. 30). *Verres Siciliam ita vexavit et perdidit, ut restitui in antiquum statum nullo modo possit* (Id. Verr. A. I. 4). *In virtute multi sunt adscensus; ut (so that) is gloria maxime excellat, qvi virtute plurimum praestet* (Id. pro Planc. 25). *Nunqvam accedo, qvin abs te abeam doctior* (Ter. Eun. IV. 7, 21). *Ut desint vires, tamen est laudanda voluntas* (Ov. ex Pont. III. 4, 79). *Vix in ipais tectis frigus vitatur, nedum in mari sit facile abesse ab injuria temporis* (*of the season*; Cic. ad Fam. XVI. 8).

Obs. Concerning some peculiarities in the combination of these propositions, and in the use of the conjunctions, see Chap. IX. § 440; concerning *ne* and *ut ne*, § 456 with *Obs.* 3.

§ 356. In the subjunctive are put all dependent interrogative propositions; i.e. all propositions which are connected with another

proposition by an interrogative pronoun or adverb, or by an interrogative particle, in order to designate the object of a verb, of a phrase, or of a single adjective or substantive:—

*Qvaesivi ex puero quid faceret, ubi fuisset. Incertum est, quid quaeque nox aut dies ferat. Difficile dictu est, utrum hostes magis Pompeji virtutem pugnantes timuerint an mansuetudinem victi dilexerint* (Cic. pro Leg. Man. 14). *Doleam, neque doleam, nihil interest* (Id. Tusc. II. 12). *Vides, ut (how) alta stet nive candidum Soracte* (Hor. Od. I. 9, 1). *Valetudo sustentatur notitia sui corporis et observatione, quae res prodesse soleant aut obesse* (Cic. Off. II. 24).<sup>1</sup>

Obs. 1. Concerning the interrogative particles, see §§ 451–453. The beginner must avoid confounding dependent questions with those relative clauses which in English begin with *what* (= *that, which*); e.g. *I give what I have, do, quae habeo; I said what I knew (repeated all I knew), dixi, quae sciebam. Dico, quod sentio, I say what I think, i.e. what I say is my real opinion; dicam, quid sentiam, I shall tell what I think, i.e. I shall state what my opinion is.*

Obs. 2. In dependent questions about a thing which *is to happen*, the notion *is to* is frequently not expressed by a separate word: *Vos hoc tempore eam potestatem habetis, ut statuatis, utrum nos semper miseri lugeamus (are to mourn); an aliquando per vestram virtutem sapientiamque recreemur* (Cic. pro Mil. 2). *Non satis constabat, quid agerent* (Cæs. B. G. III. 14), *they did not rightly know what they were to do.*

Obs. 3. In the oldest poets (Plautus and Terence) a dependent interrogative proposition sometimes stands in the indicative: e.g. *si nunc memorare velim, quam fideli animo et benigno in illam fui, vere possum* (Ter. Hec. III. 5, 21); in the later poets (Horace, Virgil) this is rare, in prose quite inadmissible. Sometimes a direct question is put after *dic* or *quaero*, where an indirect one might have been employed: *Dic, quaeso: Num te illa terrent, triceps Cerberus, Cocytii fremitus, travectio Acherontis?* (Cic. Tusc. I. 5). Here it may also be observed, that the expression *nescio quis (nescio quomodo, nescio quo pacto, nescio unde, &c.)* is often inserted in a proposition that is not interrogative, by way of parenthesis, or as a remark exclusively applying to a single word: *minime assentior his, qui istam nescio quam indolentiam magnopere laudant* (Cic. Tusc. III. 6), *that—how shall I term it?—insensibility to pain. Idcuit esse otioso Themistocli, licuit Epaminondae, licuit etiam mihi; sed, nescio quomodo, inhaeret in mentibus quasi seculorum quoddam augurium futurorum* (Id. Tusc. I. 15).

<sup>1</sup> *Quid agis?—Quid agam? (sc. quaeris). Male.*

Obs. 4. Concerning the mood of interrogative propositions in the *oratio obliqua*, see § 405.

§ 357. *a.* Subordinate propositions, which specify a cause and a reason (by means of the particles *quod* and *quia*, *because*), or an occasion (by means of the particles *quoniam*, *quando*, *since*), are usually put in the indicative (if the speaker adduces the actual reason, the actual occasion, according to his own views); but in the subjunctive, if the reason (or occasion) is given according to the views of another party, who is represented as the agent in the main proposition:—

*Aristides nonne ob eam causam expulsus est patria, quod praeter modum justus esset?* (Cic. Tusc. V. 36), *because he was too just in the opinion of his fellow-citizens?* Bene majores accubitionem epularem amicorum, quia vitae conjunctionem haberet, convivium nominaverunt (Id. Cat. M. 13); in this passage the imperfect also shows, that the reason alleged is agreeable to the view taken by the ancestors.

Sometimes such a subjunctive is employed where the indicative might also have been made use of, because the reason assigned is assumed by the speaker himself also as the real one:—

*Romani tamen, quia consules ad id locorum (hitherto) prospere rem gererent, minus his cladibus commovebantur* (Liv. XXV. 22), *because they saw that the consuls were successful.*

On this account *quod* (but not *quia*), with a subjunctive, is used after verbs which signify praise, blame, complaint, surprise, where we give the reason as the assertion of another: *Laudat Panaetius Africanum, quod fuerit abstinens* (Cic. Off. II. 22). *Socrates accusatus est, quod corrumperet juventutem et novas superstitiones introduceret* (Quinct. IV. 4, 5). But if the speaker himself designates something that is an actual fact as the ground of the complaint, &c., the indicative is employed: *Quod spiratis, quod vocem mittitis, quod formam hominum habetis, indignantur* (Liv. IV. 3).

Obs. 1. The speaker may also express the reason of his own actions in the subjunctive as if according to the views of another party, if he states how the matter *formerly* appeared to him, without expressly confirming this view now: *Mihi semper Academiae consuetudo de omnibus rebus in contrarias partes disserendi non ob eam causam solum placuit, quod aliter non posset, quid in quaque re verisimile esset, inveniri, sed etiam quod esset ea maxima dicendi exercitatio* (Cic. Tusc. II. 3).

Obs. 2. Sometimes *quod* is put with the subjunctive of a verb of *saying* or *thinking*, although not the circumstance that some one said or thought a thing, but the substance of what was said or thought, conveys the reason as given by another: *Quum Hannibalis permissu exisset e castris, rediit paullo post, quod se oblitum nescio quid diceret* (Cic. Off. I. 13), *because, as he said, he had forgotten something*. *Multi praetores quaestores et legatos suos de provincia decedere jusserunt, quod eorum culpa se minus commode audire arbitrarentur* (Id. Verr. III. 58).

b. The subjunctive is employed, where it is intended to denote that the reason alleged is not the real and actual one:—

*Nemo oratorem admiratus est, quod Latine loqueretur* (Cic. de Or. III. 14). In this way, particularly *non quod* (*non ideo quod non eo quod*) or *non quia* is put with the subjunctive, followed by *sed quod* (*quia*), introducing the true motive: *Pugiles in jactandis caestibus ingemiscunt, non quod doleant animove succumbant, sed quia profundenda voce omne corpus intenditur venitque plaga vehementior* (Cic. Tusc. II. 23). (*Jactatum in condicionibus nequioquam de Tarquinis in regnum restituendis, magis quia id negare Porsena nequiverat Tarquinis, quam quod negatum tri sibi ab Romanis ignoraret* (Liv. II. 13) = *non quod* — *ignoraret, sed quia* — *nequiverat*). There are a few exceptions: *non quia nasus nullus illis erat* (Hor. Sat. II. 2, 90).

Obs. For *non quod* (*non quia*), *non quo*, *not that*, is also employed: *De consilio meo ad te, non quo celandus esses, nihil scripsi antea, sed quia communicatio consilii quasi quaedam videtur esse efflagitatio ad coeundam societatem vel periculi vel laboris* (Cic. ad Fam. V. 19). (Also *non quo* —, *sed ut* or *sed ne*.) For *non quod* (*quo*) *non*, we find also *non quin*; e.g. *non tam ut proximis causis, elaborare soleo, quam ne quid obsum*; *non quin entendum sit in utroque, sed tamen multo est turpius oratori nocuisse videri causae quam non profuisse* (Cic. de Or. II. 72).

§ 358. The subjunctive is put after the particle *quum*, when it denotes the *occasion* (*since*, *quum* causal), or (with imperfects and pluperfects) the succession and order of events in historical narration (*when*):—

*Quum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare* (Cic. Finn. I. 20). *Dionysius quum in communibus suggestis consistere non auderet, contionari ex turri alta solebat* (Id. Tusc. V. 20). *Epaminondas quum vicisset Lacedaemonios apud Mantineam atque ipse gravi vulnere*



*exanimari se videret, quæsiuit, salvane esset clipeus* (Id. Finn. II. 30).

If, on the other hand, an action is only referred to a certain time, so that *quum* signifies *when*, with a present or future, or *at the time when*, the indicative is employed; though in speaking of past time the imperfect subjunctive is likewise admissible:—

*Qui injuriam non propulsat, quum potest, injuste facit* (Cic. Off. III. 18). *Quum inimici nostri venire dicentur, tum in Epirum ibo* (Id. ad Fam. XIV. 3). *Res, quum hæc scribebam, erat in extremum adducta discrimen* (Id. ib. XII. 6). *Dionysius ea, quæ concupierat, ne tum quidem, quum omnia se posse censebat, consequeretur* (Id. Tusc. V. 20). *Quum Caesar in Galliam venit, alterius Gallorum factionis principes erant Aedui, alterius Sequani* (Cæs. B. G. VI. 12). *Zenonem, quum Athenis essem, audiebam frequenter* (Cic. N. D. I. 21). *C. Caesar tum, quum maxime furor arderet Antonii, firmissimum exercitum comparavit* (Id. Phil. III. 2). *Quanto facilius abire fuit hosti, quum procul abessemus, quam nunc, quum in cervicibus sumus* (Liv. XLIV. 39). With the other conjunctions of time, which denote the succession of actions, the indicative is made use of. See § 338, *b*.

Obs. 1. The indicative is also used when *quum* (*quum interim*) connects an event with a time and circumstances previously mentioned: *Jam ver appetebat, quum Hannibal ex hibernis movet* (Liv. XXII. 1). *Jam scalis egressi milites prope summa ceperant, quum oppidani concurrunt, lapides, ignem, alia præterea tela ingerunt* (Sall. Jug. 60). *Piso ultimas Hadriani maris oras petivit, quum interim Dyrrachii milites domum, in qua eum esse arbitrabantur, obsidere coeperunt* (Cic. in Pis. 38). (So likewise, *Nondum centum et decem anni sunt, quum de pecuniis repetundis a L. Pisone lata lex est* (Id. Off. II. 21), *it is not yet one hundred and ten years, since a law —.*)

Obs. 2. *Quum* signifying *inasmuch as* stands with the indicative in the present and perfect: *Concedo tibi, ut ea prætereas, quæ, quum taces, nulla esse concedis* (Cic. Rosc. Am. 19), *inasmuch as you are silent, by being silent*. *Præclare facis, quum Caepionis et Luculli memoriam tenes* (Id. Finn. III. 2); but with the subjunctive in the imperfect: *Munatius Plancus quotidie meam potentiam criminabatur, quum diceret, senatum, quod ego vellem, decernere* (Cic. pro Mil. 5). After *laudo, gratulor, gratias ago, gratia est, quum* is found with the indicative in the same sense as *quod, that, because*; e.g. *Gratulor tibi, quum tantum vales apud Dolabellam* (Cic. ad Fam. IX. 14).

Obs. 3. *Qvum* usually has the subjunctive when it expresses a kind of comparison, and especially a contrast, between the contents of the leading proposition and the subordinate (*while on the other hand, whereas, although*); *Hoc ipso tempore, qvum omnia gymnasia philosophi teneant, tamen eorum auditores discum audire qvam philosophum malunt* (Cic. de Or. II. 5). Hence also with *qvum* — *tum, as well — as*, when each member has its own verb, the first is often put in the subjunctive, to express a kind of comparison (between the general and the particular case, the earlier and the later, &c.); e.g. *Qvum multae res in philosophia nequaquam satis adhuc explicatae sint, tum perdifficilis et perobscura quaestio est de natura deorum* (Cic. N. D. I. 1). *Sex Roscius qvum omni tempore nobilitatis fautor fuisset, tum hoc tumultu proximo praeter ceteros in ea vicinitate eam partem causamque defendit* (Id. Rosc. Am. 6). If only the connection between the two is to be expressed, the indicative is used: *Qvum ipsam cognitionem juris augurii consequi cupio, tum merhroule tuis incredibiliter studiis delector* (Cic. ad Fam. III. 9).

Obs. 4. We always have the subjunctive in *audiui* (*auditum est*) *ex eo, qvum diceret, I have heard him say*. So also the subjunctive is almost always found used after the phrase: *Fuit (erit) tempus (illud tempus, dies), qvum, there was once a time, there will come a time, when (such a time that)*; also after the simple expression, *fuit, qvum*: *Illucescet aliquando ille dies, qvum tu fortissimi viri magnitudinem animi desideres* (Cic. pro Mil. 26). *Fuit, qvum mihi quoque initium requiescendi fore iustum arbitrarer* (Id. de Or. I. 1).

§ 359. When an action that is often repeated (*every time that, as often as*) is expressed by *qvum*, or other conjunctions (*ubi, postqvam, qvoties, si*), or by indefinite relative words (*qvicumque, ubicumque, qvocumque, in qvamcumque partem, ut quisque, according as each*), with the verb in the imperfect or (more frequently, according to § 338, *a, Obs.*) in the pluperfect, the older writers (Cicero, Cæsar, Sallust) commonly use the indicative; others, again, give the preference to the subjunctive: *Qvum ver esse coeperat, Verres dabat se labori atque itineribus* (Cic. Verr. V. 10). *Qvamcumque in partem equites impetum fecerant, hostes loco cedere cogeabantur* (Cæs. B. C. II. 41). *Numidae si a persequendo hostes detertere nequiverant, disiectos a tergo aut lateribus circumveniebant; sin opportunior fugae collis qvam campi fuerant, Numidarum equi facile evadebant* (Sall. Jug. 50). *Qvemcumque lictor jussu consulisprehendisset, tribunus mitti jubebat* (Liv. III. 11). *Qvum (every time that) in jus duci debitorem vidissent, convolabant* (Id. II. 27). *Id fecialis ubi dixisset, hastam in fines eorum mittebat* (Liv. I. 32).

§ 360. The conjunctions *dum*, *donec*, and *quoad*, signifying *until*, with *priusquam* and *antequam*, are (according to the most regular usage) constructed with the indicative, when an action is simply expressed that has actually commenced or is commencing (*a*), but with the subjunctive, if a *design* is at the same time intimated (until something *can* be done), or an action which has not actually commenced (before something *can* be done, i.e. so that it is not done (*b*). Yet the imperfect and pluperfect subjunctive are also employed in simply indicating a point of time and an action which has really taken place (especially with *antequam*, *priusquam*, in the historical style (*c*): the subjunctive is also found with *antequam* and *priusquam*, in speaking of a thing which usually happens before something else happens (*d*).

*a*. De comitiis, donec rediit Marcellus, silentium fuit (Liv. XXIII. 31). Haud desinam, donec perfecero (Ter. Phorm. II. 3, 72). Milo in senatu fuit eo die, quoad senatus dimissus est (Cic. pro Mil. 10). Mecum deserta querebar, dum me jucundis lapsum sopor impulit alis (Prop. I. 3, 43).<sup>1</sup> Non in hac re sola fuit ejusmodi, sed, antequam ego in Siciliam veni, in maximis rebus ac plurimis (Cic. Verr. II. 47). Non defatigabor antequam illorum ancipites vias rationesque percepero (Id. de Or. III. 36). Epaminondas non prius bellare destitit, quam urbem Lacedaemoniorum obsidione clausit (Corn. Epam. 8).

*b*. Iratis subtrahendi sunt illi, in quos impetum conantur facere, dum se ipsi colligant (Cic. Tusc. IV. 36), *until they (that they may) compose themselves*.<sup>2</sup> Numidae, priusquam ex castris subveniretur in proximos colles discedunt (Sall. Jug. 54). Antequam homines nefarii de meo adventu audire potuissent, in Macedoniam perrexi (Cic. pro Planc. 41).

*c*. Trepidationis aliquantum elephantibus edebant, donec quietem ipse timor fecisset (Liv. XXI. 28). Paucis ante diebus, quam Syracusae caperentur, Otacilius in Africam transmisit (Id. XXV. 31).<sup>3</sup>

*d*. Tragoedi quotidiè, antequam pronuncient, vocem cubantes sensim excitant (Cic. de Or. I. 59). Tempestas minatur antequam surgat (Sen. Ep. 108).

Obs. 1. Concerning *exspecto dum*, *opperior dum*, with a present, see § 339, Obs. 2. *Exspectare dum*, with the subjunctive, answers

<sup>1</sup> *Dum* is but rarely used in this signification; (usque ad eum finem, *dum*, Cic. Verr. Act. I. 6).

<sup>2</sup> Here *dum* is employed, not *donec*, to indicate design.

<sup>3</sup> Non ante (*prius*) . . . quam always takes the perfect indicative.

nearly to the English *to expect, that* (with the indicative, *to wait, until*): *Expectas fortasse, dum dicat, Patietur, perferet* (Cic. Tusc. II. 7). *Nolite expectare, dum omnes obeam oratione mea civitates* (Id. Verr. II. 51). (Also *expecto, ut: Nisi forte expectatis, ut illa diluam, quas Erucius de rebus commenticiis objecit*, Id. Rosc. Am. 29.)

Obs. 2. *Dum* and *donec* may also be constructed with the subjunctive in the signification *so long as*, when a design is expressed (so long, *while*, — i.e. *that something may be done in the mean time*); *Die insequenti quieverere milites, dum praefectus urbis vires inspiceret*. (Otherwise, they always take the indicative; *Ti. Gracchus, P. F., tamdiu laudabitur, dum memoria rerum Romanarum manebit*, Cic. Off. II. 12.)

Obs. 3. Concerning *antequam* and *priusquam* with the present, see § 339, Obs. 2. The present indicative is put with these conjunctions even to express a thing that one wishes to prevent, that must not happen: *Dabo operam, ut istuc veniam antequam ex animo tuo effluo* (Cic. ad Fam. VII. 14).

Obs. 4. When *ante*, *citius*, or *prius quam* is used, to denote what is impossible, or what is to be warded off at any cost, it is followed by the subjunctive (since the action is considered as *not* taking place): *Ante leves pascentur in aethere cervi, quam nostro illius labatur pectore vultus* (Virg. B. I. 59). (*Zeno Magnetis dixit in corpora sua citius per furorem saevituros, quam ut Romanam amicitiam violarent*, Liv. XXXV. 31.) So, likewise, after *potius quam*; *Pri-vabo potius Lucullum debito testimonio quam id cum mea laude communicem* (Cic. Acad. II. 1).

§ 361. The subjunctive is annexed to the particle *quamvis*, *though ever so much* (*how much soever*), and to *licet*, *although* (properly the verb *licet*, with an ellipsis of *ut*): —

*Quod turpe est, id, quamvis occultetur, tamen honestum fieri nullo modo potest* (Cic. Off. III. 19). *Improbitas, licet adversario molesta sit, iudici invisa est* (Quinct. VI. 4, 15).

Obs. 1. *Quamvis* properly signifies *however much you will*, and the subjunctive by itself expresses the concession: Let it be concealed (§ 352). *Quantumvis* is used in the same way: *Ista, quantumvis exigua sint, in majus excedunt* (Sen. Ep. 85). *Licet* is rarely used by good writers quite as a conjunction, but commonly as a verb with a permissive signification (*may*): *Fremant omnes, licet; dicam, quod sentio* (Cic. de Or. I. 44), *they may all exclaim against it, yet I will, &c.*

Obs. 2. The contrast between what is asserted and something else, that actually does (or did) take place, is expressed by *qvanqvam* or *etsi* (more strongly, *tametsi*) with the indicative: *Romani qvanqvam itinere et proelio fessi erant, tamen Metello instructi obviam procedunt* (Sall. Jug. 53). *Caesar, etsi nondum eorum consilia cognoverat, tamen fore id, quod accidit, suspicabatur* (Cæs. B. G. IV. 31). *Tametsi vicisse debeo, tamen de meo jure decedam* (Cic. pro Rosc. Am. 27); (they take the subjunctive only when there is some other reason for it; e.g. according to § 350, *b*, Obs. 2, or according to §§ 369, 370). By *etsi* and (more frequently) *etiāmsi* as conditional particles, it is expressed that a thing takes place even in a certain case, and under a certain condition. The indicative is employed (according to § 332), when the condition is simply expressed (without being negated): *Viri boni multa ob eam causam faciunt, quod decet, etsi nullum consecuturum emolumentum vident* (Cic. Finn. II. 14). *Quod crebro aliquis videt, non miratur, etiāmsi, cur fiat, nescit* (Cic. Div. II. 22); the subjunctive, when it is stated that the condition does not obtain: *Etiāmsi mors oppetenda esset, domi atque in patria mallet, quam in externis atque alienis locis* (Cic. ad Fam. IV. 7). *Cur Siculi te defensorem habere nolint, etiāmsi, taceant, satis dicunt; verum non tacent* (Cic. Div. in Cæs. 6). *Dicunt* in the indicative, according to § 348, *b*), *they declare it* by their way of acting, *suppose even that they were silent*.

Obs. 3. The poets and later writers use *quamvis* with the indicative for *qvanqvam*, *although* (of a thing which actually does take place), or *etiāmsi*, *even if*: *Pollio amat nostram, quamvis est rustica, Musam* (Virg. B. III. 84), which is very rare in the older prose-writers. On the other hand, they use *qvanqvam* with the subjunctive, instead of the indicative: *Nec vero Alcides me sum laetatus euntem accepiisse lacu, nec Thesea Pirithoumque, dis qvanqvam geniti essent* (Virg. Æn. VI. 394). *Quinotius, qvanqvam moveretur his vocibus, manu tamen abnuvit, quicquam opis in se esse* (Liv. XXXVI. 34).

§ 362. *a*. Relative propositions (whether introduced by the relative pronoun or a relative adverb) take the indicative when they simply give a more precise but actually true definition of an idea of the leading proposition, or when they, by a periphrasis, which is equivalent to a simple noun, describe and specify an idea, concerning which some statement is made; e.g.:—

*Demosthenes, qui Athenis versabatur, clarissimus orator fuit. Ubi talia impune fiunt, vita omnium in periculo est. Num alii oratores probantur a multitudine, alii ab illis, qui intelligunt* (Cic. Brut. 49), *by connoisseurs*.

The indicative is also employed in propositions beginning with an indefinite relative pronoun (§ 87) or adverb, which describe an idea (by periphrasis), but leave it indefinite so far as any individual person or thing, or the extent of its application, is concerned :—

**Q**uoscunqve de te qveri audiui, qvacunqve potui ratione, placavi (Cic. ad Q. Fr. I. 2). **P**. Lentulus, qvidqvid habuit (*whatever ability he possessed*), qvantumcunqve fuit, id totum habuit e disciplina (Id. Brut. 77). **P**atria est, ubicunqve est bene (Id. Tusc. V. 37). **S**ed qvoqvo modo illud se habet, haec qverela vestra nihil valet (Id. pro Lig. 7). **U**trum (*whichever of the two*, it is indifferent whether it be one or the other) ostendere potest, vincat necesse est (Id. pro Tull. § 28).

**O**bs. We must notice, as an exception to this rule, that certain writers use the subjunctive after indefinite relatives, in order to express a repeated action. See § 359.

**b**. But in various cases the relative proposition takes the subjunctive, to denote either a mere conception of the mind (a thing not actually existing), or a particular relation between the contents of the relative proposition and the leading proposition. (Hence a relative with the subjunctive often has the same signification, which is expressed more definitely by means of a conjunction.)

§ 363. **a**. The subjunctive is employed, when the relative proposition expresses a *design* connected with the action mentioned in the leading proposition (*who is to* = *that he*, **qvi** = *ut* is) or a *destination* which a thing has (something that *may*, something to —) :—

**C**lusini legatos Romam, qvi auxilium a senatu peterent, misere (Liv. V. 35). **M**isi ad Antonium, qvi hoc ei diceret (Cic. Phil. I. 5), *one who was to* —. **H**omini natura rationem dedit, qva regerentur animi appetitus (Id. N. D. II. 12). **S**unt multi, qvi eripiunt aliis, qvod aliis largiantur (Id. Off. I. 14), *who take from some to give to others*. **G**ermani neqve Druides habent, qvi rebus divinis praesint, neqve sacrificiis student (Cæs. B. G. VI. 21). **H**aec habui, de amicitia qvae dicerem (Cic. Læl. 27), *this was what I had to say*. **H**abes, qvod agas et qvo te oblectes (*something to do and amuse yourself with*). **N**on habet, unde solvat (*he has not the means of paying*). **D**edi ei, ubi habitaret (*a place to live in*). Compare § 365.

**b**. It should be particularly remarked, that the relative with the subjunctive is put after the adjectives **dignus**, **indignus**, **idoneus**, and sometimes after **aptus**, to express that of which a person is worthy, or for which he is qualified :—

**Digna res est, quam diu multumque consideremus (quae diu multumque consideretur). Homines scelerati indigni mihi videbantur, quorum causam agerem. Gajus non satis idoneus visus est, cui tantum negotium committeretur. Nulla mihi videbatur aptior persona, quae de senectute loqueretur, quam Catonis (Cic. Lael. 1).**

Obs. 1. The poets and later prose-writers construct these adjectives also with the infinitive (of the active or passive voice, as the connection may require): **Lyricorum Horatius fere solus legi dignus est (Quinct. X. 1, 96) = qui legatur. Fons rivo dare nomen idoneus (Hor. Ep. I. 16, 12) = qui det. (Dignus, ut (Liv.) is very rare.)**

Obs. 2. From non (nihil) habeo (nihil est, non est) quod (*I have nothing to —, there is nothing to —*), we must distinguish the expression non habeo, *I do not know*, with a dependent question; **De pueris quid agam, non habeo (Cic. ad Att. VII. 19).**

Obs. 3. Here we may also notice the subjunctive, which is employed after the particles *cur, quomobrem, quare*, when *causa, ratio, argumentum*, or a phrase of similar import precedes (the reason for which one is to —, reason to —). See § 372, b, Obs. 6.

§ 364. The subjunctive is employed in relative propositions, which give a more complete idea of a certain quality and show how it operates, so that **qui** has the meaning of *ut* after *talis* (*one who*, i. q. *such a one that*): —

**Innocentia est affectio talis animi, quae noceat nemini (Cic. Tusc. III. 8). Nulla acies humani ingenii tanta est, quae penetrare in coelum possit (Id. Ac. II. 39). Quis potest esse tam aversus a vero, qui neget, haec omnia, quae videmus, deorum immortalium potestate administrari (Id. Cat. III. 9). Ego is sum, qui nihil unquam mea potius quam meorum civium causa fecerim (Id. ad Fam. V. 21). (Also: Non is es, Catilina, ut te unquam pudor a turpitudine revocarit, Cic. Cat. I. 9.) I. Pinarius erat vir acer et qui nihil in fide Siculorum reponeret (Liv. XXIV. 37). Syracusani, homines periti, qui etiam occulta suspicari possent, habebant rationem quotidie piratarum, qui securi ferirentur (Cic. Verr. V. 28). Nunc dicis aliquid, quod ad rem pertineat (Cic. Rosc. Am. 18), *something of such a nature, that it —*. Num quidquam potest eximium esse in ea natura, quae nihil nec actura sit unquam neque agat neque egerit? (Id. N. D. I. 41), *a being, that —, a being of such a kind, that —*. In enodandis nominibus vos Stoici, quod miserandum sit, laboratis (Id. ib. III. 24), *to a pitiable degree*. (So also after a comparative: Campani majora deliquerant, quam quibus ignosci posset. See § 308, Obs. 1.)**

Obs. 1. Such a relative proposition is connected either with a demonstrative word, which denotes a quality (e.g. *talis, tantus, ejusmodi, is*) or with a substantive of a generic signification (e.g. *a being which, or aliquid, quod*), or with an adjective characteristic, to define it more precisely. This subjunctive is sometimes also used in relative propositions which do not complete a conception already presented, but which contain a description themselves (by periphrasis), when we wish to express a general idea of a person or thing of a particular nature, constitution, or quality, and, at the same time, to draw attention to the bearings of this nature or quality on the statement in the main proposition: *Hoc non erat ejus, qui innumerabiles mundos mente peragravisset* (Cic. Finn. II. 31), *was not becoming for a man, who —, such a man, as. Qui ex ipso audissent, quum palam multis audientibus loqueretur, nefaria quaedam ad me pertulerunt* (Cic. ad Att. XI. 8), *persons who —, such persons, as. Qui audiverant* would mean *those who —, the particular persons who. At ille nescio qui, qui in scholis nominari solet, mille et octoginta stadia quod abesset, videbat* (Cic. Ac. II. 25), *things which were distant, such things as were. Quod aberat* would signify *some particular thing which was distant.*

Obs. 2. In a similar way, the subjunctive is used in relative propositions, which restrict to a certain defined class something that is stated in general terms; particularly, with *qui quidem* (*at least, who*) and *qui modo* (*who only = if he only*): *Ex oratoribus Atticis antiquissimi sunt, quorum quidem scripta constant* (so far, at least, as their writings are to be relied on as authentic), *Pericles et Alcibiades* (Cic. de Or. II. 22). *Xenocrates unus, qui deos esse diceret, divinationem funditus sustulit* (Id. de Div. I. 3). *Servus est nemo, qui modo tolerabili condicione sit servitutis, qui non audaciam civium perhorrescat* (Id. Cat. IV. 8). *Quod sciam, quod meminerim, so far as I know, remember = quantum scio. Pergratum mihi feceris, si eum, quod sine molestia tua fiat, juveris* (Id. ad Fam. XIII. 23, *so far as it can be done without inconvenience to yourself.* (But we also find, with the same signification, *Quae tibi mandavi, velim cures, quod sine tua molestia facere poteris*, Id. ad Att. I. 5.)

§ 365. After a general assertion, that there is or is not something, of which a certain relative proposition may be asserted (something of such a kind that the latter may be asserted of it), the relative proposition takes the subjunctive; thus the subjunctive stands after the expressions *est, qui; sunt, reperiuntur, non desunt, qui; existit, exstiterunt, exortus est, qui* (*exortus est philosophus, qui*); *habeo, qui* (*one who*); *est, ubi* (*there are places where*); *nemo est, qui; nihil est, quod* (*quis est, qui — ?*), &c.; e.g.:—



**Sunt, qvi** discessum animi a corpore putent esse mortem (Cic. Tusc. I. 9). **Fuere, qvi** crederent, M. Crassum non ignarum Catilinae consilii fuisse (Sall. Cat. 17). In omnibus seculis pauciores viri reperti sunt, **qvi** suas cupiditates, quam **qvi** hostium copias vincerent (Cic. ad Fam. XV. 4). Nemo est orator, **qvi** se Demosthenis similem esse nolit (Id. de Opt. Gen. Or. 2). **Qvod** ex maiore parte unamquemque rem appellari dicunt, **est, ubi id** valeat (Id. Tusc. V. 8), *there are cases, in which* —. **Est** quatenus amicitiae dari venia possit (Id. Læl. 17), *there is a point up to which* —. Nullas accipio litteras, **qvas** non statim ad te mittam.

Obs. 1. The poets frequently use the indicative after such of these expressions as are affirmative; e.g. **est (sunt), qvi** (not after the negative, such as **nemo est, qvi**): **Sunt, qvos** curriculo pulverem Olympicum collegiasse iuvat (Hor. Od. I. 1; 3). Interdum rectum vulgus videt; **est, ubi** peccat (Id. Ep. II. 1, 63). In good prose-writers, such examples are rare (**Sunt, qvi** ita dicunt, imperia Pisonis superba barbaros nequivisse pati, Sall. Cat. 19), except where a definitive pronoun or adjective of number is appended to the affirmative clause; as, **sunt multi (sunt multi homines), &c.**; for, in this case, the indicative is used as well as the subjunctive: **Sunt multi, qvi** eripiunt aliis, **qvod** aliis largiantur (Cic. Off. I. 14). **Nonnulli sunt** in hoc ordine, **qvi** aut ea, **qvae** imminent, non videant, aut ea, **qvae** vident, dissimulant (Id. in Cat. I. 12). **Duo tempora** inciderunt, **qvibus** aliquid contra Caesarem Pompejo svaserim (Id. Phil. II. 10).

Obs. 2. If a relative proposition belongs to a negative antecedent, of which something definite is predicated (as, nothing is a good), it may stand in the indicative, as being subjoined as a mere definition: e.g. **Nihil bonum est, qvod non eum, qvi id possidet, meliorem facit** (Cic. Par. I. 4, *nothing, that does not make its possessor better, is a good*); or it may be appended in the subjunctive in the manner above mentioned: **Nihil bonum est, qvod non eum, qvi id possideat, meliorem faciat**, *nothing is a good, there is no good which would not make its possessor better*. **Nemo rex Persarum potest esse, qvi non ante Magorum disciplinam perceperit** (Cic. de Div. I. 41).

Obs. 3. For **qvi** non after **nemo est, qvod** non after **nihil est, qvin (is, id)** may likewise be employed (§ 440, Obs. 3). Where a definite case must necessarily be expressed (as it nearly always must, if the relative would have been in the accusative), either **is** must be inserted, or (which is to be preferred) the relative retained (**qvem non, qvod non**).

§ 366. Relative propositions are put in the subjunctive, when they are intended to express the reason of the leading proposition, so that *qvi* approaches to the signification of *qvum* *is*. (You are to do it, as *he who* can do it, i.q. since you can do it.)

*Caninius fuit mirifica vigilantia, qvi suo toto consulatu somnum non viderit* (Cic. ad Fam. VII. 30). *Miseret tui me, qvi hunc tantum hominem facias inimicum tibi* (Ter. Eun. IV. 7, 32). *Ut cubitum discessimus (when we were gone to bed) me, qvi ad multam noctem vigilassem, artior quam solebat somnus complexus est* (Cic. Somn. Scip. 1). *O fortunate adolescens, qvi tuae virtutis Homerum praeconem inveneris* (Id. pro Arch. 10).

Obs. 1. In many cases, the choice rests with the speaker, whether he will expressly show, by the use of the subjunctive, that the relative proposition contains the reason, or whether he will simply add it in the indicative as an explanation. Thus, it may be said: *Habeo senectuti magnam gratiam, qvae mihi sermonis aviditatem auxit, potionis et cibi sustulit* (Cic. Cat. M. 14); but he might also have said: *auxerit—sustulerit* (since it has, because it has).

Obs. 2. The assigning of the reason is strengthened by the expressions *utpote qvi*, *ut qvi* (as one who) or *praesertim qvi*<sup>1</sup> (especially as one who, i.q. especially as he), which are constructed with the subjunctive. *Qvippe qvi* (properly signifying *certainly, as one who* —, *certainly, since he* —) is constructed both with the subjunctive and, in some writers (Sallust, Livy), with the indicative: *Solis candor illustrior est quam ullius ignis, qvippe qvi immenso mundo tam longe lateqve colluceat* (Cic. N. D. II. 15). *Animus fortuna non eget, qvippe qvae probitatem, industriam, aliasqve artes bonas neque dare neque eripere cuiquam potest* (Sall. Jug. 1).

Obs. 3. The subjunctive is likewise employed in relative propositions, which contain an antithesis to the leading proposition (compare what is said of *qvum*, § 358, Obs. 3): *Ego, qvi (although I) sero ac leviter Graecas litteras attigissem, tamen, qvum in Ciliciam proficiscens Athenas venissem, complures ibi dies sum commoratus* (Cic. de Or. I. 18). *Nosmetipsi, qvi Lycurgei (strict as Lycurgus) a principio fuissetus, qvotidie demitigamur* (Id. ad Att. I. 13).

§ 367. A relative proposition constituting a periphrasis may be put in the subjunctive with an hypothetical declaration of what will happen in case the existence of such a person or thing as that indicated in the periphrasis should be assumed; e.g.:—

<sup>1</sup> [*Praesertim qui nos non pugnando, sed tacendo superare potuerunt* (Cic. in Oct. III. 9).]

*Haec et innumerabilia ex eodem genere qvi videat, nonne cogatur confiteri deos esse* (Cic. N. D. II. 4), *if any one sees this, will he not be compelled?* *Qvi — videt, nonne cogitur — ? is not he who sees this compelled?* See § 350, a.

§ 368. Relative propositions stand in the subjunctive, when they form constituent parts of an expression (of a thought, resolution, &c.), which is mentioned in the leading proposition as the expression of another party, and do not contain an idea which the speaker himself declares as his own:—

*Socrates exsecrari eum solebat, qvi primus utilitatem a jure sejunxisset* (Cic. Legg. I. 12), *who had first — ;* whom Socrates himself thought of as the author of this separation. *Nemo extulit eum verbis, qvi ita dixisset, ut qvi adessent, intelligerent, quid diceret* (Id. de Or. III. 14), *him, who (i.q. any one, because he), according to his view, had so spoken — .* *Paetus omnes libros, qvos frater suus reliquisset, mihi donavit* (Id. ad Att. II. 1), *which his brother might have left; which his brother, as he believed, had left.* With a different sense, it would be: *qvos frater ejus reliquit, which his brother left.* In *Hispaniis prorogatum veteribus praetoribus imperium, cum exercitibus, qvos haberent* (Liv. XL. 18; expressed as a part of the *senatusconsultum*.)

Obs. The thought mentioned in the leading proposition may be the speaker's own, if it be presented as one that he entertained at some other time: *Occurrebant (I called to mind) colles campique et Tiberis et hoc coelum, sub qvo natus educatusque essem* (Liv. V. 54). Sometimes, there is only a slight difference between a relative proposition giving a part of another person's thought (in the subjunctive) and the same proposition giving the speaker's own thought (in the indicative); e.g. *Majores natu nil rectum putant, nisi qvò sibi placuerit, or nisi qvò ipsis placuit.* (The subjunctive shows that they are conscious of the process of thought which determines their judgment. Compare § 490, c, Obs. 3, respecting *sui* and *suus*.)<sup>1</sup>

§ 369. As in relative propositions (§ 368), so also the subjunctive is used in other subordinate propositions, which supplement the thought of the leading proposition, and are, so to speak, parts of it. Thus, for instance, in conditional propositions: *Rex praemium proposuit (praemium propositum est) si qvis hostem occidisset* (§ 348,

<sup>1</sup> *Alius alia causa allata, quam sibi ad proficiscendum necessariam esse diceret, petebat, ut sibi Caesaris voluntate discedere liceret* (Caes. B. G. I. 39). *Diceret* stands in the subjunctive instead of *qvae* — *necessaria esset* (the reason which, as he said, compelled him). See § 357, a, Obs. 2.

*Obs. 3.* Compare what is said of causal propositions, § 357, a.) The subjunctive is for the same reason used in all subordinate propositions (whether relative or connected by conjunctions), which are added to complete an idea expressed by an infinitive, or a proposition standing in the subjunctive, or in the accusative with the infinitive, the contents of which subordinate proposition are asserted by the speaker not simply as an actual fact, but only as a constituent part of the idea stated in the infinitive or subjunctive (*oratio obliqua, indirect discourse*). If, on the other hand, a remark or explanation by the speaker himself (which may be omitted without prejudice to the leading idea) or a description of something that actually exists independently of the contents of the main proposition is introduced into the midst of a subjunctive or infinitive proposition, the indicative is employed.

a. *Potentis est facere quod velit.* (Homo potens facit quod vult.) Non dubitavi id a te petere, quod mihi esset omnium maximum maximeque necessarium (Cic. ad Fam. II. 6. Id a te peto, quod mihi est maximum.) Quod me admones, ut me integrum, quoad possim, servem, gratum est (Id. ad Att. VII. 26. Serva te integrum, quoad poteris). Rogavit, ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur (Id. Div. I. 27. Quoniam mihi vivo non subvenisti, mortem meam ne inultam esse passus sis). In Hortensio memoria fuit tanta, ut, quae secum commentatus esset, ea sine scripto verbis eisdem redderet, quibus cogitavisset (Id. Brut. 88. Hortensius, quae secum erat commentatus, ea verbis eisdem reddebat, quibus cogitaverat). Mos est Athenis, laudari in concione eos, qui sint in proeliis interfecti (Id. Or. 44). Si luce quoque canes latrent, quum deos salutatum aliqui venerint, crura his suffringantur, quod acres sint etiam tum, quum suspicio nulla sit (Id. Rosc. Am. 20. The actual occurrence would be thus expressed: canes latrant, quum deos salutatum aliqui venerunt, and, crura his suffringuntur, quod acres sunt etiam tum, quum suspicio nulla est). Et earum rerum, quibus abundaremus, exportatio, et earum, quibus egeremus, invectio nulla esset, nisi his muneribus homines fungerentur (Id. Off. II. 3. Earum rerum, quibus abundamus, exportatio nulla est. The excess and deficiency also form a part of the hypothesis: *Even if we had a superabundance of any thing, it could not be exported* —).

b. Apud Hypanam fluvium, qui ab Europae parte in Pontum influit (observation of the narrator himself), Aristoteles ait, bestiolas quasdam nasci, quae unum diem vivant (part of the assertion of Aristotle (Id. Tusc. I. 39). Qvis potest esse tam aversus a vero,

**qvi neget, haec omnia, qvae videmus** (*the whole of this visible universe*), **deorum immortalium potestate administrari** (Cic. in Cat. III. 9).

Obs. 1. In many cases, a relative clause may either contain an independent idea, or describe an existing class of persons or things, or simply give some part of a thought to which reference has already been made: **Eloqvendi vis efficit, ut ea, qvae ignoramus, discere, et ea, qvae scimus, alios docere possimus** (Cic. N. D. II. 59). Here **ea, qvae ignoramus** and **ea, qvae scimus** are designated as two existing classes of objects; but it might also have been expressed: **ut ea, quae ignoremus, discere, et ea, qvae sciamus, alios docere possimus**, *what may be unknown, or known to us*. If, when the leading proposition is in the perfect, a general idea is expressed in such a subordinate proposition not in the present, but in the imperfect, it is thereby shown to be a part of the thought in the main proposition, and dependent on it: **Rex parari ea jussit, qvae ad bellum necessaria essent**; but, **rex arma, tela, machinas, ceteraque, qvae in bello necessaria sunt, parari jussit**.

Obs. 2. The historians not unfrequently use the indicative irregularly in relative circumlocutions and definitions, which are yet naturally or necessarily to be understood as parts of a thought quoted as another's: e.g. **Scaptius inquit, annum se tertium et octogesium agere, et in eo agro, de quo agitur, militasse** (Liv. III. 71. **In eo agro, de quo agitur, militavi**). **C. Mario magna atqve mirabilia portendi haruspex dixerat; proinde, qvae animo agitabat, fretus dis ageret** (Sall. Jug. 63. **Proinde, qvae animo agitas, fretus dis, age!**) In other authors, the indicative is rarely retained in such propositions: **Tertia est sententia, ut, quanti quisque se ipse facit, tanti fiat ab amicis** (Cic. Læl. 16).

Obs. 3. It may be especially noticed, that the particle **dum** is often put, by the poets and later writers, with the historical present (§ 336, Obs. 2) in the indicative, though the proposition is a part of another person's thought, which is expressed in the infinitive: **Dic, hospes, Spartae, nos te hic vidiase jacentes, dum sanctis patriae legibus obsequimur** (Cic. poet. Tusc. I. 42). (More accurately: **Video, dum breviter voluerim dicere, dictum esse a me paullo obscurius**, Cic. de Or. I. 41.)

Obs. 4. Sometimes a second subordinate proposition is, for the sake of stating a circumstance more fully, added to a subjunctive clause which is a part neither of another's thought, nor of a general idea expressed by the infinitive, but a clause, for instance, expressing time or cause with **quum**. In such cases, the added subordinate clause is not unfrequently in the subjunctive, although the substance of it might have been

expressed in the indicative as something actually true: *De his rebus disputatum est quondam in Hortensii villa, quae est ad Baulos quum eo postridie venissemus, quam apud Catulum fuisset* (Cic. Acad. II. 3).

§ 370. Besides the rules which have thus far been given for the subjunctive, it is particularly to be noticed, that the *second* person singular of the subjunctive is used of an assumed person representing a single indefinite subject (*some one, one*), which is imagined, and, so to speak, addressed, in order to express something indefinite. In leading propositions, this form is found only in conditional discourse, in potential expressions, and questions concerning that which can and will happen (§§ 350 and 353); but in subordinate propositions, with conjunctions and in relative propositions (with *qui* or an indefinite relative), and in commands and prohibitions (see on the imperative, Chap. V.):—

*Aequabilitatem conservare non possis, si aliorum naturam imitans omittas tuam* (Cic. Off. I. 31. Of definite subject, it would be, *conservare non possumus, si omittimus*.) *Dicas (credas, putes) adductum propius frondere Tarentum* (Hor. Ep. I. 16, 11) = *dicat aliquis*. *Quem neque gloria neque pericula excitant, nequequam hortere* (Sall. Cat. 58). *Crederes victos esse* (Liv. II. 43), *one might have believed they were conquered*. (Concerning the imperfect, see § 350, a.) *Tanto amore possessiones suas amplexi tenebant, ut ab his membra divelli citius posse diceres* (Cic. pro Sull. 20). *Ut sunt, qui urbanis rebus bellicas anteponant, sic reperias multos, quibus periculosa consilia quietis splendidiora videantur* (Id. Off. I. 24). *Ubi istum invenias, qui honorem amici anteponat suo?* (Id. Læl. 17. Of an actual subject: *Ubi eos inveniemus, qui opes amicitiae non anteponant?* (Id. *ibid.*) *Bonus segnior fit, ubi negligas* (Sall. Jug. 31). If not in the second person, it would be expressed, *ubi negligitur*). *Quum aetas extrema advenit, tum illud, quod praeterit, effluit; tantum remanet, quod virtute et recte factis consecutus sis* (Cic. Cat. M. 19 = *consecuti sumus, consecutus aliquis est*). *Conformatio sententiarum permanet, quibuscunque verbis uti velis* (Id. de Or. III. 52 = *utimur*).

Obs. 1. A conditional proposition of this kind in the subjunctive does not require the subjunctive in the leading proposition: *Mens quoque et animus, nisi tanquam lumini oleum instillet, extinguuntur senectute* (Cic. Cat. M. 11); except when the conditional proposition contains a merely imaginary case, in which something would occur: *Si constitueris te culpam advocatum in rem praesentem esse ven-*

turum atque interim graviter aegrotare filius coeperit, non sit contra officium non facere, quod dixeris (Cic. Off. I. 10), *assuming that some one had —, it would then —.*

Obs. 2. Tu is very seldom inserted when the second person is employed in this way (e.g. Virtutem necessario gloria, etiamsi tu id non agas, consequitur, Cic. Tusc. I. 38); on the other hand, te, tui, tibi, tuus, can refer to such a subject. In the same way, to denote an indefinite and assumed subject, te is put in the accusative with the infinitive, as only the assumed object of a judgment (see § 398, a); e.g. Nullum est testimonium victoriae certius, quam, quos saepe metueris, eos te vinctos ad supplicium ducti videre (Cic. Verr. V. 26).

### APPENDIX TO CHAPTER III.

#### OF OBJECT-CLAUSES IN THE SUBJUNCTIVE, AND OF THE PARTICLES USED WITH THEM.

§ 371. Since the idea of an action or condition as the object of a verb or phrase may be expressed not only by a proposition in the subjunctive, but also by the infinitive (accusative with the infinitive), and the subjunctive propositions of this class are formed with various particles according to the nature of the predicate in the leading proposition, rules will here be given for the use of these propositions, and of the particles proper to each. (Those cases in which the object is expressed by an accusative with the infinitive, or an infinitive alone, will be treated of in the sixth chapter.) Generally speaking, an object is expressed by a proposition in the subjunctive after all verbs and phrases which signify an effort or activity, or indicate that something happens.

Obs. In English, an infinitive is very often used where an object-clause in the subjunctive would occur in Latin.

§ 372. a. A proposition with ut is subjoined to all those verbs or phrases, which, in one way or another, signify *to bring about* an occurrence, or *to labor*, *to contribute*, *to interest one's self*, *to bring it about*; as:—

(a) Facio, efficio, perficio, consequor, assequor, adipiscor, impetro, pervincio; consuetudo, natura fert: (b) oro, rogo, peto, precor, obsecro, flagito, postulo, curo, video (*look to it, that*), pro-

*video, prospicio, svadeo, persvadeo, censeo (to advise), hortor, adhortor, moneo, admoneo, permoveo, adduco, incito, impello, oogo, impero, mando, praecipio, dico (to say to a person, that he is to —), scribo, mitto (to write to any one, send to any one, bring orders to any one, that he is to —), edico, concedo, permitto (sino), statuo (to determine that some one is to), constituo, decerno, volo (to wish, that some one —), nolo, malo, opto (that some one —), studeo (to exert one's self, endeavor that some one —), nitor, contendo, elaboro, pugno, id ago, operam do, legem fero, lex est, senatus consultum fit, auctor sum, consilium do, magna cupiditas est (a vehement longing that something should take place), &c. Sol efficit, ut omnia florent. Cura, ut valeas. Rogavi, ut proficiscerentur. Dolabella ad me scripsit, ut quam primum in Italiam venirem (Cic. ad Att. VII. 1). Elaborandum est, ut nosmet ipsi nobis mederi possimus (Id. Tusc. III. 3). Multi tum quum maxime fallunt, id agunt, ut boni viri esse videantur (Id. Off. I. 13).*

**Obs.** It may be observed of the particle *ut* (*uti*), that it has its root in the same interrogative and relative pronominal stem from which *uter*, *ubi*, &c., are derived, and therefore originally signifies *how*, or (relatively) *as* (§ 201, 5). From *how* is deduced the signification *that*, as applied to express a purpose and the object of the verb (to exert one's self, how one may attain a thing), and from the relative usage partly the signification *as soon as* (*ut veni, abiit*), partly that of *so that* (just as the pronoun *qui* acquires the signification of *so that he*). Then the original signification is still further lost, so that the word only marks out a proposition indefinitely and generally as the object or complement of another (with verbs of happening).

*b.* If the object is expressed negatively (to bring it about, to exert one's self, that a thing may *not* happen), the particle *ne* is used instead of *ut* (also *ut—ne*). *Peto, non ut aliquid novi decernatur, sed ne quid novi decernatur* (Cic. ad Fam. II. 7). *Vos adepti estis, ne quem civem metueretis* (Id. pro Mil. 13). After the verbs which signify to bring about, to effect, *ut non* is also made use of. See on this § 456, with *Obs.* 3.

**Obs. 1.** We should remark the expression *videre, ne, to look to it, that not, to see whether perhaps not*. *Vide, ne mea conjectura sit verior* (Cic. pro. Cluent. 35). Hence, *vide ne* has sometimes nearly the signification of *I fear, that*.

**Obs. 2.** Those verbs that signify *to wish* that a thing may happen (*volo, &c., placet, it is determined, sometimes studeo, postulo*), govern also an accusative with the infinitive: *Volo te hoc scire*. See § 396. *Volo (nolo, malo)* is commonly used with the subjunctive without *ut*



only in short and unambiguous expressions (see *Obs.* 4), otherwise with the accusative and infinitive: *Quid vis faciam?* (Ter. Eun. V. 9, 24). *Vis ergo experiamur?* (Virg. B. III. 28). *Tu ad me de rebus omnibus scribas velim* (Cic. ad Fam. VII. 13). (More rarely: *Volo, ut mihi respondeas*, Cic. in Vat. 6). *Sino, to let, permit*, is used in the same way; e.g. *sine, vivam* (rarely, *ut vivam*); otherwise, with the infinitive (§ 390) or the accusative with the infinitive (§ 396).

*Obs.* 3. With some of those verbs which signify *to influence others to do something*, the action is sometimes expressed by the infinitive alone, as after *moneo*, and particularly *cogo*. See § 390. Some may be followed by *ad* with the gerund: *Impello aliquem ad faciendum aliquid*.

*Obs.* 4. After those verbs which denote a wish, combined with an influence over others (particularly, *to advise, to beg, to persuade*), and after *fac* and *fazo* (but with these exceptions, not after *facio* and the others which signify *to effectuate, to obtain*) *ut* may be omitted, and the subjunctive alone employed, if the construction is free from ambiguity, especially if the subjunctive stands near the governing verb: *Dic veniat. Fac cogites, qvi sis. Sine te exorem* (Ter. Andr. V. 3, 30). *Caesar Labieno mandat, Remos reliquosque Belgas adeat atque in officio contineat* (Cæs. B. G. III. 11). *Albinus Massivæ persvadet, quoniam ex stirpe Masinissæ sit, regnum Numidiæ ab senatu petat* (Sall. Jug. 35). *Jugurtha oppidanos hortatur, moenia defendant* (Id. *ibid.* 56).

*Obs.* 5. Some of the verbs and phrases here mentioned have, at the same time, another signification, in which they denote *an opinion*, or the eliciting of an opinion; and then they govern an accusative with the infinitive: *as, statuo, to assume; decerno, to determine, decide; volo, to maintain* (of philosophical *dicta*); *contendo, to maintain; concedo, to grant; persvadeo, to make a person believe; moneo, to remind one* (*that so and so is*); *efficio (conficio), to make out, prove; cogo, to conclude, make good; adducor, to be induced to believe; auctor sum, to assure*, — e.g. *concedo, non esse miseros, qvi mortui sunt* (Cic. Tusc. I. 7). *Dicaearchus vult efficere, animos esse mortales* (Id. *ib.* I. 31). Yet *concedo, contendo, efficio, adducor*, and a few similar expressions, are, in consequence of their original signification, also used with *ut*; *Ex quo efficitur, ut, quod sit honestum, id sit solum bonum* (Cic. Tusc. V. 15; but also *Ex quo efficitur, honestate una vitam contineri beatam*, Id. *ibid.*). *Facio*, signifying *to represent a person as doing a thing*, has an accusative with the infinitive, or the present participle in apposition to the object (*as, induco aliquem loquentem*); *Isocratem Plato admirabiliter in Phædro laudari*

fecit (Cic. de Opt. Gen. Or. 6). **Xenophon Socratem disputantem facit**, formam dei quaeri non oportere (Id. N. D. I. 12). **Polyphemum Homerus cum ariete colloquentem facit ejusque laudare fortunas**, quod, quae vellet, ingredi posset, et quae vellet, attingeret (Id. Tusc. V. 39). **Fac**, *suppose, assume*, always has the accusative with the infinitive; e.g. **Fac, quaeas, qui ego sim, esse te** (Cic. Fam. VII. 28). (**Facio**, with an accusative with the infinitive, in the signification *to cause*, is poetical: **Nati me coram cernere letum fecisti**, Virg. Aen. II. 538).

**Obs. 6.** After the words *causa, ratio, and argumentum*, and phrases of a similar signification, the object is expressed by a proposition with one of the particles *quare, quambrem, cur* (*reason, why, i.e. reason to*). We have also simply **est** (*nihil est, quid est*) *cur* (*quambrem, quare, quod*), *one has reason (no reason)*: **Multae sunt causae quambrem hunc hominem cupiam abducere** (Ter. Eun. I. 2, 65). **Quid fuit causae, cur in Africam Caesarem non sequerere?** (Cic. Phil. II. 29.) **Nihil avert Zeno, quare mundum ratione uti putamus** (Id. N. D. III. 9), *no reason why we should believe*. **Quid est cur tu in isto loco sedeas?** (Id. pro Cluent. 53.) **Non est, quod invidias istis, quos magnos felicesque populus vocat** (Senec. Ep. 94). (Very rarely, *causa est, ut*).<sup>1</sup>

§ 373. With verbs and phrases, which denote in general that a thing happens or is going on, is on the point of happening, a proposition with *ut* is used, to signify what happens, &c.; thus with *fit, futurum est, accidit, contingit, evenit, usu venit, est* (*it is the case, that*), *sequitur, restat, reliquum est, relinquitur, superest, proximum est* (*the next action, the next thing is*) *extremum est, prope est, longe abest, tantum abest*. (In negative propositions *ut non*, and *not ne*, is employed: see § 456, with *Obs. 3*.)

**Accidit, ut illo tempore in urbe essem. Saepe fit, ut fi, qui debeant** (*owe us money*), **non respondeant ad tempus** (Cic. ad Att. XVI. 2). **Si haec enuntiatio vera non est, sequitur, ut falsa sit** (Id. de Fat. 12). **Restat, ut doceam, omnia, quae sint in hoc mundo, hominum causa facta esse** (Id. N. D. II. 61). **Proximum est, ut doceam, decorum providentia mundum administrari** (Id. ib. II. 29). **Propius nihil est factum quam ut Cato occideretur** (Id. ad Qv. Fr. I. 2, 5). (So also: **Servilius ad id, quod de pecu-**

<sup>1</sup> **Magna causa absolutionis Fonteji est, ne quae insignis huic imperio ignominia suscipiatur** (Cic. pro Font. 12). A weighty reason for acquitting Fontellus is, that no signal disgrace be incurred (i.e. the wish to avoid, etc.—. A proposition expressing a purpose, like: **suscipienda bella sunt ob eam causam ut sine injuria vivatur**, Cic. Off. I. 11).

*nia credita jus non dixerat, adjiciebat* (*added this proceeding*), *ut ne delectum quidem militum haberet*, Liv. II. 27.)

Obs. 1. Here we should also notice the expressions *necesse est* and *oportet*, *it is necessary*, which are constructed sometimes with the subjunctive without *ut* (*necesse est*, *ut* is rare), sometimes with the accusative and infinitive: *Leuotrica pugna immortalis sit necesse est* (Corn. Epam. 10). *Corpus mortale interire necesse est. Ex rerum cognitione efflorescat oportet oratio* (Cic. de Or. I. 6). (*Oportet*, used to signify duty, always has the accusative with the infinitive. Without a definite subject, it is expressed thus: *necesse est ire, oportet ire*.) (Concerning *licet* with the subjunctive, see § 389, Obs. 5.)

Obs. 2. When *sequitur* denotes a logical conclusion, it may have the accusative with the infinitive, but is generally constructed with *ut*. *Contingit* (*mihi*) signifying *I succeed*, and *restat* (*it remains*) are also, by the poets and later writers, constructed with the simple infinitive: *Non cuivis homini contingit adire Corinthum* (Hor. Ep. I. 17, 36). (The following is the more usual construction: *Thrasybulo contigit, ut patriam liberaret*, Corn. Thras. 1.)

Obs. 3. The verb *accedit*, *to this is to be added* (by which the hearer is referred to some circumstance yet remaining), is either similarly constructed with *ut*, or it is followed by an indicative proposition with *quod* which states the circumstance (compare § 398, b): *Ad Appii Claudii senectutem accedebat etiam, ut caecus esset* (Cic. Cat. M. 6). *Accedit, quod patrem plus etiam, quam tu scis, amo* (Id. ad Att. XIII. 21). (If a circumstance is stated, not as actually existing, but only as conditional and assumed, *quod* cannot stand, but only *ut*; e.g. *Si vero illud quoque accedet, ut dives sit reus, difficillima causa erit*. On the other hand, there is no variation in the construction of *adde quod*, *add the circumstance, that* —). (Concerning *exspecto, ut*, see § 360, Obs. 1.)

§ 374. A substantive or pronoun with *sum*, which suggests that a thing happens or is to happen, is followed by a proposition with *ut*, to show what the preceding noun or pronoun refers to, and how it manifests itself:—

*Est hoc commune vitium in magnis liberisque civitatibus, ut invidia gloriae comes sit* (Corn. Chabr. 3). *Mos est hominum, ut nolint eundem pluribus rebus excellere* (Cic. Brut. 21). *Cultus deorum est optimus, ut* (*consists in this, that*) *eos semper pura, integra, incorrupta mente veneremur* (Id. N. D. II. 28). *Altera est res* (*the second thing required is*) *ut res geras magnas et arduas plenasque laborum* (Id. Off. I. 20). *Fuit hoc in M. Crasso, ut existimari vellet nostrorum hominum prudentiam Graecis anteferre* (Id. de

Or. II. 1). *Adhuc in hac sum sententia, nihil ut faciamus, nisi quod Caesar velle videatur* (Id. ad Fam. IV. 4). *In eo est, ut proficiat.*

Obs. 1. Such expressions as *mos est, cultus est optimus* (without a pronoun) are sometimes also completed by a simple infinitive: *Virginibus Tyrlis mos est gestare pharetram* (Virg. Æn. I. 336).

Obs. 2. If a judgment is pronounced concerning the character of an action that is only supposed (not declared as of actual occurrence) by means of an adjective with *sum*, or some equivalent phrase, as *aequum est, optimum est, &c., magna laus est* (*it is a very meritorious thing*), *qui probari potest?* (*how can it be approved of?*), *quam habet aequitatem?* (*what fairness is there in it?*) the subject is expressed either by an infinitive alone or an accusative with the infinitive (§ 398, a). Yet such propositions are also found with *ut*, when it is intended to denote, at the same time, the reality or falsity, possibility or impossibility of the action; e.g. *Non est verisimile, ut Chrysogonus horum servorum litteras adamarit aut humanitatem* (Cic. Rosc. Am. 41). *Quid tam inauditum quam equitem Romanum triumphare? Quid tam inusitatum quam ut, quum duo consules fortissimi essent, eques Romanus ad bellum maximum pro consule mitteretur?* (Id. pro Leg. Man. 21). *Magnificum illud etiam Romanisque gloriosum ut Graecis de philosophia litteris non egeant* (Id. Div. II. 2).

§ 375. a. A proposition with *ne* is put after those verbs, which in themselves express a hindering and resisting force (working to prevent a thing from happening); as, *impedio, prohibeo, deterreo, obsisto, obsto, officio, repugno, intercedo, interdico, teneo* (*to withhold, teneo me, contineo*), *tempero, recuso, caveo* (*to avoid doing a thing, to take measures, that so and so may not —*), &c.: —

*Impedior dolore animi, ne de hujus miseria plura dicam* (Cic. pro Sull. 33). *Pythagoreis interdictum erat, ne faba vescerentur* (Id. Div. I. 30). *Histiaeus Milesius obstitit, ne res conficeretur* (Corn. Milt. 3). *Regulus, ne sententiam diceret, recusavit* (Cic. Off. III. 27). *Cavebam, ne cui suspicionem darem* (Id. ad Fam. III. 12).

Obs. 1. *Cave* is often used without *ne*: *Cave putea, cave facias*. (Sometimes *recuso, to refuse*; and *caveo, to avoid, take the infinitive*: *Cave id petere a populo Romano, quod jure tibi negabitur* (Sall. Jug. 64). (*Caveo, ut —, to take care that, make arrangements that —.*)

Obs. 2. *Impedio* and *prohibeo* often have the infinitive (§ 390): *Me et Sulpicium impedit pudor a Crasso hoc exquirere* (Cic. de Or. I. 35). *Num igitur ignobilitas sapientem beatum esse prohi-*

bet? (When, on the other hand, these verbs are constructed with *ne*, the accusative is seldom retained. We find *pudor impedit, ne exquiram*, but less frequently, *me impedit, ne exquiram*.)

*b.* To those verbs and phrases, which signify *to hinder* and *to be a hindrance* (*impedio, prohibeo, officio, obsto, obisto, deterreo, teneo*, and *per me fit, per me stat, it is chargeable to me, moror*, in *mora sum*, &c.), the objective proposition with *qvominus* (literally, *that so much the less*) may be subjoined:—

*Hicmem credo adhuc prohibuisse, qvominus de te certum haberemus* (Cic. ad Fam. XII. 5). *Caesar cognovit, per Afranium stare, qvominus dimicaretur* (Cæs. B. C. I. 41). *Hanc ego causam, qvominus novum consilium capiamus, imprimis magnam puto* (Sall. Cat. 51), of a reason against a thing. *Qvominus* is used in the same way after other verbs, which either by themselves signify resistance, or acquire such a meaning from the context (e.g. *pugno, to contend that — not*), and are qualified by a negative (*non, vix*) or take the form of a question which implies a negative; e.g. *Non recusabo, qvominus omnes mea scripta legant* (Cic. Finn. I. 3). *Hoc fecisti, ne pupillo tutores consulere, qvominus fortunis omnibus evertetur* (Id. Verr. III. 7).

*c.* After verbs and phrases, which signify *to resist* and *detain from*, or *to omit* (*prætermitto*, and expressions which acquire this meaning from the context, especially *facio* and *causa est*), *to delay*, as *cunctor, exspecto*, as well as after *abest, dubito*, and *dubium est, qvin, that not*, is used to designate the object, *when the negative force of the verb or phrase is cancelled by being qualified by a negative or by taking the interrogative form*:—

*Vix me contineo, qvin involem in illum* (Ter. Eun. V. 2, 20). *Non possumus, qvin alii a nobis dissentiant, recusare* (Cic. Ac. II. 3). *Facere non potui, qvin tibi et sententiam et voluntatem declararem meam* (Id. ad Fam. VI. 13). *Clamabant, exspectari diutius non oportere, qvin ad castra iretur* (Cæs. B. G. III. 24). *Haud multum abfuit, qvin Isamenias interficeretur* (Liv. XLII. 44). *Quid est causae, qvin decemviri coloniam in Janiculum possint deducere* (Cic. de Leg. Agr. II. 27). *Agamemno non dubitat, qvin brevi sit Troja peritura* (Id. Cat. M. 10). *Non erat dubium, qvin Helvetii plurimum possent* (Cæs. B. G. I. 3). *Dubitare quisquam potest, qvin hoc multo sit honestius?*

Obs. 1. Some verbs, therefore [compare *b* and *c*], even when they are not qualified by a negative, are followed by *qvominus* and *ne* interchangeably (*prohibeo ne* and *qvominus*); and some verbs, when

qualified by a negative, are followed by either *qvominus* or *qvin* (e.g. *non recuso, qvominus* and *qvin*); but *qvin* often stands where *qvominus* would be inadmissible. But after the verbs which properly signify *to hinder* and *forbid* (*impedio, prohibeo, intercedo, and interdico*), *qvominus* is regularly used, *qvin* scarcely ever; after those which signify *to omit* (*absum* and *dubito*), only *qvin*. *Qvin* alone is sometimes used when the preceding proposition is qualified by some word expressing limitation (*paullum, perpauci, aegre*), instead of a negative; e.g. *Paullum abfuit, qvin Fabius Varum interficeret* (Cæs. B. C. II. 35). (So also *Dubita, si potes, qvin, i.q. dubitare non potes, qvin*). Instead of *facere non possum, qvin, I cannot refrain from* (*feri non potest, qvin*), we may also say *ut—non* (§ 372, b, and § 373): *Fieri non potest, ut, qvem video te praetore in Sicilia fuisse, eum tu in tua provincia non cognoveris* (Cic. Verr. II. 77).

OBS. 2. Of the verb *dubito*, it is to be observed, that, when used affirmatively, it is always followed by an indirect question: (*dubito an, dubito an non*. See § 453). After *non dubito* (*dubium non est*), we find also, in some writers (Cornelius, Livy), an accusative with the infinitive, instead of *qvin*. (*Non dubitabant, deletis exercitibus, hostem ad oppugnandam urbem venturum, Liv. XXII. 55.*) *Non dubito (qvis dubitat?)* with an infinitive (*non dubito facere, dicere, &c.*), signifies *I have no scruple, do not hesitate*. Yet in this signification, too, it is sometimes put with *qvin*; e.g. *Nolite dubitare, qvin uni Pompejo credatis omnia* (Cic. pro Leg. Man. 23).

OBS. 3. *Qvin* is rarely found with negative verbs, which express an opinion and explanation (*non nego, qvis ignorat*), instead of the accusative with the infinitive: *Qvis ignorat, qvin tria Graecorum genera sint* (Cic. pro Flacc. 27), instead of *tria Graecorum genera esse*.

OBS. 4. *Qvin* is derived from the old relative and interrogative ablative *qvi* and the negative particle, and consequently its primitive signification is *how not* (*so that not*). Hence arises the signification *why not?* (*qvin imus?* § 351, Obs. 3); and from this again the signification *yes, indeed* (*why not, indeed?*).

§ 376. After verbs and phrases of fearing, the thing feared (that, which is *not* wished for) is distinguished by *ne* (in English *that*) and the thing wished for (which, it is feared, will not happen) by *ut* (in English *that not*) or *ne non* (*that not*), *ne nullus, &c.*:—

*Vereor, ne pater veniat* (*I fear that my father will come*); *vereor, ut pater veniat* (*that he will not come*); *vereor (non vereor), ne pater non veniat*. *Pavor ceperat milites, ne mortiferum esset vulnus Scipionis* (Liv. XXIV. 42). *Omnes labores te excipere*

**video**; **timeo**, ut **sustineas** (Cic. ad Fam. XIV. 2). **Vereor**, ne **consolatio nulla possit vera reperiri** (Id. ibid. VI. 1). **Non vereor**, ne tua **virtus opinioni hominum non respondeat** (Id. ibid. II. 5). **Senatores suos ipsi cives timebant**, ne **Romana plebs metu perculsa pacem acciperet** (Liv. II. 9); in this example, an accusative object also depends on **timeo**. In the same way, **ne** or **ne non** stands after **periculum** (*danger that, that not*): **Periculum est**, ne ille te **verbis obruat** (Cic. Div. in Cæc. 14). **Nullum periculum est**, ne **locum non invenias**.

Obs. **Metuo**, **timeo**, **vereor**, to be afraid (not have the courage) to do a thing, to shrink from doing it, are followed by the infinitive; as, **vereor facere**. But in good prose only **vereor** is so used: **Vereor te laudare praesentem** (Cic. N. D. I. 21). (**Timeo** and **metuo** are rarely found with the accusative and infinitive, with the signification, to expect with apprehension that something will happen.)

## CHAPTER IV.

### THE TENSES OF THE SUBJUNCTIVE.

§ 377. The tenses are in general distinguished and expressed in the subjunctive in the same way as in the indicative, both by the simple forms and by those compounded with participles (**amatus sim**, &c.), so that we shall here only notice what is peculiar to the way of expressing time in the subjunctive:—

**Pater aberat. Qvum (since, because) pater abesset, eram in timore. Pater profecturus erat. Qvum pater profecturus esset (was on the point of departing), valde occupatus eram. Paene cecidi. Vides, qvam paene ceciderim. Audivit aliquid. Audiverit aliquid, legerit** (Cic. de Or. II. 20), *he must have heard and read something. Qvis putare potest, plus eglise Dionysium tum, qvum eripuerit civibus suis libertatem, qvam Archimedes, qvum sphaeram effecerit* (Id. R. P. I. 17 = *Nihilo plus egit Dionysius tum, qvum eripuit c. a. l, qvam Archimedes, qvum sphaeram effecit*.)

Obs. 1. The difference between **amatus sim** and **amatus fuerim** is like that between **amatus sum** and **amatus fui**; § 344. **Amatus fuisset** is also put for **amatus essem**, as **amatus fueram** for **amatus eram**.

Obs. 2. The imperfect **forem** (§ 108, Obs. 3) is employed in the same signification as **essem**, especially in conditional propositions (*would be*)

and those expressive of a purpose (*ut foret, ne foret, qvi foret*). In the compound tenses (*amatus forem, amaturus forem*) many writers (Sallust, Livy, the poets) use *forem* exactly like *essem*; e.g. *Gaudebat consul, qva parte copiarum alter consul victus foret, se vicisse* (Liv. XXI. 53). (Cicero does not use it at all in the compound tenses, and elsewhere very rarely.)

§ 378. *a*. The present subjunctive is in many instances employed, when the thing represented is properly future, partly because the relation of time is sufficiently evident from the nature and construction of the subjunctive proposition, partly because we do not in idea accurately distinguish between the present and the future (as in assumptions, wishes, &c.). Hence the subjunctive has no simple form of the future in the active, and no future at all in the passive.

1. Thus the present is used in leading propositions in the subjunctive, namely, in conditional propositions (§ 347, *b*), in potential propositions relating to a thing which can or is to be done (§ 350 and § 353), and in wishes (§ 351). For examples, see the paragraphs referred to. But in potential propositions the future perfect is sometimes employed as a hypothetical future. See § 350 and § 380.

2. Propositions which denote a design and object are also expressed with the present (the effect being conceived of as contemporaneous with the act of the main proposition). See the examples in §§ 354 and 355, with § 371 and the following.

Consequently, if past time be spoken of, the imperfect is used (and not the *futurum in praeterito*): *Rogabat frater, ut cras venires* (not *venturus esses*). See examples elsewhere.

OBS. After *non dubito qvin*, and those phrases which denote the relation of one proposition to another in the most general way (*est, sequitur, accidit*) the future is employed to express what will happen at a future time: *Non est dubium, qvin legiones venturae non sint* (Cic. ad Fam. II. 17). (But in familiar language the present is also made use of: *Hoc haud dubium est, qvin Chremes tibi non det gnatum*, Ter. Andr. II. 3, 17); [as in English: *It is clear enough, that you don't get the old man's daughter*, instead of *will not get*].

3. Dependent questions, hypothetical propositions of comparison (*qvai*, &c.), and propositions expressing a result, are put in the present, as in English, when the leading proposition is in the future and the subordinate proposition contemporaneous with it (when it



does not belong to a still more distant future): *Quum ad illum venero, videbo, quid effici possit. Sic in Asiam proficiscar, ut Athenas non attingam.*

4. Wherever in the *oratio obliqua* a leading proposition in the future is accompanied by a subordinate in the subjunctive, which in the *oratio recta* would stand in the future indicative (§ 339, *Obs.* 1) the latter is put in the present:—

*Negat Cicero, si naturam sequamur ducem, unquam nos aberraturos (= Si naturam sequemur ducem, nunquam aberrabimus).*

b. In the other kinds of subordinate propositions (in which the connection itself does not show that the subordinate proposition belongs to future time), the periphrasis of the future participle with the verb *sum*, which has here precisely the sense of a simple future, is made use of in the active:—

*Scire cupio quando frater tuus venturus sit. In eam rationem vitæ nos fortuna deduxit, ut sempiternus sermo hominum de nobis futurus sit (Cic. ad Q. Fr. I. i. c. 13). Non intelligo, cur Rullus quemquam tribunum intercessurum putet, quum intercessio stultitiam intercessoris significatura sit, non rem impeditura (Id. de Leg. Agr. II. 12). In the passive, another turn must be given to the expression: e.g. Quaero, quando portam apertum iri putes. Ita cecidi, ut nunquam erigi possim (that I shall never rise).*

§ 379. The future perfect of the subjunctive is in the active like the perfect, and is expressed in the passive (in subordinate propositions) by the perfect subjunctive (so that only the preterite sense appears in the verb, while its futurity is ascertained from the leading proposition):—

*Adnitar, ne frustra vos hanc spem de me conceperitis (Liv. XLIV. 22), that you shall not have conceived this hope in vain. Roscius facile egestatem suam se laturum putat, si hac indigna suspicione liberatus sit (Cic. Rosc. Am. 44; independently expressed: facile feram, si — liberatus ero). Caesar magnopere se confidere dicit, si colloquendi cum Pompejo potestas facta sit, fore, ut aeqvis condicionibus ab armis discedatur (Cæs. B. C. I. 26; si potestas facta erit discedetur).*

If past time be spoken of (after a leading proposition in the preterite), the pluperfect is used in the same way, to denote an action which was to be completed before another:—

**Promisi me, quum librum perlegissem, sententiam meam dicturum esse** (*when I had read = when I should have read*). **Divico, cum Caesare agit, Helvetios in eam partem ituros atque ibi futuros, ubi eos Caesar constituisset atque esse voluisset** (Cæs. B. G. I. 13). **Dicebam, quoad metueres, omnia te permissurum, simulac timere desisses, similem te futurum tui** (Cic. Phil. II. 35). (In English the imperfect alone is often employed; *where Caesar settled them, should settle them, &c.*, the completion of the one action before the other not being noted so accurately.)

§ 380. The future perfect subjunctive in the active voice is employed in hypothetical and modest statements of that which is possible; not, however, in the proper signification of that mood and tense, but merely as a hypothetical future or present (to which the present corresponds in the passive and in deponent verbs). See § 350, and, with respect to the use of the second person, § 370. It stands likewise in prohibitions as a simple future or present; *ne dixeris, do not say*. See Chap. V.

Obs. In conditional propositions in the second person, this future signifies (more distinctly, however, than the present), that a case is named which is now for the first time to be conceived of. This future is found in a few phrases only instead of the present subjunctive after *ut* or *ne* (*that not*); e.g. *ut sic dixerim*, and that never in the best writers (Qvinct. I. 6, 1).

§ 381. The periphrasis of the future participle and **fuerim** (**futurum in praeterito**) is used in a conditional proposition instead of the pluperfect subjunctive, if the proposition is a subordinate one, which on some other account would have had the subjunctive; e.g. after *ut*, after *quum* (causal), or as a dependent question. (Its hypothetical character is then shown by the periphrasis, *on the point of* —. Compare what is said under the indicative in § 342, and § 348, a.)

**Quum haec reprehendis, ostendis, qualis tu, si ita forte accidisset, fueris illo tempore consul futurus** (Cic. in Pis. 7). (As an independent question: *Qualis tu, si ita forte accidisset, consul illo tempore fuisses?*) **Virgines eo cursu se ex sacrario proripuerant, ut, si effugium patuisset, impleturae urbem tumultu fuerint** (Liv. XXIV. 26). If the leading proposition be in the preterite, the pluperfect is employed in a dependent question: **Apparuit, quantam excitatura molem vera fuisset clades, quum vanus rumor tantas procellas excivisset** (Liv. XXVIII. 24).

In the passive, where this form is not found, other modes of expression are made use of; for it rarely happens that the subjunctive of the simple pluperfect is used, both on account of the hypothetical nature of the sentence and also for some other reason. The imperfect subjunctive, on the other hand, can, at one and the same time, be used hypothetically, and form an indirect question, or follow *ut*, etc. : —

**Hi homines ita vixerunt, ut, quidquid dicerent, nemo esset, qui non aequum putaret** (Cic. pro Rosc. Am. 41).

Obs. In those cases where the perfect indicative is used in an independent sentence, according to § 348, *b* and *c*, and *Obs.* 1 and 2, the perfect is retained in the subjunctive: **Tanta negligentia castra custodiebantur, ut capi potuerint, si hostes aggredi ausi essent** (= *capi, castra potuerunt*).

§ 382. The time of a subjunctive subordinate proposition is determined by referring to the time of the leading proposition.<sup>1</sup> The past time is therefore expressed in the subordinate proposition by the perfect, when the leading proposition belongs to the present or the future; but if the latter itself belongs to past time, the imperfect (*praesens in praeterito*) or pluperfect (*praeteritum in praeterito*) is employed in the subordinate proposition : —

**Video (videbo), quid feceris. Qvis nescit, quanto in honore apud Graecos musica fuerit?** (not *esset*, although in the direct assertion or question it would be: **Magno in honore musica apud Graecos erat**; or, **Quanto in honore musica apud Gr. erat?**) **Vidi (videbam, videram) quid faceres. Videbam (vidi, videram), quantum jam effecisset. Nemo est, qui hoc nesciat; nemo erat (futurus erat), qui nesciret; nemo futurus est, qui nesciat. Eo fit, ut milites animos demittant. Eo factum est, ut milites animos demitterent.**

If the nearest leading proposition be an accusative with an infinitive, notice must be taken whether it is dependent on a verb in the preterite (so that the present infinitive is the *praesens in praeterito*, and the future infinitive the *futurum in praeterito*) : —

**Indignum te esse judico, qui haec patiaris. Indignum te esse judicavi, qui haec paterere. Negavi me unquam commissurum esse, ut jure reprehenderer.**

<sup>1</sup> This rule, with the inferences drawn from it, is commonly termed the rule for the sequence of the tenses (*consecutio temporum*).

Obs. 1. We should here notice that the historical present, so far as the propositions depending on it (or depending on a present infinitive which belongs to it) are concerned, is treated sometimes as an actual present, sometimes as a perfect (which it virtually is): *Tum demum Liscus proponit, esse nonnullos quorum auctoritas apud plebem plurimum valeat; qui privati plus possint, quam ipsi magistratus* (Cæs. B. G. I. 17). *Caesar, ne graviori bello occurreret, maturius quam consverat, ad exercitum proficiscitur* (Id. ib. IV. 6). Sometimes, with some want of exactness, the two constructions are united: *Helvetii legatos ad Caesarem mittunt, qui dicerent, sibi esse in animo iter per provinciam facere, propterea quod aliud iter nullum haberent; rogare, ut ejus voluntate id sibi facere liceat* (Cæs. B. G. I. 7). (Concerning the transition to the present after the preterite in a long oratio obliqua, see § 403, b.)

Obs. 2. Where the assertions and opinions of older writers or schools are mentioned in the present, the discourse or narrative sometimes proceeds in such forms as the preterite would have called for if it had been made use of; e.g. *Chrysippus disputat, aethera esse eum, quem homines Jovem appellarent* (Cic. N. D. I. 15; instead of *appellent*). But this occurs chiefly in propositions which are separated from the leading proposition in a continuous oratio obliqua (§ 403, b).

Obs. 3. After *ut*, signifying *so that*, *quoniam*, *qui non* (*but that, without*), in propositions expressing a result, the perfect is sometimes used (instead of the imperfect), although the leading proposition belongs to past time, if the statement in the subordinate proposition is conceived and expressed generally as a distinct historical fact, not merely with reference to the main transaction or to a certain particular point of time: *Aemilius Paullus tantum in aerarium pecuniae inexit, ut unius imperatoris praeda finem attulerit tributorum* (Cic. Off. II. 22), *that the booty has put an end to imposts* (for all time following, up to the present moment). *Verres in itineribus eo usque se praebebat patientem atque impigrum, ut eum nemo unquam in equo sedentem viderit* (Cic. Verr. V. 10), *that no one has seen him even on a single occasion; videret* would signify that no one ever then saw him = was accustomed to see him. *Thorius erat ita non timidus ad mortem, ut in acie sit ob rempublicam interfectus* (Cic. Finn. II. 20), *was so little afraid of death that he (as we know) fell*. This construction is often found, when a single historical fact is represented as the consequence of some general quality which has been described. Some historians occasionally use this perfect, even in cases where the imperfect would be more usual (especially Cornelius Nepos).

Obs. 4. Isolated instances of deviation from the rule result from an inaccuracy of expression; e.g. *Video igitur multas esse causas, quae*

*istum impellerent* (Cic. Rosc. Am. 88; *fuisset* was at the time in the speaker's mind). *Pugna indicio fuit, quos gesserint animos* (Liv. VII. 83; the author was thinking that he had used *est* in the preceding clause). *Quas fuerit hesterno die Cn. Pompeji gravitas in dicendo, . . . perspicua admiratione declarari videbatur* (Cic. pro Balb. 1; *fuerit*, as if it was to be followed by *memoria tenetis*.)

§ 383. After a leading proposition in a past tense (as well as after the imperfect and pluperfect subjunctive in hypothetical sentences) dependant questions and propositions expressing a purpose (*ut, ne, qui* for *ut, is*) or object regularly take a past tense also, and are expressed in the imperfect, although their import may hold good also at the present or at all times (in which case the present is often used in English):—

*Tum subito Lentulus scelere demens, quanta conscientiae vis esset, ostendit* (Cic. Cat. III. 5), *how great the power of conscience is*. *Quemadmodum officia ducerentur ab honestate, satis explicatum arbitror libro superiore* (Id. Off. II. 1), *how duties are derived*. *Haec Epicurus certe non diceret, si bis bina quot essent, didicisset* (Id. N. D. II. 18), *how much twice two is*. *Haec non, ut vos excitarem, locutus sum, sed ut mea vox officio functa consulari videretur* (Id. Cat. IV. 9). *Vos adepti estis, ne quem civem metueretis* (Id. pro Mil. 13), *that you have not to fear*. *Sic mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas quaedam* (Id. Lael. 5). (On the other hand: *Multos annos in causis publicis ita sum versatus, ut defenderim multos, laeserim neminem* (Id. Div. in Cæc. 1), of the whole conduct, as it now appears. To express a result as it exists only at the present time, the present tense is necessarily employed: *Stelliam Verres ita vexavit ac perdidit, ut ea restitui in antiquum statum nullo modo possit* (Cic. Verr. Act. I. 4).

OBS. 1. So also with *quum*, the reason is often expressed in the imperfect as one that existed *at that time (in that case)*, although it may also hold good now: *Hoc scribere, praesertim quum de philosophia scriberem, non auderem, nisi idem placeret Panaetio* (Cic. Off. II. 14), *especially as I am writing about philosophy, especially in a philosophical work*.

OBS. 2. Yet a dependant question, a proposition expressing a purpose or object, sometimes stands in the present after a perfect (not after an imperfect), when this perfect represents the present state of affairs, and a condition which has commenced, rather than the nature and character of the previous action: *Etiame ad subsellia cum ferro atque telis venistis, ut hic eum aut juguletis aut condemne-*

tis? (Cic. Rosc. Am. 11), *Are you come here into court?* — *Generi animantium omni est a nature tributum, ut se, vitam, corpusque tueatur* (Id. Off. I. 4). *Tueretur* would denote the design of Nature, when she created living beings. (*Exploratum est omnibus, quo loco causa tua sit*, Cic. Verr. V. 63. Here *esset* could not stand, since *exploratum est mihi* has only a present signification, *I know*: *Quales viros creare vos consules deceat, satis est dictum*, Liv. XXIV. 8. Here, too, the present alone is admissible, because the action referred to is yet to come.)

Obs. 3. When the perfect (according to § 335, *b*, Obs. 1) denotes only the action that takes place on each several occasion, it is followed by the present in a proposition expressing a purpose: *Quum misimus qui afferat agnum, quem immolemus, num is mihi agnus affertur, qui habet extra rebus accommodata?* (Cic. Div. II. 17).

Obs. 4. Sometimes, the tense of a dependent proposition is governed rather inaccurately, not by the leading proposition, but by some remark in another tense which is inserted between the leading and subordinate propositions; e.g. *Idem a te nunc peto, quod superioribus litteris (sc. petivi), ut, si quid in perditis rebus displiceret, quod mihi putares faciendum, me moneres* (Cic. ad Att. XI. 16). *Curavitque Servius Tullius, quod semper in republica tenendum est, ne plurimum valeant plurimi* (Id. R. P. II. 22).

## CHAPTER V.

### THE IMPERATIVE.

§ 384. The Imperative expresses a request, a command, a precept, or an exhortation. The present imperative is employed, when the request, the command, &c., is stated with reference to the present time or without reference to a definite time or condition; the future (which has a form for the third person as well as the second), when the request or command is stated with express reference to the time following or some particular case that may occur: it is consequently employed in laws and where the style of laws is imitated: —

*Vale, O Jupiter, serva, obsecro, haec nobis bona* (Ter. Eun. V. 8, 19). *Patres conscripti, subvenite misero mihi, ite obviam injuriae* (Sall. Jug. 14). *Fac venias. Facite, iudices, ut recordamini*

quæ sit temeritas multitudinis (Cic. pro Flacc. 24) = recordamini, iudices. Cura, ut valeas. Rem vobis proponam; vos eam suo, on nominis pondere penditote (Cic. Verr. IV. 1), *then estimate it*. Quum valetudini tuæ consulueris, tum consulito navigationi (Id. ad Fam. XVI. 4). Regio imperio duo sunt loque consules appellator (Id. Legg. III. 3). Servus meus Stichus liber esto (in wills). Non satis est, pulchra esse poemata; dulcia sunt, et, quocunque volent, animum auditoris agunt (Hor. A. P. 99). Esto (*Be it so!*).

OBS. The second person of the future indicative is sometimes used for the second person of the imperative, in order to express a firm conviction that the command or direction will be complied with, especially in familiar language: *Si quid acciderit novi, facies, ut sciam* (Cic. ad Fam. XIV. 8), *you will inform me*.

§ 385. A command, exhortation, demand, request, or counsel, is often (except in the language of the laws) expressed in the third person by the subjunctive. So also in the second person, of a subject which is only assumed:—

*Aut bibat aut abeat!* (Cic. Tusc. V. 41). *Status, incessus, vultus, oculi teneant decorem* (Id. Off. I. 35). *Injurias fortunæ, quas ferre nequeas, defugiendo relinquant* (Id. Tusc. V. 41), *one must escape by flight*.

OBS. The subjunctive is rarely so used of a definite second person (mostly only in the poets): *Si sciens fallo, tum me, Jupiter optime maxime, pessimo leto afficias* (Liv. XXII. 53), *then mayest thou*—. *Si certum est facere, facias; verum ne post conferas culpam in me* (Ter. Eun. II. 3, 97).

§ 386. In laws a prohibition is expressed by the future imperative with *ne* (*neve* = *et ne, vel ne*). With this exception, the subjunctive is employed in prose in prohibitions and requests of a negative form (*ne, nemo, nihil, etc.*), in the present tense (or the future perfect) when the verb is in the third person; and when the verb is in the second person in the active voice the future perfect is used, and in the passive the perfect is preferred (rarely the present):—

*Nocturna sacrificia ne sunt* (Cic. Legg. II. 9). *Borea flante, ne arato, semen ne jacio* (second person, Plin. H. N. XVIII. s. 77). *Puer telum ne habeat*. (*Capessite rempublicam, neque quæquam ex aliorum calamitate metus ceperit*, Sall. Jug. 85.) *Hoc facito, hoc ne feceris* (Cic. Div. II. 61). *Nihil ignoveris, nihil gra-*

*tiae causa feceris, misericordia commotus ne sis* (Id. pro Mur. 81). *Illum jocum ne sis aspernatus* (Id. ad Q. Fr. II. 12). *Ne transieris Iberum; ne quid rei tibi sit cum Saguntinis* (Liv. XXI. 44). (*Scribere ne pigrēre, be not negligent in writing*, Cic. ad Att. XIV. 1). The poets use also the present imperative: *Ne saevi* (Virg. *Æn.* VI. 544).

Obs. 1. The second person of the present subjunctive active is found in prohibitions, which are directed only to an assumed subject: *Isto bono utare, dum adsit; quum absit, ne requiras* (Cic. Cat. M. 10); otherwise but rarely, and only in the oldest poets (*Verum ne post conferas culpam in me*, Ter. Eun. II. 3, 97).

Obs. 2. A prohibition is also often expressed by the imperative *noli* or *nolito*: e.g. *Noli putare, Brute, quoniam uberiores ad dicendum fuisse, quam C. Gracchum* (Cic. Brut. 33). *Si insidias fieri libertati vestrae intelligetis, nolitote dubitare eam consule adjutore defendere* (Id. de Leg. Agr. II. 6). (*Cave facias*.)

## CHAPTER VI.

### THE INFINITIVE AND ITS TENSES.

§ 387. The Infinitive expresses the idea of a verb in general (with the distinctions of tense, *dicere, dixisse, &c.*), but without applying that idea to a definite subject, to form a proposition with it.

Obs. In that kind of subordinate propositions, which is called the *accusative with the infinitive*, the infinitive is indeed combined with a definite subject, and so far forms a proposition with it, but without the distinctions of person, or (so far as the simple infinitive is concerned) of number or gender which characterize the subject.

§ 388. *a.* The infinitive stands as the subject of a proposition, when an act or state, taken in an indefinite and absolute sense, has something predicated of it; and with the verb *sum*, it is used as the predicate of another infinitive:—

*Bene sentire recteque facere satis est ad bene beateque vivendum* (Cic. ad Fam. VI. 1; *bene sentire recteque facere puto satis esse ad bene vivendum*). *Apud Persas summa laus est fortiter venari* (Corn. Alc. 11). *Semper haec ratio accusandi fuit honestissima, pro sociis inimicitias suscipere* (Cic. Div. in Cæc. 19).



**Invidere non cadit in sapientem** (Cic. Tusc. III. 10). **Nihil aliud est** (nihil aliud puto esse) **bene et beate vivere nisi recte et honeste vivere** (Cic. Par. I. 3). (**Vivere ipsum turpe est nobis**, Cic. ad Att. XIII. 28. **Quibusdam totum hoc displicet philosophari**, Id. Finn. I. 1). It is less frequently used as the simple object of a verb: **Beate vivere alii in alio**, Epicurus in voluptate ponit (Cic. Finn. II. 27).

**Obs.** It is, however, unusual to make the infinitive the subject of a proposition (treating it, in all respects, like a substantive), unless the verb of the proposition is *sum*, or some one of those which (like *cadit*, *displicet*) approximate to the impersonal verbs. (**Hos omnes eadem cupere, eadem odisse, eadem metuere, in unum coëgit**, Sall. Jug. 31; better, **eaedem cupiditates, eadem odia, iidem metus in unum coëgerunt**.)

*b.* An adjective or substantive, which is connected as a predicate noun, or by way of apposition with an infinitive used thus indefinitely (without a subject), is always put in the accusative (§ 222, *Obs.* 1), and so also the participle, when the compound form of the infinitive is used:—

**Consulem fieri magnificum est. Magna laus est, tantas res solum gessisse. Ad virtutem non est satis vivere obedientem legibus populorum. Praestat honeste vivere quam honeste natum esse. Divitias contemnere, comparantem cum utilitate communi, magni animi est** (Cic.), *when one compares.*

**Obs. 1.** The infinitive is not used appositively to define an undefined substantive; thus, we do not find *labor legere*, but *labor legendi*. See §§ 286 and 417. (An infinitive, however, may be added in apposition to a substantive which is defined by an adjective: **Demus nobis acerbam necessitudinem, pariter te errantem et illum sceleratissimum persequi** (Sall. Jug. 102), *a hard necessity, namely* —; but this, too, is rare; and by far the most common construction is *acerbam necessitudinem persequendi*.)

**Obs. 2.** To such an infinitive, a subordinate proposition may be subjoined in the third person singular of the active voice, without a definite subject, — the same subject being understood, to which the infinitive might be referred (in English, *one*): **Neque mihi praestabilius quidquam videtur quam posse dicendo hominum voluntates impellere, quo velit, unde autem velit, deducere** (Cic. de Or. I. 8), *whither one will*. **Nulla vox inimicior amicitiae reperiri potuit quam ejus, qui dixit, ita amare oportere, ut si aliquando esset osurus** (Id. Læl. 16.)

§ 389. Verbs which, from the nature of their signification, call for a second act by the same person (a second verb with the same subject), are followed by the infinitive of that second verb. Such verbs are those which designate a wish, power, duty, custom, inclination, purpose, beginning, continuation, cessation, neglect, &c.; as:—

**Volo, nolo, malo, cupio, studeo, conor, nitor, contendo** (tento, poet. amo, qvaero), **possum, qveo, neqveo** (poet. valeo), **audeo** (poet. sustineo), **vereor** (poet. metuo, timeo), **gravor, non dubito, scio, nescio, disco, debeo, soleo, advesco, consuevi, statuo, constituo, decerno, cogito, paro, meditor, instituo, coepl, incipio, aggredior, pergo, persevero, desino, intermitto, maturo** (*to hasten*), **cesso, occupo** (*to hasten to anticipate another in doing a thing*), **recor-dor, memini, obliviscor, negligo, omitto, supersedeo, non ouro** (*I do not like*, poet. parco, fugio); further the (wholly or partially) impersonal verbs **libet, licet, oportet, decet, placet, visum est** (*it seemed good to me, I resolved*), **fugit** (*me, I neglect*), **pudet, poenitet, piget, taedet**, and the expressions **necease est, opus est**. The infinitive is likewise put after some phrases of similar import; e.g. **habeo in animo, in animo est, consilium est** (cepl), **certum est, animum induco, prevail upon one's self** (also in **animum induco**). **Vincere scias, Hannibal, victoria uti nescias** (Liv. XXII. 51). **Antium me recipere cogito. Oblitus sum tibi hoc dicere. Visum est mihi de senectute aliquid ad te scribere** (Cic. Cat. M. 1). **Pudet** (me) **haec fateri. Certum est** (mihi) **deliberatumque omnia audacter libereque dicere** (Cic. Rosc. Am. 11). **Tu animum poteris inducere contra haec dicere?** (Id. Div. I. 13). **Nemo alteri concedere in animum inducebat** (Liv. I. 17).

OL3. 1. Those verbs which denote a determined purpose are found also with **ut**: **Athenienses statuerunt, ut urbe relicta naves conscenderent** (Cic. Off. III. 11). In like manner, we find both **animum induco facere**, and **ut faciam**. So also with **opto**: **Phaeton optavit, ut in currum patris tolleretur** (Cic. Off. III. 25), and **Optat arare caballus** (Hor. Ep. I. 14, 43). (**Merui, ut honorarer**, like **impetro**, and **honorari**.) Concerning the infinitive or the genitive of the gerund, in some phrases consisting of a substantive and **sum**, see § 417, *Obs.* 2.

*Obs.* 2. The poets use the infinitive after some verbs which, when used figuratively, denote inclination and effort, but which, in prose, have no such meaning; e.g. **ardeo, trepido** (**ardet abire fuga**, Virg. *Æn.* IV. 281). They also use the infinitive after some verbs which are elsewhere followed by **ut** or **ne** to express the purpose (compare § 419). **Hoc acrius omnes (apes) incumbant generis lapsi sarcire ruinas**

(Virg. G. IV. 248). Otherwise, *ad ruinas sarcinendas, ut ruinas sarciant*. Isolated expressions of this kind are found, here and there, in prose; e.g. *Conjuravere nobilissimi cives patriam incendere* (Sall. Cat. 52).

Obs. 3. The infinitive may follow the participle *paratus, ready*: *paratus frumentum dare* (*ad frumentum dandum*); so likewise (chiefly in the poets, and in the style of a later period), *contentus, sventus assvetus, insuetus*.

Obs. 4. With *volo, nolo, malo, cupio, opto, and studeo*, an accusative (of the pronoun) with the infinitive is sometimes employed instead of the simple infinitive (as, in stating what one wishes that another should do, see § 396), the whole circumstance, which is the object of the will and desire, being conceived rather as a distinct thing in itself (most frequently with *esse*, or a passive infinitive); e.g. *Sapientem civem me et esse et numerari volo* (Cic. ad Fam. I. 9). *Cupio me esse clementem*; *cupio in tantis reipublicae periculis me non dissolutum videri* (Id. Cat. I. 2). A similar construction is found with *postulo*: *Ego quoque a meis me amari postulo* (Ter. Ad. V. 4, 25); and with *constituo, to engage, promise* (§ 395, Obs. 3). (*Patior appellari sapiens, for patior me appellari sapientem*, according to the rule given in § 396, is poetical.)

Obs. 5. *Licet*, too (though the instances are rare) is found constructed with the accusative and infinitive (according to § 398, a): *Non licet me isto tanto bono uti* (Cic. Verr. V. 59). (In familiar language, and that style in which it is imitated, *licet* and *licebit* are also used with the subjunctive, *ut* being omitted. § 361, Obs. 1.)

§ 390. The infinitive is subjoined to the verbs *doceo, assuefacio, jubeo, veto, sino, arguo, insimulo*, to denote what one teaches, orders, forbids, or allows a person to do, or accuses him of doing; it may likewise be subjoined to the verbs *cogo* (subigo), *moneo*,<sup>1</sup> *hortor* (dehortor), *impedio*, and *prohibeo*, which otherwise have an objective proposition in the subjunctive with *ut*, &c. (§§ 372 and 375). The infinitive is also added to the passive of these verbs (and to *deterreor, to be deterred*).

*Docebo Rullum posthac tacere* (Cic. Leg. Agr. III. 2). *Num. sum etiamnum vel Graece loqui vel Latine docendus?* (Id. Finn. II. 5). *Herus me jussit Pamphilum observare. Consules jubentur* (*receive orders*; *jussi sunt, received orders*) *exercitum scribere. Caesar legatos ab opere discedere vetuerat. Nolani muros por-*

<sup>1</sup> [Non illa quisquam me nocte per altum  
Ire, neque ab terra moneat convellere funem (Virg. Georg. I. 456).]

**tasque adire vetiti sunt** (Liv. XXIII. 16). **Improbilas nunquam respirare eum sinit** (Cic. Finn. I. 16). **Accusare non sum situs** (Id. pro Sest. 44). **Insimulant hominem fraudandi causa discessisse** (Id. Verr. II. 24). **Roscias arguitur patrem occidisse**. **Num te emere venditor coëgit?** **Qvum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare** (Cic. Finn. I. 20). **Prohibiti estis pedem in provincia ponere** (Cic. pro Lig. 8).

**Obs. 1.** The verbs **jubeo, veto, sino**, have, in this construction, the name of the one who receives the command, &c., as their object, although, in other circumstances (without the infinitive), they could not take this object. The object of the verb is subject as regards the infinitive (**jubeo te saluum, salvam, vos salvos, salvas esse**; hence, in the passive, **jubeor salvus esse**). (**Sino** is also used with the subjunctive, with or without **ut**. § 372, b, *Obs. 2.*)

**Obs. 2.** **Jubeo** with **ut**, or with the subjunctive without **ut**, is rare, when it means *to order*: **Magoni nuntiatum ab Carthagine est, senatum jubere, ut classem in Italiam trajiceret** (Liv. XXVIII. 36). So also **veto ne**, or **qvominus** is rarely met with.<sup>1</sup> (**Jubeo alicui, ut faciat**, or **alicui, faciat**, is found only in later writers.)

**Obs. 3.** If, with **jubeo** and **veto**, the person to whom a thing is commanded or forbidden is not specified, a simple infinitive may follow: **Hesiodus eadem mensura reddere jubet, qva acceperis, aut etiam cumulatior, si possis** (Cic. Brut. 4). **Desperatis etiam Hippocrates vetat adhibere medicinam** (Id. ad Att. XVI. 15). But it is more usual, when the infinitive has an object, to express the purport of the command or prohibition in the passive by an accusative with the infinitive. See § 396.

**Obs. 4.** The poets and later writers sometimes use other verbs, which express an influence over others, and govern the accusative with the infinitive, instead of taking the subjunctive with **ut**: **Quid dolens (from what provocation) regina deum insignem pietate virum tot adire labores impulit?** (Virg. Æn. I. 9). **Sollicitor nullos esse putare deos** (Ov. Am. III. 9, 36), *I am tempted* —. **Fuere, qvos pavor nando etiam capessere fugam impulerit** (Liv. XXII. 6). **Amici Neronem orabant cavere insidias** (Tac. Ann. XIII. 13).

**Obs. 5.** The infinitive is occasionally used instead of **ut** (chiefly in the poets or later writers), with some verbs which govern the dative, and denote an influence over others to induce them to an action; e.g. with **svadeo, concedo, permitto, impero**: **Imperavi egomet mihi omnia assentari** (Ter. Eun. II. 2, 21). **Servis qvoqve pueros hujus**

<sup>1</sup> [**Vetabo sub isdem sit trabibus** (Hor. Od. III. 2, 26).]

aetatis verberare concedimus (Curt. VIII. 26). Hence, in the passive: De republica, nisi per concilium, loqui non conceditur (Cæs. B. G. VI. 20).

Obs. 6. The poets use the infinitive with *do* and *reddo*, *to give to a person to*, i. q. *give a person the power to* —: *Gratias dedit ore rotundo Musa loqui* (Hor. A. P. 328). Hence, in the passive (in the later prose-writers, also): *Quantum mihi cernere datur*, *so far as it is given me to see, so far as I can see* (Plin. Ep. I. 10). (*Adimam cantare severis*, Hor. Ep. I. 19, 9.) (*Celso gaudere et bene rem gerere refer*, *wish Celsus joy and prosperity*, Id. Ep. I. 8, 1, after a Greek usage).

§ 391. In the poets (and, in some cases, in the later prose-writers), the simple infinitive is found, instead of a case of the gerund after adjectives, and instead of the supine, both of the active and passive voice. See § 419, § 411, Obs. 2; and § 412, Obs. 3.

Obs. The infinitive stands after a preposition in the phrase *interest inter*; e. g. *Ariosto et Pyrrho inter optime valere et gravissime aegrotare nihil prorsus dicebant interesse* (Cic. Finn. II. 13). (*Nihil praeter plorare*, Hor. Sat. II. 5, 69, *nothing but* —.)

§ 392. The present infinitive is often used in a peculiar way in narration instead of the imperfect indicative, when the writer passes from the relation of events to the description of a state of things that has suddenly taken place and begun, and of recurring actions and emotions that follow in rapid succession (*the historical infinitive*). The proposition remains otherwise unaltered, precisely as if the indicative had been employed. Usually several such infinitives are found in succession.

*Circumspectare tum patriciorum vultus plebeji* (*then the plebeians began to search*) *et inde libertatis captare auram, unde servitutem timuerant. Primores patrum odiare* (*hated*) *decemviros, odiare plebem; nec probare, quas fierent, et credere haud indignis accidere* (Liv. III. 37). (*Odiare* has a present signification.) *Hoc ubi Verres audivit, usque eo commotus est, ut sine ulla dubitatione insanire omnibus videretur. Quia non potuerat eripere argentum, ipse a Diodoro erepta sibi vasa optime facta dicebat; minitari absenti Diodoro, vociferari palam, lacrimas interdum vix tenere* (Cic. Verr. IV. 18). This construction is even found after *quum*, *quum interim*, *quum tamen*, if the time at which a particular state of things took place or appeared has been previously specified: *Fusis Auruncia, victor tot intra paucos dies bellis Romanus promissa consulis fidemque senatus expectabat, quum Appina, et insita*

*superbia animo, et ut collegae vanam faceret fidem quam asperime poterat, jus de creditis pecuniis dicere (Liv. II. 27), when Ap-  
pius suddenly began — Jamque dies consumptus erat, quum  
tamen barbari nihil remittere, atque, uti reges praeceperant, acrius  
instare (Sall. Jug. 98). Patres ut . . . credere, ita malle (Liv. III.  
65).*

Obs. The infinitive, thus used, presents to the hearer or reader a picture of a transient state of things, or of a rapid succession of acts, without separating the acts from each other, or referring them to any particular time.

§ 393. If to an infinitive, which refers to a preceding word as its subject, a predicate substantive or adjective, or a word in apposition, is added, then this predicate or appositive word agrees in case with the subject.

a. If therefore an infinitive, depending on one of the verbs named in § 389 or on the passive of those named in § 390, is connected with a subject which is in the nominative case, then the added substantive or adjective is put in the nominative:—

*Cupio esse clemens. Bibulus studet fieri consul. Habeo in animo solus proficisci. (Sustinuit conjux exsulis esse viri, Ov. Trist. IV. 10, 74, she endured to be.) Jubemur securi (securae) esse.*

b. If the infinitive belongs to an accusative (after the verbs mentioned in § 390, and after an impersonal verb with the accusative), the added word is put in the accusative:—

*Coëgerunt eum nudum saltare. Pudet me victum discedere.*

c. If the infinitive belongs to a dative, the added word is also put in the dative:—

*Hannibal nihil jam majus precatur deos, quam ut incolumi cedere atque abire ex hostium terra liceat (Liv. XXVI. 41). In republica mihi negligenti esse non licet (Cic. ad Att. I. 17). Qvo tibi, Tili, sumere depositum clavum fierique tribuno? (Hor. Sat. I. 6, 25. Compare § 239.) Nec fortibus illic profuit armentis nec eqvis velocibus esse (Ov. Met. VIII. 553). (Mediocribus esse poetis non homines, non di concessere, Hor. A. P. 372. See § 390, Obs. 5.)*

Obs. 1. An infinitive with the accusative is, however, occasionally found after *licet* with the dative (as if the infinitive had no definite subject, § 388, b); e.g. *Civi Romano licet esse Gaditanum (Cic. pro*

Balb. 12). The accusative must be employed when the dative is not actually expressed, although it may be understood: **Medios esse** (*to be neutral*) **jam non licebit** (Cic. ad Att. X. 8).

Obs. 2. If a verb, which otherwise governs the dative, is used without the dative, for the sake of making the expression indefinite (e.g. **licet**, *one can*), then the word connected with the infinitive must be in the accusative: **Hæc præscripta servantem** (*if one observes*), **licet magnifice, graviter, animoseque vivere** (Cic. Off. I. 26). So also, when the infinitive is constructed with **est alioquin**. See § 388, b, the last example.

§ 394. A subject stands in the accusative having an infinitive as its predicate, in order to present the proposition so expressed as an idea, which is the object of an assertion or judgment; e.g. **Hominem ire**, *that the man goes* [or, *that the man should go*]; **Caesarem vicisse**, *that Cæsar has conquered* [or, *that Cæsar should have conquered*]. This construction is called *the accusative with the infinitive*. If, in the completed proposition of which the accusative with the infinitive forms a part, the subject and object might be confounded (both being in the accusative), this must be avoided; e.g. by making the proposition passive; as, **Ajo hostes a te vinci posse**; rather than **ajo te hostes vincere posse**; but the sense and connection (together with the arrangement of the words) usually obviate any ambiguity.

An accusative with the infinitive may be dependent on (governed by) another proposition of the same form: **Milonis inimici dicunt, caedem, in qua P. Clodius occisus est, senatum judicasse, contra rempublicam esse factam** (Cic. pro Mil. 5).

§ 395. An accusative with the infinitive is put after verbs and phrases, which denote a knowledge and opinion that a thing is or takes place, or a declaration that a thing is or takes place (**verba sentiendi** and **declarandi**), and expresses what is thought or said:—

Thus after **video, audio, sentio, animadverto, scio, nescio, &c.**, **intelligo, perspicio, comperio, suspicio, &c.**, **disco, doceo** (*to inform one that —*), **persvadeo** (*convince one that —*), **memini, &c.**, **credo, arbitror, &c.**, **judico, censeo, duco; spero, despéro, colligo, concludo** (*infer*), **dico, affirmo, nego, fateor, narro, trado, scribo, nuntio, ostendo, demonstro, significo, polliceor, promitto, minor, simulo, dissimulo, &c.**, **apparet, elucet, constat, convenit** (*it is agreed that —*), **perspicuum, certum, credibile est, &c.**, **communis opinio**

*est, fama est, spes est, auctor sum (to assure), testis sum, certioram aliquem facio (to inform a person that —), &c.; e.g. :—*

*Sentit animus se sua vi, non aliena moveri. Platonem Cicero scribit Tarentum ad Archytam venisse. Ex multis rebus intelligi potest (concluditur), mundum providentia divina administrari. Dejotarus tuum hostem esse duxit suum (Cic. pro Dej. 5). Spero me propediem istuo venturum esse. Caesar pollicetur, se tui auxilio futurum. Fama est, Gallos adventare. Qvem putas tibi fidem habiturum? (Qvaseivi ex te, qvem putares tibi fidem habiturum). Qvando haec acta esse dicis?*

Obs. 1. Such a proposition may also connect itself with a substantive which means *opinion, judgment, &c.*, either in apposition, when a pronoun agreeing with the substantive points to the next proposition, or when the substantive, by its connection with the rest of the proposition to which it belongs, acquires the force of a *verbum sentiendi, &c.*; e.g. *Hunc sermonem mandavi litteris, ut illa opinio, quae semper fuisset, tolleretur, Crassum non doctissimum, Antonium plane indoctum fuisse (Cic. de Or. II. 2). Atque etiam subjiciunt se homines imperio alterius de causis pluribus; duocuntur enim aut benevolentia aut beneficiorum magnitudine aut spe, sibi id utile futurum (Id. Off. II. 6).* So, likewise, an accusative with the infinitive may be added as an apposition to a pronoun which, from the connection, comes to signify *opinion, judgment, &c.*; e.g. *Posidonius graviter et copiose de hoc ipso, nihil esse bonum, nisi quod honestum esset, disputavit (Cic. Tusc. II. 25).*

Obs. 2. Some few verbs, which are not properly *verba sentiendi* or *declarandi*, sometimes acquire such a meaning, in certain combinations; e.g. *mitto, to apprise any one by a messenger (Fabius ad collegam misit, exercitu opus esse, qui Campanis opponeretur, Liv. XXIV. 19), defendo, to allege; purgo, to say by way of excuse, that; interpretor, to state, by way of explanation, that. (Stoicis placet, omnia peccata paria esse, the Stoics assume —.)* Concerning *concedo, &c.*, with the accusative and infinitive, or *ut*, see § 372, Obs. 5. Concerning *dubito, non dubito*, § 375, c, Obs. 2.

Obs. 3. The beginner must notice, that verbs which signify *to hope, to promise, and to threaten*, and are commonly used, in English, with a simple present infinitive, when the leading and the dependent verb have the same subject (e.g. *he promised to come, I hope to see him, I threatened to go away*), must be followed, in Latin, by the accusative with the infinitive: *promittebat, se venturum; spero, me eum visurum; minabar, me abiturum.* The verbs *spero* and *polliceor* are found sometimes (but rarely) with the infinitive alone, instead of the accusative with the infinitive: e.g. *Magnitudine poenae reliquos deterrere sperans (Cæs.*



B. C. III. 8); for *se deterriturum*<sup>1</sup>. (*Spero nostram amicitiam non egere testibus*, said of a thing present.) (*Nego facere*, poetical, *to refuse to do*.)

Obs. 4. Concerning *duco*, *existimo*, *judico*, *puto*, with two accusatives without an infinitive, see § 227, c.

Obs. 5. *Audio te contumeliose de me loqui*, *I hear (learn) that you speak contemptuously of me*; *audivi te ipsum dicere*, *I heard you say, was witness that you said* (also, *audivi*, and *audivi ex te, quum diceret*, *I heard the assertion from you*); *audivi te dicentem*, *I heard you speak (make a speech)*. (*Video pueros ludere*; *vidi pueros magno studio ludentes*.)

Obs. 6. The contents of the infinitive proposition are sometimes briefly pointed to beforehand by a neuter pronoun; e.g. *Illud negare potes, te de re judicata judicasse?* (Cic. Verr. II. 33); or by *ita* or *sic*; e.g. *Sic enim a majoribus nostris accepimus, praetorem quaestori suo parentis loco esse oportere* (Cic. Div. in Cae. 19). (*Zeno ita definit, perturbationem esse aversum a ratione animi motum*, gives the definition that passion —; *Zeno ita definit, ut perturbatio sit aversa a ratione animi commotio*, defines passion in such a way, that it is, according to this definition —, Cic. Tusc. IV. 21, compared with Off. I. 27.)

Obs. 7. The person or thing concerning which something is asserted in the accusative with the infinitive is not often introduced into the leading proposition with the preposition *de*, but is found only in the infinitive proposition. Therefore, we should not say, *De Medea narrat, eam sic fugisse* —, but *Medeam narrat sic fugisse* —; not *de Crasso scribit Cicero, nihil eo laetius fuisse*, but *Crasso Cicero scribit nihil laetius fuisse*; not *Cornelius de quo narrasti, eum Athenas profectum esse* (*of whom you related, that he was* —, but *quem narrasti Athenas profectum esse*. Yet the second form is also found, (1) where such a compression of the sentence would not be easy; e.g. *De hoc Verri dicitur, habere eum perbona toreumata* (Cic. Verr. IV. 18, because the passive *dicor* is only used personally, in the signification *it is said* (generally) *of me*, and does not admit of a dative); or, (2) where the attention is first drawn generally to the thing to be mentioned; e.g. *De Antonio, jam ante tibi scripsi, non esse eum a me conventum* (Cic. ad Att. XV. 1), *as to what relates to A.* —. We must also notice such expressions as the following in questions which are interrupted, and then continued by a new question: *Quid censes (censetis, putamus) hunc ipsum S. Roscium? quo studio et*

<sup>1</sup> [Ad eum legati veniunt, qui polliceantur obsides dare, atque imperio populi Romani obtemperare (Cae. B. G. IV. 21). Ad eum legati venerunt, qui se ea quae imperasset facturos pollicerentur (Id. IV. 22).]

*qua intelligentia esse in rusticis rebus* (Cic. Rosc. Am. 17; also, *quid censes S. Rosciam, nonne summo studio esse et summa intelligentia* —?), where the accusative already points to the infinitive construction.

Obs. 8. It is less customary in Latin than in English to insert a *verbum sentiendi* or *declarandi* with *ut, as*, as a subordinate proposition; and it is preferable to make such a verb the leading proposition with an accusative with the infinitive depending upon it. (*Verrem narrant* —, rather than *Verres, ut narrant*; *Socratem Plato scribit* —, rather than *Socrates, ut Plato scribit*.) Yet we frequently find *ut opinor*, or simply *opinor, credo, ut audio*, employed parenthetically.

§ 396. An accusative with the infinitive is put after those verbs which denote a wish that something should happen, or the enduring or allowing it (*verba voluntatis*); namely, *volo, nolo, malo, cupio, opto, studeo, postulo, placet, sino, patior*, with *jubeo, impero, prohibeo, veto* (*to command, forbid, that something should be done*); e.g.:—

*Majores corpora juvenum firmari labore voluerunt* (Cic. Tusc. II. 15). *Tibi favemus, te tua virtute frui cupimus* (Id. Brut. 97). *Senatui placet, Crassum Syriam obtinere* (Id. Phil. XI. 12). *Nullos honores mihi decerni sino* (Id. ad Att. V. 21). *Verres hominem corripit jussit. Caesar castra vallo muniri vetuit. Delectum haberi prohibebo* (Liv. IV. 2). *Non hunc in vincula duci imperabis?* (Cic. Cat. I. 11).

Obs. 1. These verbs also take after them a proposition with *ut* (*prohibeo* with *ne* or *quominus*, *veto* with *ne*), but *jubeo* (§ 390, Obs. 2), *patior*, and *veto*, very rarely. (Sometimes writers pass from the accusative with the infinitive to the other construction: *Placuit creari decemviros sine provocatione, et ne quis eo anno alius magistratus esset*, Liv. III. 32.) Concerning *cupio me clementem esse* for *cupio esse clemens*, see § 389, Obs. 4. Later writers and the poets put also an accusative with the infinitive (passive) after *permitto* (with the dative), and after verbs of *entreating, commanding, &c.*, which, in the best writers, always have *ut*; e.g. *praecepto, mando, interdico, oro, precor*: *Otho corpora cremari permisit* (Tac. H. I. 47). *Caligula praecepit, triremes itinere terrestri Romam develli* (Svet. Cal. 47).

Obs. 2. After *volo* (*nolo, malo, cupio*), an accusative with the infinitive of the perf. pass. is often used in the signification *will have a thing done* = *will that something should be done*; e.g. *Sociis maxime lex consultum esse vult* (Cic. Div. in Cæc. 6). (Often simply consul-

tum volo, without *esse*: *Legati Sullam orant, ut Sex. Roscii famam et filii innocentis fortunas conservatas velit*, Cic. pro Rosc. Am. 9.)

OBS. 3. *Jubeo*, *sino*, *veto*, *prohibeo*, and *impero*, take only a passive infinitive, or *esse* with a subject accusative; since, if it is active, we find *jubeo* (*veto*) *aliquem facere*, with a simple infinitive (§ 390), and *impero* *alicui ut faciat* (e.g. *Nonne licitoribus tuis imperabis, ut hunc in vincula ducant?*). From *jubeo*, *veto*, *prohibeo*, *impero* *hunc occidi*, a new phrase may be formed in the passive, when the person who commands or forbids is not specified (nom. with the infinitive. See § 400): *Hic occidi jubetur, vetatur, prohibetur, imperatur*; e.g. *Jussus es renuntiari consul* (Cic. Phil. II. 32), *it was ordered that you should be proclaimed consul*. In *lautumias Syracusanas, si qui publice custodiendi sunt, etiam ex ceteris oppidis Siciliae deduci imperantur* (Id. Verr. V. 27). *Ad prohibenda circumdari opera Aeqvi se parabant* (Liv. III. 28). (Such expressions are distinct from *jubeor*, *prohibeor*, *facere*; § 390.)

OBS. 4. The verb *censeo*, *to think, vote for, advise*, has various constructions, which may be here noticed: *Censeo Carthaginem esse delendam* (*I think that Carthage must* — i.e. *vote for it*). *Censeo bona reddi* (*I vote, will, that the property should be restored, as with jubeo*). *Antenor censet belli praecidere causam* (Hor. Ep. I. 2, 9), *votes for cutting off*; in the poetical and later style for *praecidendam esse* or *praecidi*. *Censeo, ut perrumpas*, *I advise you to break through* (*censeo, perrumpas*).

§ 397. An accusative with the infinitive is put with those verbs which denote satisfaction, dissatisfaction, or surprise at the existence of a thing (*verba affectuum*), such as *gaudeo*, *laetor*, *glorior*, *doleo*, *angor*, *solicitor*, *indignor*, *queror*, *miror*, *admiror*, *fero* (*to be resigned to a thing*), *aegre*, *moleste fero*. Yet *quod* (with the indicative or subjunctive, according to § 357) may also be employed with these verbs, in order to denote more the *reason* of the feeling: —

*Gaudeo id te mihi svadere, quod ego mea sponte feceram* (Cic. ad Att. XV. 27). *Nihil me magis sollicitabat, quam non me, si quae ridenda essent, ridere tecum* (Id. ad Fam. II. 12). *Miror, te ad me nihil scribere* (Id. ad Att. VIII. 12). *Varus promissa non servari querebatur*. (*Laetor, quod Petilius incolumis vivit in urbe*, Hor. Sat. I. 4, 98. *Scipio querebatur, quod omnibus in rebus homines diligentiores essent quam in amicitiiis comparandis*, Cic. Lael. 17). *Irascor amicis, cur me funesto properent arcere*

**veterno** (Hor. Ep. I. 8, 10), *I am angry with my friends, asking, in thought, why they —.*

§ 398. *a.* An accusative with the infinitive is used with the impersonal verbs which signify propriety or desirableness (**oportet, decet, convenit, expedit, nihil attinet, interest, refert**), and with other impersonal expressions consisting of **sum** and a substantive or adjective (**as, opus, necesse, utile, rectum, turpe, fas, tempus, mos, nefas, facinus**, etc.), by means of which a similar judgment is passed on the nature of an act or relation, while it is neither asserted nor suggested that the act or relation really exists:—

**Quos ferro trucidari oportebat, eos nondum voce vulnere** (Cic. Cat. I. 4). **Accusatores multos esse in civitate, utile est, ut metu contineatur audacia** (Id. Rosc. Am. 20). **Omnibus bonis expedit, salvam esse rempublicam** (Id. Phil. XIII. 8). **Tempus est, nos de illa perpetua jam, non de hac exigua vita cogitare** (Id. ad Att. X. 8). **Facinus est, civem Romanum vinciri** (Id. Verr. V. 66). **Haec benignitas etiam reipublicae utilis est (= utile est), redimi e servitute captos, locupletari tenuiores** (Id. Off. II. 18).

Obs. 1. Concerning the use of **ut** in propositions which are the object of a judgment, see § 374, *Obs.* 2.

Obs. 2. **Oportet, it is necessary**, and **necesse est** are also constructed with a subjunctive without **ut**; § 373, *Obs.* 1. If it is not said who has to do a thing, the infinitive alone is employed (§ 388: **ex malis eligere minima oportet**, Cic. Off. III. 1); but the proposition is often altered into an accusative with the infinitive passive: **Hoc fieri et oportet et opus est** (Cic. ad Att. XIII. 25).

Obs. 3. By an inaccuracy of expression, a simple infinitive (active) and an accusative with the infinitive (passive) are sometimes combined in one judgment: **Proponi oportet, quid afferas, et id quare ita sit, ostendere** (Cic. de Or. II. 41).

*b.* If on the other hand it is intended to show that a thing (a circumstance, a relation of things) actually exists, and at the same time a judgment or remark is made and uttered concerning it, the thing spoken of is expressed by a proposition with **quod** (*that*, the circumstance that; with the indicative, if the mood of the leading proposition does not, according to § 369, require the subjunctive). Such a proposition with **quod** (of a real fact) is often connected with a pronoun (**hoc, illud, id, ea res, &c.**) which points to it; sometimes, too, with a substantive in the way of apposition (to explain it):—

**Humeni inter Macedones viventi multum detraxit, quod alienae erat civitatis** (Corn. Eum. 1). **Multa sunt in fabrica mundi admirabilia, sed nihil majus quam quod ita stabilis est atque ita cohaeret ad permanendum, ut nihil ne excogitari quidem possit aptius** (Cic. N. D. II. 45). **Non ea res me deterruit, quominus ad te litteras mitterem, quod tu ad me nullas miseris** (Id. ad Fam. VI. 22). **Pero commode factum est (cedit), quod de morte et de dolore primo et proximo die disputatum est** (Id. Tusc. IV. 30). **Non pigritia facio, quod non mea manu scribo** (Id. ad Att. XVI. 15), *that I do not write with my own hand does not proceed from laziness*; but, **pigritia factum est, ut ad te non scriberem, my laziness caused me not to write to you**; § 373. **Hoc uno praestamus vel maxime feris, quod exprimere dicendo sensa possumus** (Id. de Or. I. 8). **Aristoteles laudandus est in eo, quod omnia, quae moventur, aut natura moveri censet aut vi aut voluntate** (Id. N. D. II. 16). **Pro magnitudine injuriae proque eo, quod summa respublica in hujus periculo tentatur** (Id. Rosc. Am. 51), *in proportion to the circumstance, that*. **Me una consolatio sustentat, quod tibi nullum a me amoris, nullum pietatis officium defuit** (Id. pro Mil. 36), *one consolation, namely, that*. (So also, **accedit, quod**. See § 373, Obs. 3: **Praeterquam quod, except that**. **Praetereo, mitto, quod, I passed by the circumstance, that, say nothing of it, that** —.

Obs. 1. In saying, **Utile est, Gajum adesse**, we only express an opinion, in general, that the presence of Gaius is (will be) useful, but we do not say that he is actually present. If we say, on the other hand, **Ad multas res magnae utilitati erit, quod Gaius adest**, we make it known that Gaius is present, and judge of the consequences of this fact. By the first form, however (the accusative with the infinitive), the presence of Gaius is not denied: it may, therefore, be sometimes employed for the other, especially when a feeling produced by some particular circumstance is, at the same time, indicated (compare § 397): **Nonne hoc indignissimum est, vos idoneos habitos, per quorum sententias id assequantur, quod antea ipsi scelere assequi consueverunt?** (Cic. Rosc. Am. 3.) **Te hilari animo esse et prompto ad jocandum, valde me juvat** (Id. ad Q. Fr. II. 13).

Obs. 2. The leading proposition often contains, not a direct judgment or assertion *concerning* that which stands in the proposition with **quod**, but an observation which is occasioned by and refers to it, so that **quod** signifies *as to the fact that*; e.g. **Quod autem me Agamemnonem aemulari putas, falleris** (Corn. Epam. 5). **Quod scribis, te, si velim, ad me venturum, ego vero te istuc esse volo** (Cic. ad Fam. XIV. 3). **Quod autem deinde dicit, but as to the fact that he proceeds to say, or, in briefer, but nearly equivalent English, but if he proceeds to say.**

Obs. 3. Of *quod* (with the subjunctive), instead of the accusative with the infinitive after *verba sentiendi* and *declarandi*, only solitary examples are found, and those in the later writers.

Obs. 4. Instead of a judgment expressed in a distinct proposition by an adjective and *sum*, followed by the accusative and infinitive, or by a proposition with *quod*, an adverb alone is occasionally made use of: *Utrum impudentius Verres hanc pecuniam a sociis abstulit an turpius meretrici dedit an improbius populo Romano ademit?* (Cic. Verr. III. 36). *Utilius starent etiam nunc moenia Phoebe* (Ov. Her. I. 67) = *utilius erat stare*, &c.

§ 399. An accusative with the infinitive sometimes stands without a governing proposition, in order to express surprise and complaint, that a thing happens or may happen, mostly with the interrogative particle *ne* (to denote inquiry and doubt):—

*Me miserum! Te, ista virtute, fide, probitate, in tantas aerumnas propter me incidisse!* (Cic. ad Fam. XIV. 1). *Adeone hominem esse infelicem quemquam, ut ego sum!* (Ter. Andr. I. 5, 10). *That a man can be so unfortunate as I am! Mene incepto desistere victam?* (Virg. Æn. I. 37).<sup>1</sup>

Obs. (On §§ 395–399.) The beginner should accurately compare and distinguish the different ways in which the subordinate propositions, which, in English, are introduced by the conjunction *that*, are expressed in Latin, and, after putting aside those, in which *that* denotes a design or a consequence (*in order that, so that*), he must observe that the object of an effort or action is expressed by objective propositions with the subjunctive (see the appendix to Chap. III.); the object of an opinion, knowledge, declaration, or feeling, on the other hand, by the accusative with the infinitive; and a circumstance concerning which a judgment is expressed by the accusative with the infinitive, when a judgment is stated in general, or by a proposition with *quod*, when the relation is denoted as actually existing.

§ 400. *a.* Instead of an impersonal passive of a verb of *saying, relating, informing, or of thinking, believing, finding, or of commanding or forbidding* (see § 396, Obs. 3), or of the verb *videtur, it seems, appears*, followed by an accusative with the infinitive (e.g. *dicitur, patrem venisse*), another mode of expression is used, the subject of the infinitive proposition being made the nominative subject of the passive verb, and the infinitive being subjoined to com-

<sup>1</sup> In the following exclamation we have the infinitive only: *Tantum laborem capere ob talem filium!* (Ter. Andr. v. 2, 27.)

plete the idea and the proposition.<sup>1</sup> (In this case every word, which is annexed to the infinitive, becomes nominative according to § 393):—

*Lectitavisse Platonem studiosse Demosthenes dicitur* (Cic. Brut. 81). *Aristides unus omnium justissimus fuisse traditur* (narratur, fertur). *Oppugnata* (sc. esse) *domus Caesaris per multas noctis horas nuntiabatur* (Cic. pro Mil. 24). *Luna solis lumine ocollustrari putatur* (Id. Div. II. 43). *Regnante Tarquinio Superbo in Italiam Pythagoras venisse reperitur* (Id. R. P. II. 15). *Malum mihi videtur esse mors. Videris mihi* (*it appears to me that you*) *satis bene attendere. Videor mihi* (or simply *videor*) *Graece luculenter scire* (*it seems to me, that I —, I believe that I —*). *Visus sum mihi animos auditorum commovere.*

Obs. Even in an observation inserted parenthetically with *ut* (*as it seems*), *videor* is, almost always, referred personally to the subject spoken of: *Ego tibi, quod satis esset, paucis verbis, ut mihi videbar, responderam* (Cic. Tusc. I. 46). *Philargyrus tuus omnia fidelissimo animo, ut mihi quidem visus est, narravit* (Id. ad Fam. VI. 1).

*b.* With verbs, however, of *saying* or *thinking* (but not with *jubeor*, *vetor*, *prohibeor*, or *videor*), the impersonal form of expression is more usual in the *compound* tenses:—

*Traditum est, Homerum caecum fuisse* (Cic. Tusc. V. 39); and with the gerundive with *sum*, it is almost always used: *Ubi tyrannus est, ibi dicendum est, plane nullam esse rempublicam* (Id. R. P. III. 81). (*Julius Sabinus voluntaria morte interisse creditus est*, Tac. Hist. IV. 67.)

Obs. In the simple tenses, *dicitur*, *traditur*, *existimatur*, &c., are rarely used impersonally with an accusative with the infinitive: e.g. *Eam gentem traditur fama Alpes transisse* (Liv. V. 33); but *nuntiatur* and *dicitur* are so employed when followed by a dative: *Non dubie mihi nuntiabatur, Parthos transisse Euphratem* (Cic. ad Fam. XV. 1); *nuntiatur* also without a dative: *Ecce autem repente nuntiatur, piratarum naves esse in portu Odyssaeae* (Id. Verr. V. 34). With *videor* (*mihi*), the accusative with the infinitive is employed very rarely (with *jubetur*, &c., never).

*c.* The personal form of expression is also sometimes used instead of the impersonal in the passive of other verbs, which do not signify to *speak* or to *think* in general, but denote a more peculiar and

<sup>1</sup> This form is usually, but improperly, styled the nominative with the infinitive.

special kind of declaration, or knowledge; as, *scribor, demonstror, audior, intelligor, &c.*; e.g.:—

*Bibulus nondum audiebatur esse in Syria* (Cic. ad Att. V. 18), *as yet nothing was heard of B.'s being in Syria*. *Scutorum gladiatorumque multitudo deprehendi posse indicabatur* (Id. pro Mil. 24). *Ex hoc dii beati esse intelliguntur* (Id. N. D. I. 38). *Pompejus perspectus est a me toto animo de te cogitare* (Id. ad Fam. I. 7). But, in these cases, the impersonal form is the more usual.

Obs. The poets and later writers extend this usage farther than the earlier prose-writers; e.g. *Colligor placuisse*, for *colligitur* (*it is inferred*) *me placuisse* (Ov. Am. II. 6, 61). *Suspectus fecisse* (Sall.), *compertus fecisse* (Liv.). (*Hi fratres in suspicionem venerant suis civibus fanum expilasse Apollinis, i.e. putabantur*, Cic. Verr. IV. 13. *Liberatur Milo non eo consilio profectus esse, ut insidiaretur Clodio, i.e. demonstratur*, Id. pro Mil. 18.)

d. When a statement of the words or opinion of another is commenced in this way, and then continued through several infinitive propositions (§ 403, b), the latter take the accusative with the infinitive: *Ad Themistoclem quidam doctus homo accessisse dicitur eique artem memoriae pollicitus esse se traditurum; quum ille quaesisset, quidnam illa ars efficere posset, dixisse illum doctorem, ut omnia meminisset* (Cic. de Or. II. 74).

§ 401. If the subject in an accusative with the infinitive is a personal or reflective pronoun, which corresponds to the subject of the leading verb (*dico, me esse; dicit, se esse*), this pronoun (particularly *me, te, se*, more rarely *nos, vos*) is sometimes left out with *verba declarandi* and *putandi*; but this must be looked on as an irregularity: *Confitēre, ea spe huc venisse, quod putares hic latrocinium, non iudicium futurum* (Cic. Rosc. Am. 22) = *te venisse*. *Quum id nescire Mago diceret, nihil facilius scitu est, inquit Hanno* (Liv. XXIII. 13) = *se id nescire*. This is done, more especially when an accusative with the infinitive is dependent on another with the same subject: *Licet me existimes desperare ista posse perdiscere* (Cic. de Or. III. 36) = *me ista posse perdiscere*. With the future infinitive active, this omission occurs very frequently in the historians, in which case *esse* is also generally omitted: *Alcon, precibus aliquid moturum ratus, transiit ad Hannibalem* (Liv. XXI. 12) = *se moturum*. *Ne nocte quidem turba ex eo loco dilabebatur, refracturosque carcerem minabantur* (Id. VI. 17). (On the contrary, it is hardly ever found with the perfect infinitive passive.)

Obs. 1. When, in a continued *oratio obliqua* (§ 403, b), several accusatives with the infinitive have *se* for their subject, it is often omitted.



Obs. 2. It is important to discriminate between this and the occasional omission, before the infinitive, of a personal or demonstrative pronoun which does not refer to the subject of the leading proposition, when it may be easily ascertained from the connection, and from the previous mention of it: *Petam a vobis, ut ea, quae dicam, non de memet ipso, sed de oratore dicere putetis* (Cic. Or. III. 20). *Valerius dictatura se abdicavit. Apparuit causa plebi, suam (sc. plebis) vicem indignantem magistratu abisse* (Liv. II. 31).

Obs. 3. The poets, in some few instances, put a simple infinitive with the nominative, as in Greek, instead of the accusative with the infinitive, when it has the same subject as the main proposition: *Vir bonus et sapiens dignis ait esse paratus* = (*se paratum esse* Hor. Ep. I. 7, 22). (*Sensit medios delapsus in hostes* = *se delapsum esse* Virg. Æn. II. 377.)

§ 402. *a.* Propositions subordinate to the accusative and infinitive retain the customary form of the *oratio finita*. Yet the accusative with the infinitive is used in them if they are relative propositions, in case the relative only continues the thought, so that it might be changed to a demonstrative with or without *et*: *Postea autem Gallus dicebat ab Eudoxo Cnidio sphaeram (a celestial globe) astris coelo inhaerentibus esse descriptam, cujus omnem ornatum et descriptionem sumptam ab Eudoxo, Aratum extulisse versibus* (Cic. R. P. I. 14). It might also read: *esse descriptam; ejus omnem ornatum, &c.* Marcellus, *quum Syracusas cepisset, requisivisse dicitur Archimedem illum, quem quum audisset interfectum, permoleste tulisse* (Cic. Verr. IV. 58) = *et, quum audisset interfectum, permoleste tulisse*. (So also, *Jacere tam diu irritas sanctiones, quae de suis commodis ferrentur, quum interim de sanguine et supplicio suo latam legem confestim exercei, for et interim*, Liv. IV. 51. But such examples, with relative conjunctions, are very unusual.)<sup>1</sup>

*b.* If one subject of a proposition is compared with another (by *quam*, *atque*, or *idem qui*, *tantus quantus*, and similar expressions), so that the same verb obviously belongs to both (e.g. *Isdem rebus commoveris, quibus ego, sc. commoveor*), and the leading proposition is an accusative with the infinitive, the second subject is also put in the accusative, although its verb should be, strictly speaking, understood with it in a finite mood, because the governing verb (on which the accusative with the infinitive depends) cannot be applied to this member of the

<sup>1</sup> *Porsena prae se ferebat, quemadmodum, si non dedatur obses, pro rupto se foedus habiturum, sic deditam inviolatam ad suos remissurum* (Liv. II. 13) = *prae se ferebat, si non dedatur obses, se — habiturum, deditam contra, &c.* *Admonemus, cives nos eorum esse et, si non easdem opes habere, eandem tamen patriam incolere* (Id. IV. 8).

proposition: *Suspitor, te eisdem rebus quibus me ipsum commoveri* (Cic. Cat. M. 1); properly, *quibus ipse commoveor*. *Antonius ajebat, se tantidem frumentum aestimasse, quanti Sacerdotem* (Id. Verr. III. 92); properly, *quanti Sacerdos aestimasset*. (Attraction. Compare § 303, b.)

c. If two propositions, each of which has its own verb, are compared by a comparative with *quam*, and the leading proposition passes over into the accusative with the infinitive, the subordinate proposition sometimes takes the same form: *Num putatis dixisse Antonium minacius quam facturum fuisse?* (Cic. Phil. V. 8.) *Affirmavi quidvis me potius perpersurum quam ex Italia exiturum* (Id. ad Fam. II. 16). *Consilium dicebant specie prima melius fuisse quam usu apparituum* (Liv. IV. 60). This, however, is rare, especially when (as in the last example) the subjunctive should stand in the *oratio recta* after *quam* (according to § 360, Obs. 4), which mood is then commonly retained: *Certum habeo, majores quoque quamlibet dimicationem subituros fuisse potius quam eas leges sibi imponi paterentur* (Liv. IV. 2).

§ 403. a. An accusative with the infinitive is often put without being governed directly by a *verbum sentiendi* or *declarandi*, where a person is mentioned immediately before in such a way, that a speech, an opinion, or a resolution is ascribed to him, and the purport of his speech or opinion, or the reasoning on which he acts, is now alleged, so that one may supply in one's mind, *he says* (said), *he thinks* (thought), or some equivalent expression:—

*Regulus in senatum venit, mandata exposuit: sententiam ne diceret, recusavit; quamdiu jurejurando hostium teneretur, non esse se senatorem* (Cic. Off. III. 27), *for* (he thought and said), *so long as he was bound by the oath exacted from him by the enemy, he was no senator*. *Romulus legatos circa vicinas gentes misit, qui societatem connubiumque novo populo peterent; Urbes quoque, ut cetera, ex infimo nasci; deinde, quas sua virtus ac dii juvent, magnas opes sibi magnumque nomen facere, &c.* (Liv. I. 9. This is the language which Romulus desired the ambassadors to hold.) This use of the accusative with the infinitive, in which the speaker or writer adduces not his own expressions and thoughts, but those of others, is specially called *oratio obliqua*, as distinguished from the *oratio directa*.

Obs. 1. Sometimes the name *oratio obliqua* is used of every grammatical way of expressing the thought of a third party. See § 369.

Obs. 2. Sometimes the transition to this accusative with the infinitive takes place very abruptly, no indication being given by any particular

word, that the expressions or ideas of another person are introduced; e.g. *Conticuit adolescens: haud dubie videre aliqua impedimenta pugnae consulem, quae sibi non apparerent* (Liv. XLIV. 36). Sometimes a negative verb precedes, from which an affirmative idea (says, thinks) is to be supplied: *Regulus reddi captivos negavit esse utile; illos enim adolescentes esse et bonos duces, se jam confectum senectute* (Cic. Off. III. 27).

*b.* In the same way entire speeches or discussions of other persons and their views are often cited in a series of accusatives with the infinitive, the first of which is either directly governed by a verb, or put in the way above mentioned under *a* (continuous *oratio obliqua*). With reference to this it is to be noticed, that a speech or argument belonging to past time, and connected with a verb in the preterite, should regularly be continued as depending on the preterite, the subordinate propositions being thus required to stand in the imperfect or pluperfect. Yet a transition to the present may take place, the leading verb understood being thought of as if it were the historical present (*he says, &c.*). If the *oratio obliqua* begins with a historical present, it is continued in the present, but may also (according to § 382, *Obs.* 3) be changed to the preterite. Examples of such a continuous *oratio obliqua* (some of them exhibiting the variations above noticed in the tenses of the subordinate propositions) may be found in *Cæsar* in the first book of the *Gallic War*, Chaps. 13, 14, 17, 18, 20, 31, 35, 36, 44, 45, and in *Livy* in the first book, Chaps. 50, 53; in the second book, Chap. 6, &c.

§ 404. That which, in the *oratio directa*, was expressed in the imperative, or in the subjunctive with the force of a command or prohibition, is expressed, in the *oratio obliqua*, by the subjunctive; and in such a way, that the present of the former becomes the imperfect of the latter (*they should, he said* = you shall; *they were not to believe* = you are not to believe): *Sin bello persequi perseveraret, remisceretur pristinae virtutis Helvetiorum. Quare ne committeret, ut is locus ex calamitate populi Romani nomen caperet* (Cæs. B. G. I. 13 = *si bello perseveras, reminiscitor pristinae virtutis Helvetiorum. Quare ne commiseris, ut —*.) *Burrus praetorianos nihil adversus progeniem Germanici ausuros respondit; perpetraret Anicetus promissa* (Tac. Ann. XIV 7 = *perpetret Anic.*). The present may, however, be retained, if the first governing verb is the historical present, or if the narrative is changed to the historical present: *Vercingetorix perfacile esse factu dicit frumentationibus Roma-*

**nos prohibere aeqvo modo animo sua ipsi frumenta corrumpant aedificiaque incendiant** (Cæs. B. G. VII. 64) = **aeqvo modo animo vestra ipsi frumenta corrumpite.**

§ 405. *a.* Questions which occur in the **oratio directa** in the indicative are expressed in the **oratio obliqua** by the accusative with the infinitive, if, in the **oratio directa**, they stood in the first or third person, but in the subjunctive, if the second person was there made use of, in which case the present or perfect of the direct discourse is regularly changed to the imperfect and pluperfect. (Yet the present may be retained here also, according to § 403.) If the question in the **oratio directa** is asked in the first person, then the speaker is commonly represented, in the **oratio obliqua**, by the reflective pronoun **se**; but this may be omitted (especially if the same subject is found also in the preceding propositions), so that the first and third persons are only distinguished by the context (as in the **oratio obliqua** in English all three are expressed by *he, they*): **Quid se vivere, quid in parte civium censeris, quod duorum hominum virtute partum sit, id obtinere universi non possint?** (Liv. VII. 18 = **quid vivimus, quid in parte civium censemur?**) **Si veteris contumelliae oblivisci vellet, num etiam recentium injuriarum memoriam deponere posse?** (Cæs. B. G. I. 14; with the omission of **se** = **si** — **volo**, **num** — **possum**?) **An quicquam superbius esse quam ludificari sic omne nomen Latinum?** (Liv. I. 50) = **an quicquam superbius est?** **Scaptione haec assignaturos putarent finitimos populos?** (Liv. III. 72) = **putatis?** **Quid de praeda faciendum censerent?** (Liv. V. 20) = **censetis?**

Obs. Exceptions to this, where questions of the first and third person are put in the subjunctive, or questions of the second person in the infinitive, are rare.

*b.* Questions which, in direct discourse, are put in the subjunctive, (§ 350, *a*, and § 353) retain the subjunctive (usually with an alteration of the tense): **Qvis sibi hoc persvaderet?** (Cæs. B. G. V. 29) = **quis sibi hoc persvadeat?** **Cur fortunam periclitaretur?** (Id. B. C. I. 72) = **cur fortunam periclitetur?**

§ 406. In the infinitive the three leading tenses are distinguished as in the indicative: **Dico eum venire, venisse, venturum esse; dico eum decipi, deceptum esse, deceptum iri.** In the tenses compounded with **esse** this word is often omitted, whether the infinitive has an accusative or a nominative connected with it: **Victum me video. Facturum se dixit. Hannibal deceptus errore locorum traditur.**

§ 407. The perfect infinitive designates the action as finished and complete: **Poteras dixisse** (Hor. A. P. 328), *you might have already*

*said. Bellum ante hiemem perfecisse possumus* (Liv. XXXVII. 19), *we may have finished the war*; but little differing from *perficere poterimus*. In this signification, the perfect infinitive occasionally stands in Latin with *satis est*, *satis habeo*, *contentus sum*, where the present is used in English, and particularly with the expressions *poenitebit*, *pudebit*, *pigebit*, *juvabit*, *melius erit*, to signify what will follow the completion of the action expressed by the infinitive: *Proinde quiescere erit melius?* (Liv. III. 48).

Obs. 1. With *oportuit*, *decuit*, *convēnit*, *debueram*, *oportuerat*, &c., when used for the purpose of telling what ought to have been done (§ 348, Obs. 1), the perfect infinitive is often employed in the active and commonly in the passive, and in the latter usually without *esse*: *Tunc decuit fleere* (Liv. XXX. 44). *Ego id, quod jampridem factum esse oportuit, certa de causa nondum facio* (Cic. Cat. I. 2). *Adolescenti morem gestum oportuit* (Ter. Ad. II. 2, 6).

Obs. 2. In the poets, the perfect infinitive active is sometimes used (like the Greek aorist) for the present infinitive, but only as a simple infinitive after a verb (especially after *verba voluntatis et potestatis*), not as a subject (§ 388, a), nor in the accusative with the infinitive: *Fratres tendentes opaco Pelion imposuisse Olympo* (Hor. Od. III. 4, 52). *Immanis in antro bacchatur vates, magnum si pectore poscit exoussisse deum* (Virg. Æn. VI. 77). (In the earlier style, *volo* is constructed in prohibitions with the perfect infinitive; e.g. *consules edixerunt, ne quis quid fugae causa vendidisse vellet*, Liv. XXXIX. 17).

§ 408. a. There is no special form of the infinitive to represent the imperfect (so that after a leading verb in the present or future the imperfect indicative of direct discourse always becomes the perfect infinitive: *Narrant illum, quoties filium conspexisset, ingemuisse* = *ingemiscebat, quoties filium conspexerat*), nor the pluperfect in the active voice. In the passive, the perfect participle is used with *fuisse*, as in the indicative with *ful* or *eram*, to express a condition (imperfect of the condition); e.g. *Dico Luculli adventu maximas Mithridatis copias omnibus rebus ornatas atque instructas fuisse urbemque Cyzicenorum obsessam esse ab ipso rege et oppugnatam vehementissime* (Cic. pro Leg. Man. 8) = *copiae ornatae atque instructae erant urbsque obsidebatur*. In this way, too, the pluperfect of an action may sometimes be expressed; e.g. *nego litteras jam tum scriptas fuisse*. (But it is never used for the conditional pluperfect in the subjunctive. See § 409.)

b. In the accusative with the infinitive, *after a governing verb in the past time* (as well as after the historical present), the present, perfect, and future infinitive are used of a thing which, at the time indicated in

the leading proposition, was present, past, or future, consequently as the imperfect, pluperfect, and futurum in præterito; *Dicebat, dixit, dixerat, se timere* (*that he feared, was afraid*), *se timuisse, deceptum esse* (*that he had feared, had been deceived*), *se venturum esse, deceptum iri* (*that he would come, should be deceived*).

Obs. 1. The perfect infinitive must always stand after a perfect, when something is designated that was past at the time of the leading proposition, though the pluperfect may not be used in English; e.g. *Multi scriptores tradiderunt, regem in prælio adfuisse* (*have related, that the king was present*).

Obs. 2. The present infinitive is commonly used after the perfect *memini* (which has the signification of a present), when a past transaction is spoken of, of which one has been an actual witness, and which one calls to mind (as if the signification were, *I noticed, when the transaction took place, that* —): *Memini Catonem anno ante, quam est mortuus, mecum et cum Scipione disserere* (Cic. Læl. 3). *L. Metellum memini puer* (*I remember from the years of my boyhood*) *ita bonis esse viribus extremo tempore ætatis, ut adolescentiam non requireret* (Id. Cat. M. 9). On the other hand, the perfect infinitive is always used of a thing of which one has not been an actual witness: *Memineram C. Marium, quum vim armorum profugisset, senile corpus paludibus occultasse* (Cic. pro Sest. 22); and the perfect may also stand in the first case, if the object be merely to contrast the thing remembered with the present, and to avoid ambiguity: *Meministis me ita initio distribuisse causam* (Cic. Rosc. Am. 42; this might also have been expressed by *distribuere*). So also with *memoria teneo* (Cic. Philipp. VIII. 10, and Verr. V. 16).

§ 409. To represent the conditional pluperfect subjunctive, the part. fut. with *fuisse* is employed in the infinitive of the active voice (*facturus fuisse*, corresponding to *facturus fui*; § 342. Compare § 348, *a*, and § 381):—

*Num Gn. Pompejum censes tribus suis consulatibus, tribus triumphis lætaturum fuisse, si sciret se in solitudine Aegyptiorum trucidatum iri?* (Cic. Div. II. 9). In the passive, the periphrasis *futurum fuisse*, ut (*it would have happened, that*) is made use of: *Theophrastus moriens accusasse naturam dicitur, quod hominibus tam exiguum vitam dedisset; nam si potuisset esse longinquior, futurum fuisse, ut omnes artes perficerentur* (Cic. Tusc. III. 28). (*Platonem existimo, si genus forense dicendi tractare voluisset, gravissime et copiosissime potuisset dicere*, Cic. Off. I. 1, because it would be expressed, in the oratio recta, *Plato potuit*, according to § 348, *c*.)

Obs. The conditional imperfect subjunctive may be expressed after a preterite by the future infinitive as the *futurum in praeterito* (in the passive, by *futurum esse* or *fore, ut*): *Titurius clamabat, si Caesar adesset, neque Carnutes interficiendi Tasgetii consilium fuisse capturos* (= *cepissent*), *neque Eburones tanta cum contemptione nostra ad castra venturos esse* (= *venirent*, Cæs. B. G. V. 29). But the transition to the *oratio obliqua* after a preterite usually involves the change of the imperfect into the pluperfect, or at least permits that change; e.g. *Si ditior essem, plus darem* = *dixit se, si ditior esset, plus daturum fuisse*.

§ 410. For the fut. infin., both in the active and passive voice, a periphrasis with *fore* (sometimes *futurum esse*), *ut* (*amem* or *amer*, *that it will happen, that —*), is often made use of; e.g. *Clamabant homines, fore, ut ipsi sese dii immortales ulloiscerentur* (Cic. Verr. IV. 40); especially in verbs, which want the supine and the future participle: —

*Video te velle in coelum migrare; spero fore, ut contingat id nobis* (Cic. Tusc. I. 34).

Obs. 1. The infinitive *posse* is also usually employed where one might have expected the future (*will be able*), especially after *spero*: *Roscio damnato, sperat Chrysogonus se posse, quod adeptus est per scelus, id per luxuriam effundere* (Cic. Rosc. Am. 2).

Obs. 2. *Fore* with the part. perf. corresponds to the future perfect (in passive and deponent verbs): *Carthaginienses debellatum mox fore rebantur* (Liv. XXIII. 13), *that they should soon have terminated the war*. *Hoc dico, me satis adeptum fore, si ex tanto in omnes mortales beneficio nullum in me periculum redundarit* (Cic. pro Sull. 9).

## CHAPTER VII.

### OF THE SUPINE, GERUND, AND GERUNDIVE.

§ 411. The first (active) Supine, in *um*, is used after verbs which signify motion (e.g. *eo, venio, aliquem mitto*), to express the design with which the motion takes place, and is constructed with the case of its verb: —

*Legati in castra Aeqvorum venerunt qvestum injurias* (Liv. III. 25). *Fabius Pictor Delphos ad oraculum missus est sciscitatum*

quibus precibus deos possent placare (Id. XXII. 57). Lacedaemonii senem sessum receperunt (Cic. Cat. M. 18), *to sit among them*.

Obs. 1. We also find: Dare alicui aliquam nuptum (*to give in marriage to any one*). Eo perditum, eo ultum, have almost the same meaning as, perdo, ulciscor (*I go to destroy*).

Obs. 2. That which is expressed by the supine may also be indicated by ut, ad, causa (qverendi causa), or by the participle future (§ 424, Obs. 5). The poets sometimes use the simple infinitive, instead of this supine: Proteus pecus egit altos visere montes (Hor. Od. I. 2, 7).

§ 412. The second supine, in u, is used with adjectives, to denote that the quality they express is attributed to the subject of the proposition in reference to a certain action, performed upon it (consequently in a passive signification): —

Hoc dictu quam re facilius est. Honestum, turpe factu (*to do, if one does it*). Uva peracerba gustatu (*to taste*). Quid est tam jucundum cognitu atque auditu quam sapientibus sententiis gravibusque verbis ornata oratio? (Cic. de Or. I. 8).

Obs. 1. Some few adjectives, especially facile, difficile, and proclive, stand in the neuter with a supine, even when they properly refer to an active infinitive as their subject, and are followed by a proposition which ought to depend on this infinitive: Difficile dictu est, quanto opere conciliet homines comitas affabilitasque sermonis (Cic. Off. II. 14) = dicere ad calamitatum societates, non est facile inventu (= invenire), qui descendant (Id. Læl. 17). In the same way, fas and nefas are also used: Nefas est dictu, miseram fuisse Fabii Maximi senectutem (Cic. Cat. M. 5).

Obs. 2. The supine rarely stands with dignus, indignus; e.g. Nihil dictu dignum (Liv. IX. 43) = Nihil dignum, quod dicatur.

Obs. 3. Ad (*with regard to*) with the gerund is often used in the same signification as the second supine, particularly after facilis, difficilis, jucundus; e.g. Res facilis ad intelligendum, *easy to understand*. Verba ad audiendum jucunda (Cic. de Or. I. 49). In the poets and later writers, we find such constructions as the following with the infinitive: facilis legi, *easy to read*. Cereus in vitium flecti (Hor. A. P. 161).

§ 413. The Gerund (which has only the oblique cases) is used to express the meaning of the present infinitive active (that is, the absolute meaning of the verb), when the infinitive ought to stand in some particular case (not the nominative); e.g. studium obtempe-



**randi legibus** (see the following sections). If the verb governs the accusative, then in place of the gerund and the accusative governed by it (e.g. **consilium capiendi urbem**; **persequendo hostes**, *by pursuing the enemy*) the word so governed may be put in the case of the gerund with the gerundive for its adjective (**consilium urbis capiendae**; **persequendis hostibus**), so that the substantive and gerundive together represent the action as taking place in reference to the person or thing named in the substantive. If the gerund would have to be governed by a preposition, the expression with the gerundive is used always with the accusative, and almost always with the ablative; thus, **ad placandos deos** (not **ad placandum deos**), **in victore laudando** (not **in laudando victorem**).<sup>1</sup> The dative also of the gerund with an accusative (**esse onus ferendo**, for **oneri ferendo**) is very unusual.

Obs. 1. In all other cases (the genitive and the ablative without a preposition), the choice between the gerund with an accusative and the gerundive is determined by euphony and perspicuity, or the mere pleasure of the writer. Some writers, therefore, retain the gerund far more frequently than others, who (as, Cicero and Cæsar) prefer using the gerundive. Yet the gerund is mostly retained when the object is a neuter adjective or pronoun; e.g. **studium aliquid agendi**, **falsum fatendo** (*by confessing something that is false*), **cupiditas plura habendi**,—except where the neuter singular denotes an abstract idea; **studium veri inveniendi** (*of discovering the truth*).

Obs. 2. In the earlier writers, we occasionally meet with a remarkable irregularity; the accusative plural, which should be governed by a gerund in the genitive (e.g. **facultas agros latronibus condonandi**), being turned into the genitive, as if the gerundive were to be employed (**agrorum condonandorum**), while the gerund itself still remains unaltered: **Agitur, utrum M. Antonio facultas detur opprimendae reipublicae caedis faciendae bonorum, diripiendae urbis, agrorum suis latronibus condonandi** (Cic. Phil. V. 3).

§ 414. *a.* The infinitive, partly from its own nature, and partly from the usage of the language, cannot occur in all those relations to other words, in which an actual substantive would be placed. Hence the cases of the gerund (and of the gerundive used for it) are not always found where the same cases of a substantive would be employed.

<sup>1</sup> In the published editions of Latin authors, such expressions as **ad levandum fortunam** for **ad levandam fortunam**, and the like, are inaccuracies of the press.

Obs. In a very few instances, a gerund, or a substantive having a gerundive agreeing with it, is put in apposition with a substantive word, whose construction is such as would be regular for a gerund: *Nunquam ingenium idem ad res diversissimas, parendum atque imperandum, habitus fuit* (Liv. XXI. 4). *Non immemor ejus, quod initio consilatus imbiberat, reconciliandi animos plebis* (Id. II. 47).

b. The accusative of the gerund (or of the gerundive combined with a substantive) occurs only after a preposition, very frequently *ad*, less frequently *inter*, *during* (an action), and *ob*: —

*Breve tempus aetatis satis longum est ad bene honesteque vivendum* (Cic. Cat. M. 19). *Natura animum ornavit sensibus ad res percipiendas idoneis* (Id. Finn. V. 21). *Tuis libris nosmet ipsi ad veterum rerum memoriam comprehendendam impulsus sumus* (Id. Brut. 5). (*Facilis ad intelligendum*. See § 412, Obs. 8.) *Cicero inter agendum nunquam est destitutus scientia juris* (Quinct. XII. 3, 10). *T. Herminius inter spoliandum corpus hostis veruto percussus est* (Liv. II. 20). *Flagitiosum est ob rem judicandam pecuniam accipere* (Cic. Verr. II. 32).

Obs. It is only in isolated unusual constructions that the gerund (or gerundive) stands after *ante*, *in*, *circa*; e.g. *Quae ante conditam condendamve urbem traduntur* (Liv. praef.), *what is handed down from the times before the city was built, or in building*. *Conferre aliquid in rempublicam conservandam atque amplificandam* (Cic. pro Leg. Man. 16; usually, *ad*).

§ 415. The dative of the gerund or gerundive (which latter is almost always found where the gerund, if used, would govern an accusative, § 413) is employed after verbs and phrases which may have for their remote object an action that is in progress (as, *praeesse, operam dare, diem dicere, locum capere, to fix a time, a place, for the doing of something*); and after adjectives which denote a fitness and adaptation for a certain action or destination: —

*Praeesse agro colendo* (Cic. Rosc. Am. 18). *Meum laborem hominum periculis sublevandis impertio* (Id. pro Mur. 4). *Consul placandis dis dat operam* (Liv. XXII. 2). *Ver ostendit fructus futuros; reliqua tempora demetendis fructibus et percipiendis accommodata sunt* (Cic. Cat. M. 19). *Genus armorum aptum tegendis corporibus* (Liv. XXXII. 10). *Area firma templis porticibusque sustinendis* (Id. II. 5), *firm enough to —*. *Animis natum inventumque poema juvandis* (Hor. A. P. 377). (But after such adjectives, *ad* with the accusative of the gerund is more frequently employed.)

The dative of the gerund also expresses a destination in official appellations (especially with compounds of *vir*); e.g. *decemviri legibus scribendis*; *curator muris reficiendis*; and after *comitia*:—

*Valerius consul comitia collegae subrogando habuit* (Liv. II. 8).

Obs. 1. We should especially notice *esse* with the dative of the gerund (*esse solvendo*) or gerundive, signifying *to be in a condition to, able to, capable of* (particularly of payments and pecuniary obligations): *Tributo plebes liberata est, ut divites conferrent, qui oneri ferendo essent* (Liv. II. 9). *Experiunda res est, sitne aliqui plebejus, ferendo magno honori* (Id. IV. 35). (The same construction occurs with *sufficere*.)

Obs. 2. Some writers occasionally employ the dative of a substantive with the gerundive after other expressions also, to denote a destination and purpose; e.g. *His avertendis terroribus in triduum feriae indictae* (Liv. III. 5). *Non exercitus, non dux, scribendo exercitui erat* (Id. IV. 43). *Germanicus Caecinam cum quadraginta cohortibus distrahendo hosti ad flumen Amisiam misit* (Tac. Ann. I. 60).

§ 416. The ablative of the gerund or gerundive stands sometimes as an ablative of the means and instrument, sometimes after the prepositions *in*, *ab*, *de*, *ex*.

*Homines ad deos nulla re propius accedunt quam salutem hominibus dando* (Cic. pro Lig. 12). *Volscus stando et vigiliis fessus erat* (Liv. II. 65). *Omnis loquendi elegantia augetur legendis oratoribus et poetis* (Cic. de Or. III. 10). *Tempus absumere legationibus audiendis. In voluptate spernenda virtus vel maxime cernitur* (Id. Legg. I. 19). *Aristotelem non deterruit a scribendo amplitudo Platonis* (Id. Or. I.). *Primus liber Tusculanarum disputationum est de contemnenda morte* (Id. Div. II. 1). *Summa voluptas ex discendo capitur* (Id. Finn. V. 18).

Obs. 1. Sometimes, the ablative of the gerundive and gerund denotes rather the *way and manner*, the modal relation shown by the identity of time, [as, in English, by the word *while*, “lest *while* ye gather up the tares, ye root up the wheat, also,” for which might be substituted, “lest by gathering up the tares,” &c., which comes very near the gerundive expression]: *Qvis est enim, qui nullis officii praeceptis tradendis philosophum se audeat dicere?* (Cic. Off. I. 2, *who, while he teaches no rules of duty*). *L. Cornelius, complexus Appium, non, cui simulabat, consulendo, diremit certamen* (Liv. III. 41), *while he*

*did not consult for the interests of the person for whose interests he pretended to consult.*

OBS. 2. The ablative of the gerund (or gerundive) is very rarely governed by a verb, an adjective, or the preposition *pro*: *Appius non abstitit continuando magistratu* (Liv. IX. 84). *Contentus possidendis agris* (Id. VI. 14), *content with possessing the lands*; usually, *possessione agrorum*. *Pro omnibus gentibus conservandis aut juvandis maximos labores suscipere* (Cic. Off. III. 5). (*Nullum officium referenda gratia magis est necessarium*, Id. Off. I. 15, as the ablative after the comparative.)

OBS. 3. Since the preposition *sine* is never used with the gerund, the beginner may here notice the different ways in which *without*, followed by a verbal noun, is rendered in Latin. That which does not happen, when spoken of as something contemporaneous, is expressed by the participle present, either in apposition to the subject or the object, or in the form of the ablative absolute; what does not happen or has not happened, previously, by the participle perfect: *Miserum est nihil proficientem angī* (Cic. N. D. III. 6). *Nihil adversi accidit non praedicente me* (Id. ad Fam. VI. 6). *Romani non rogati Graecis auxilium offerunt* (Liv. XXXIV. 23). *Consul, non exspectato auxilio collegae, pugnam committit*. *Natura dedit usuram vitae tanquam pecuniae, nulla praestituta die* (Cic. Tusc. I. 39). A condition precedent is expressed by *nisi*: *Haec dijudicari non possunt, nisi ante causam cognoverimus* (sometimes, *Haec dijudicare non poterimus nisi melius de causa edocti*, or, *nisi causa ante cognita*. See § 424, Obs. 4; § 428, Obs. 2.) To express a necessary consequence or a necessarily accompanying circumstance, *ut non* or *quin* is employed, according to § 440, a, Obs. 3; or *qui non*: *nihil ab illis tentatur, de quo non ante mecum deliberent*. In some cases, a connection by a copulative conjunction may convey the same meaning: *Fieri potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit* (Cic. Tusc. I. 3), *without being able to express his ideas with elegance.*

§ 417. The genitive of the gerund or gerundive stands after substantives and adjectives as an objective genitive (§§ 283 and 289); after substantives which denote the quality of an act, and, further, after substantives, as a defining genitive (*genitivus definitivus*, e.g. *verbum monendi* — the word *monere*, see § 286) to define a generic word by a specific word of the same class: —

*Cum spe vincendi abieciisti etiam pugnandi cupiditatem* (Cic. ad Fam. IV. 7). *Parsimonia est scientia vitandi sumptus super-vacuos aut ars re familiari moderate utendi* (Sen. de Benef. II. 34).

Ita nati factique sumus, ut et agendi aliquid et diligendi aliquos et referendae gratiae principia in nobis contineremus (Cic. Finn. V. 15). Germanis neque consilii habendi neque arma capiendi spatium datum est (Cæs. B. G. IV. 14). Potestas mihi data est augendae dignitatis tuae (Cic. ad Fam. X. 13). Voluntas, consuetudo aliquid faciendi. Vestis frigoris depellendi causa reperta primo est (Id. de Or. III. 38). Sp. Maelius in suspicionem incidit regni appetendi (Id. pro Mil. 27, *suspicion of aiming at* —; regni appetiti, *of having aimed at* —). Cicerō auctor non fuit Caesaris interficiendi (Id. ad Fam. XII. 2). Principes civitatis non tam sui conservandi quam tuorum consilliorum reprimendorum causa Roma profugerunt (Id. Cat. I. 3; = *se conservandi*. For *se* the genitive *sui* is put in the neuter, according to § 297, *b*, if the gerundive is used, and that whether *se* be the singular or the plural). Maxima illecebra est peccandi impunitatis spes (Id. pro Mil. 16; the genitive with *illecebra*, according to § 283, *Obs.* 3). Peritus nandi. Valde sum cupidus in longiore te ac perpetua disputatione audiendi (Cic. de Or. II. 4). Neuter sui protegendi corporis memor erat (Liv. II. 6). Difficultas navigandi. Arrogantia respondendi, *in replying*. Triste est nomen ipsum carenti (Cic. Tusc. I. 36), *the word "to want."* (Duo sunt genera liberalitatis, unum dandi beneficii, alterum reddendi, Id. Off. I. 15. Compare § 286, *Obs.* 2.)

Obs. 1. The genitive of the gerund is not governed by verbs (*oblatus sum facere, pudet me facere*).

Obs. 2. Some few substantives, which may be constructed with the genitive of the gerund, may acquire, in conjunction with *est*, the force of an impersonal expression (*will, inclination, &c.*), after which the infinitive is employed (§ 389). Thus, we find *Tempus est abire* (but *tempus committendi praelii, a favorable time for giving battle*): *nulla ratio est ejusmodi occasionem amittere* (Cic. pro Cæs. 5); *consilium est (my plan is = decrevi) exitum expectare*. (The following is more unusual: *Il, quibus in otio vel magnifice vel moliter vivere copia erat*, Sall. Cat. 17 = *licebat*.) In the same way, *consilium capio* usually stands with the infinitive; e.g. *Galli consilium ceperunt ex oppido profugere* (Cæs. B. G. VII. 26), sometimes also *consilium in eo*. (The following is the usual construction: *M. Lepidus interficiendi Caesaris consilia inierat*, Vell. II. 88; and in the passive it is exclusively employed: *Inita sunt consilia urbis delendae*, Cic. pro Mur. 37.) Sometimes, also, the meaning of such a phrase gives occasion to the addition of a proposition with *ut*; e.g. *Subito consilium cepi, ut, antequam luceret, exirem* (Cic. ad Att. VII. 10. Compare § 373 and § 389, *Obs.* 1.) Concerning the use of

the infinitive instead of the genitive of the gerund by the poets, see § 419.

Obs. 3. *Ad* is, in a few instances, employed after certain phrases (e.g. *facultatem dare, afferre, locum, signum dare, aliqua* or *nulla est ratio*) instead of the genitive of the gerund governed by the substantive; e.g. *Oppidum magnam ad ducendum bellum dabat facultatem* (Cæs. B. G. I. 38); the more usual construction would be *ducendi belli*. *Si Cleomenes non tanto ante fugisset, aliqua tamen ad resistendum ratio fuisset* (Cic. Verr. V. 34). *Ne haec quidem satis vehemens causa ad objurgandum fuit* (Ter. Andr. I. 1, 128).

Obs. 4. The genitive of a substantive and gerundive is sometimes subjoined to the verb *sum*, to denote the purpose which a thing serves (or that to which it belongs, somewhat like the genitive, explained in § 282): *Regium imperium initio conservandae libertatis atque augendae reipublicae fuerat* (Sall. Cat. 6). *Tribuni plebis concordiam ordinum timent, quam dissolvendae maxime tribuniciae potestatis rentur esse* (Liv. V. 3).

Obs. 5. In a few writers (especially those of a later period), *causâ* is sometimes omitted after the genitive of a gerund or a substantive and gerundive; e.g. *Germanicus in Ægyptum profisciscitur cognoscendae antiquitatis* (Tac. A. II. 59). Perhaps this idiom has originated in a genitive, which was added to a substantive, in order to define it; e.g. *Marsi miserunt Romam oratores pacis petendae* (Liv. IX. 45).

§ 418. Sometimes the gerund is employed less accurately, so as to have the appearance of a passive signification, inasmuch as it either (especially in the genitive) merely designates the action of the verb in general, and so takes the place of a substantive (e.g. *movendi* for *motûs*), or is referred in idea to some other agent than the grammatical subject of the proposition:—

*Multa vera videntur neque tamen habent insignem et propriam percipiendi notam* (Cic. Acad. II. 31), *mark of recognition, mark by which they can be known*. *Antonius hostis judicatus, Italia cesserat; spes restituendi nulla erat* (Corn. Att. 9) = *restitutionis* or *fore, ut restitueretur*. *Jugurtha ad imperandum Tisidium vocabatur* (Sall. Jug. 62), *that they might give him orders*. *Annulus in digito subtertenuatur habendo* (Lucr. I. 313), *by our wearing it*. (*Facilis ad intelligendum*. See § 412, Obs. 3. *Signum recipiendi, for retreat* = *se recipiendi*, Cæs. B. G. VII. 52.)

§ 419. The poets often use the simple infinitive after substantives (with *est*), adjectives, and (more rarely) verbs, when the prose usage

would require the gerund either in the genitive, or governed by *ad* or *in* : —

*Si tanta cupido est bis Stygios innare lacus, bis nigra videre Tartara* (Virg. *Æn.* VI. 134) = *innandi* — *videndi*. *Summa eludendi occasio est mihi nunc senes et Phaedriae curam adimere argentariam* (Ter. *Phorm.* V. 6, 3). *Pelides cedere nescius* (Hor. *Od.* I. 6, 6) = *cedendi*. *Avidus committere pugnam* (Ov. *Met.* V. 75). *Audax omnia perpeti gens humana* (Hor. *Od.* I. 3, 25) = *ad omnia perpetienda*. *Nos numerus sumus et fruges consumere nati* (Id. *Ep.* I. 2, 27). *Fingit equum magister ire, viam qua monstret eques* (Id. *ib.* 65). *Non mihi sunt vires inimicos pellere tectis* (Ov. *Her.* I. 109) = *ad inimicos pellendos*. *Durus componere versus* (Hor. *Sat.* I. 4, 8) = *in versibus componendis*. (*Equus, quem candida Dido esse sui dederat monumentum et pignus amoris, i. q. ut esset*, Virg. *Æn.* V. 572.)

§ 420. The gerundive (of transitive verbs) denotes something that must be done (is to be done): *Vir minime contemnendus* (*virum minime contemnendum, viro minime contemnendo, &c.*, through all the cases): *Vires haud spernendae*. *Cognoscite aliud genus imperatorum, sane diligenter retinendum et conservandum* (Cic. *Verr.* V. 10). In combination with the verb *sum* (in all the simple tenses of the indicative, subjunctive, and infinitive) the gerundive denotes that a certain action *is to be done* (must be done, is proper and necessary). If a definite subject be spoken of, to whom the action is a duty (who has to do it), this subject is put in the dative (§ 250, *b*) : —

*Ager colendus est, ut fruges ferat. Fortes et magnanimi sunt habendi, non qui faciunt, sed qui propulsant injuriam* (Cic. *Off.* I. 19). *Tria videnda sunt oratori, quid dicat et quo quidque loco et quomodo* (Cic. *Or.* 14). *Credo rem aliter instituendam* (*sc. esse*). *Provideo multas mihi molestias exhaustiendas fore* (*that I shall have to endure*). *Quaero, si hostis supervenisset, quid mihi faciendum fuerit* (corresponding to *faciendum fuit*, in the indicative; § 348, *c*).

Obs. After a negation, and particularly after *vix*, the gerund or gerundive sometimes takes the modified signification of that which may be done: *Vix ferendus dolor* (Cic. *Finn.* IV. 19). *Vix credendum erat* (Cæs. *B. G. V.* 28), *it was hardly credible* (impersonally. See § 421.) In the poets and later writers, *videndus* is sometimes found even without a negation, signifying *visible* (*to be seen*), and the like.

§ 421. *a.* From intransitive verbs (which otherwise have no gerundive) the neuter of the gerundive is used with *est* (*sit, esse, &c.*) as an impersonal phrase (like *venitur, ventum est*; § 218, *c.*, compare § 97), to signify that the action must be done. The subject which has to do something is expressed by the dative, as with the ordinary gerundive and the impersonal phrase governs the same case as the verb (dative, ablative, or genitive):—

*Nunc est bibendum. Proficiscendum mihi erat illo ipso die. Obtemperandum est legibus. Utendum erit viribus. Obliviscendum tibi injuriarum esse censeo.*

Obs. 1. If the verb governs the dative, two datives may come together; e.g. *Aliquando isti principes et sibi et ceteris populi Romani universi auctoritati parendum esse fateantur* (Cic. pro Leg. Man. 22). But this is rather avoided. Instead of the dative of the agent, the ablative with *ab* is used in a very few instances; e.g. *Aguntur bona multorum civium, quibus est a vobis consulendum* (Id. ib. 2).

Obs. 2. The verbs *utor, fruor, fungor, potior*, have the proper gerundive, although they govern the ablative; e.g. *Rei utendae causa. Non paranda solum sapientia sed fruenda etiam est* (Cic. Finn. I. 1); but, in this construction with the verb *sum*, the impersonal form is more usual (*utendum est viribus*).<sup>1</sup>

*b.* The earliest writers sometimes form such an impersonal phrase from transitive verbs, and let an accusative follow; e.g. *Mihi hac nocte agitandum est vigilias* (Plaut. Trin. IV. 2, 27), instead of *mihi hac nocte agitandae sunt vigiliae. Aeternas poenas in morte timendum est* (Lucr. I. 112). In good prose-writers, this is very unusual.

§ 422. The gerundive is subjoined to the object, or in the passive, to the subject of certain verbs, which signify *to give, to transfer, to make over, to take, to obtain* (*do, mando, trado, impono, relinquo, propono, accipio, suscipio, &c.*), in order to specify it as the design and purpose of the action, that something should be done to the object or subject (to give a person a thing to keep, i.e. that it may be kept):—

*Antigonus Eumenem mortuum propinquis sepeliendum tradidit* (Corn. Eum. 13). *Demus nos philosophiae excolendos* (Cic. Tusc. IV. 38). *Laudem gloriamque P. Africani tuendam conservandamque suscepi* (Id. Verr. IV. 38). *Loco (conduco) opus faciendum, vectigal fruendum, to let (contract for) the execution of a*

<sup>1</sup> *Gloriandus* (Cic. Tusc. v. 17); *obliviscendus* (Hor.).



*work, to farm the revenue.* *Eqvorum quattuor milia domanda eqvitis divisa sunt* (Liv. XXIV. 20). So also with the verb *curo*, *to have a thing done*: *Caesar pontem in Arari faciendum curat* (Cæs. B. G. I. 13). *Conon muros Athenarum reficiendos curavit* (Corn. Con. 4), *had the walls of Athens rebuilt.* (*Edicendum curo, ut, I have it proclaimed, that.*)

Obs. 1. The poets here use the present infinitive active (as is often the case in English); e.g. *Tristitiam et metus tradam protervis in mare Creticum portare ventis* (Hor. Od. I. 26, 1). In prose, we find *Do* (*ministro*) *alicui bibere*, *give one to drink* (without an accusative). *Jussit ei bibere dare.*

Obs. 2. We sometimes find such expressions as *deligere, proponere sibi aliquos ad imitandum* (Cic. de Or. III. 31, instead of *imitandos*), the verb being taken in its absolute sense.

Obs. 3. Though it is allowable to say *habeo aedem tuendam*, *the keeping up of the temple is intrusted to me*, yet *habeo statuendum, dicendum, &c.*, *I have to decide, must decide* (for *statuendum mihi est*), is a later idiom. (We must also notice *habeo* with the infinitive of *dico*, and of similar verbs; as, *scribo, polliceor*, in the signification *I can*: *Hæc fere dicere habui de natura deorum* (Cic. N. D. III. 39), *that is what I had to say, could say.* *De republica nihil habui ad te scribere*, Id. ad Att. II. 22).

## CHAPTER VIII.

### OF THE PARTICIPLES.

§ 423. A Participle, after the manner of an adjective, but with the distinctions of time, present, past, and future, describes a person or thing as doing or suffering something, or as being in a certain state. The active participles, which represent the person or thing as acting, govern the case of their verb; and all participles may themselves be qualified by subordinate propositions or otherwise, just as the verb of an independent proposition may be qualified by words or clauses introduced into the predicate:—

*Venit Gajus ad me querens valde miserabiliter de injuria sibi a fratre suo illata.*

§ 424. *a.* The present and perfect participles are used instead of a relative clause, like an adjective, to qualify a substantive. In such

a case the participle does not bring forward any circumstance bearing on the main proposition (see § 425): *carbo ardens*; *legati a rege missi*. *Ordo est recta quaedam collocatio, prioribus sequentia annectens* (Qvintil. VII. 1, 1). A participle may likewise be used substantively in place of a relative clause; *dormiens* = *is, qui dormit*. But this is done only where no ambiguity can result from it, where there is nothing to lead to the supposition that the participle bears on the main proposition as in § 425, most of the cases being in the plural, and very few in the nominative or accusative singular (compare § 301, *a*). A further definition (by cases, adverbs, prepositions, &c.) is not often subjoined to a participle that stands substantively, in any case only a very short and perspicuous one:—

*Jacet corpus dormientis ut mortui* (Cic. Div. I. 30). *Nihil difficile amanti puto* (Id. Or. 10). *Uno et eodem temporis puncto nati* (*persons who are born*) *dissimiles et naturas et vitas habent* (Id. Div. II. 45). *Romulus vetere consilio condentium urbes asylum aperit* (Liv. I. 8) = *eorum, qui urbes condunt* or *condiderunt*. *Male parata male dilabuntur* (Cic. Phil. II. 27). *Clodius omnium ordinum consensu pro reipublicae salute gesta resciderat* (Id. pro Mil. 32) = *ea, quae omnium — gesta erant*. *Imperaturus omnibus eligi debet ex omnibus* (Plin. Paneg. 7).

*b.* The participle present and perfect are often used to express not only or chiefly, that the substantive is *now* doing something or that something has been done to it *before*, but a certain quality and a certain state in general, so that the participle acquires precisely the nature of an adjective; e.g. *domus ornata*, *vir bene de republica meritus*. *Animalia alia rationis expertia sunt, alia ratione utentia* (Cic. Off. II. 3), *rational*. Consequently many participles admit of degrees of comparison (see § 62), and in this case the present participle of transitive verbs generally has the genitive instead of the accusative (§ 289, *a*).

*Obs.* The future participle cannot be used with the simple force of an adjective, except in the particular instance when a relation of time is conceived of as a general property of a thing; as, *futurus*, *future*, *anni venturi*.

*c.* The participle perfect of many verbs has assumed in the neuter gender precisely the signification of a substantive, and is treated as such; e.g. *peccatum*, *pactum*, *votum*. Some participles, particu-

larly *dictum, factum, and responsum*, are used in a substantive signification, sometimes precisely as substantive (*praeclarum factum, fortia facta, ex alterius improbo facto*), and sometimes as participles combined with adverbs; e.g. *recte facta, facete dictum, alterius bene inventis obtemperare* (Cic. pro Cluent. 31), especially if there is also an adjective or possessive pronoun:—

*Multa Catonis et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur* (Cic. Læl. 2).

§ 425. By means of the participles the description of a contemporary, past, or future action, connected with the main action, is added appositively to a substantive (or equivalent word) of the leading proposition; the participles thus serving not only to fix the relative time of the main action, but also its manner and circumstances, such as the motive, occasion, contrast, condition (design). Such relations and circumstances are often expressed in English by subordinate propositions with conjunctions (while, during, if, after, since, because, although), or by phrases with prepositions. The participles are therefore well adapted to impart smoothness and brevity to the style, especially as they may be annexed not only to the subject of the leading proposition (which is most usual), but also to the object, either direct or remote, or to a genitive:—

*Aër effluens huc et illuc ventos efficit* (Cic. N. D. II. 39). *Omne malum nascens facile opprimitur; inveteratum fit plerumque robustius* (Id. Phil. V. 11), *at its birth, — when it has grown older*. *M' Curio ad focum sedenti Samnites magnum auri pondus attulerunt* (Id. Cat. M. 16). *Valet apud nos clarorum hominum memoria etiam mortuorum* (Id. pro Sest. 9). *Valerium hostes acerrime pugnantes occidunt* (*while fighting*). *Miserum est nihil proficientem angere* (Cic. N. D. III. 6), *without doing any good*. *Dionysius tyrannus cultros metuens tonsorios candenti carbone sibi adurebat capillum* (Id. Off. II. 7), *for fear of*. *Risus saepe ita repente erumpit, ut eum cupientes tenere nequeamus* (Id. de Or. II. 38), *although we wish it*. *Dionysius tyrannus Syracusis expulsus Corinthi pueros docebat* (Id. Tusc. III. 12), *after he had been expelled, after his expulsion*. *Claudius audendum aliquid improvisum rebatur, quod coeptum non minorem apud cives quam hostes terrorem faceret, perpetratum in magnam laetitiam ex magno metu verteret* (Liv. XXVII. 43). *Romani non rogati Graecis ultro adversus Nabin auxilium offerunt* (Id. XXXIV. 28). *Quis hoc non intelligit, Verrem absolutum tamen ex manibus populi*

**Romani eripi nullo modo posse?** (Cic. Verr. I. 4), *even if he should be acquitted*. **Magna pars hominum est, quae navigatura de tempestate non cogitat** (Sen. de Tranq. An. 11), *when they are to sail*.<sup>1</sup>

Obs. 1. It should here be observed, that in Latin the past time has no active participle (except in deponents and half-deponents, and the few verbs given in § 110, Obs. 3), and that the present and future have no passive participle.

Obs. 2. Two actions which are contemporaneous or following in close succession, one of which, as a circumstance accompanying the other, is expressed in Latin by the participle, are often connected in English by *and*: **Caesar celeriter aggressus Pompejanos ex vallo deturbavit** (Caes. B. C. III. 67). **T. Manlius Torquatus Gallum, cum quo provocatus manum conseruit, in conspectu duorum exercituum caesum torque spoliavit** (Liv. VI. 42) = *cecidit et spoliavit*. **Patrimonium Sex. Rosci domestici praedones vi ereptum possident** (Cic. pro Rosc. Am. 6). (We should notice also the repetition of the preceding verb in the participle: **Romani quum urbem vi cepissent captamque diripuissent, Carthaginem petunt**, Liv. XXII. 20, *when they had conquered the town, and then plundered it*. **Romulus Caeninensium exercitum fundit fugatque; fuscum persequitur**; Id. I. 10).

Obs. 3. A relative or interrogative proposition may also be expressed in a participial form; a participle which governs a relative or interrogative pronoun, or is defined by it, being added to the subject or object of a proposition (but rarely to another word): **Insidebat in mente Phidiae species pulchritudinis eximia quaedam, quam intuens ad illius similitudinem artem et manum dirigebat** (Cic. Or. 2), *looking to which he —, i. q. to which he looked and —*. **Cogitate, quantis laboribus fundatum imperium, quanta virtute stabilitam libertatem una nox paene deleat** (Id. Cat. IV. 9).

Obs. 4. Instead of a complete subordinate proposition, a participle is sometimes connected by the particle *nisi*, when a negation precedes, in order to express an exception or negative condition: **Non mehercule mihi nisi admonito venisset in mentem** (Cic. de Or. II. 42) = *nisi admonitus essem*. In the same way, a participle is sometimes connected (but, in general, only in the later writers, from the time of Livy) by *quancquam*, *quamvis*, *quasi*, *tancquam*, *velut*, or *non ante* (*prius*) *quam*, to denote a contrast or comparison, or to fix

<sup>1</sup> Est apud Platonem Socrates, quum esset in custodia publica, dicens Critoni suo familiari, sibi post tertium diem esse moriendum (Cic. de Div. I. 26), *Socrates is introduced in Plato, we read in Plato of Socrates, as saying to his friend Crito.* (*Dicens denoting the manner, not est dicens for dicit.*)

the time of the action, which is otherwise expressed by a subordinate proposition, introduced for the purpose: *Caesarem milites, quamvis recusantem, ultro in Africam sunt secuti* (Svet. Jul. 70). *Saguntini nullum ante finem pugnae quam morientes fecerunt* (Liv. XXI. 14) = *quam mortui sunt*. *Rubos fessi pervenimus utpote longum carpentes iter* (Hor. Sat. I. 5, 94) = *utpote qui carperemus*, § 396, Obs. 2. (On the other hand, the combination of a participle with the preposition *sine*, in phrases like the following, — “without a corresponding benefit,” — is not admissible in Latin. On the proper mode of expressing this, see § 416, Obs. 3.)

Obs. 5. The participle future commonly stands in the older writers (Cicero, Caesar, Sallust), only in combination with the verb *sum*, to express certain relations of time connected with the action (*futurus* also as a pure adjective). In the later writers, it serves, like the other participles, to denote circumstances and relations, sometimes in the signification *if* or *when*, sometimes (more frequently) to signify a design, or a prospect of something: *Perseus, unde profectus erat, rediit, belli casum de integro tentaturus* (Liv. XLII. 62). *Horatius Cocleus ausus est rem plus famae habituram ad posteros quam fidei* (Id. II. 10). *Hostes carpere multifariam vires Romanas, ut non suffecturas ad omnia aggressi sunt* (Liv. III. 5), *thinking that they would not* —. *Neque illis iudicium aut veritas (erat), quippe eodem die diversa pari certamine postulaturis* (Tac. H. I. 32). It is also employed by the same writers as a concise mode of expressing a whole conditional proposition, which should have been subjoined to the preceding: *Martialis dedit mihi quantum potuit, daturus amplius, si potuisset* (Plin. Ep. III. 21) = *et dedisset amplius*.

§ 426. Sometimes a substantive is used with the perfect participle in such a way, that we have to think not so much of the person or thing itself in its specified circumstances, as of the action performed on the subject considered in itself substantively; e.g.:—

*Rex interfectus, the (perpetrated) murder of the king.* (Like the gerundive, especially in the genitive, with this difference, that the gerundive does not designate the action as completed.) *L. Tarquinius missum se dicebat, qui Catilinae nuntiaret, ne eum Lentulus et Cethegus deprehensi terrent* (Sall. Cat. 48), *that the arrest of L. and C. should not alarm him*. *Pudor non latè auxilii patres cepit* (Liv. XXI. 16). *Sibi quisque caesi regis expetebat decus* (Curt. IV. 58). *Regnatum est Romae ab condita urbe ad liberatam annos ducentos quadraginta quattuor* (Liv. I. 60), *from the foundation of the city to its liberation*. *Ante Capitolium incensum* (Id. VI. 4). *Major ex civibus amissis dolor quam laetitia fuis hostibus fuit*

(Liv. IV. 17), *at the loss of citizens*. **Tiberius militem ob surreptum e viridario pavonem capite punit** (Svet. Tib. 60). (This form is particularly employed, in order to obtain a concise mode of expression, when the corresponding verbal substantive is not in use; e.g. from *condere, interficere, nasci*.)

Obs. 1. Livy uses, in this way, even the participle of an intransitive verb standing by itself in the neuter with an impersonal signification: **Tarquinus Superbus bellica arte aeqvasset superiores reges, nisi degeneratum in aliis huic quoque laudi officisset** (Liv. I. 53), *the circumstance that he had degenerated in other respects, his other degeneracy*.<sup>1</sup>

Obs. 2. Concerning the participle perfect in the ablative with *opus est*, see § 266, *Obs.*

§ 427. **Habeo** in combination with a participle passive perfect of verbs of insight or determination (the participle being either used appositively with the object of the verb, or standing alone in the neuter) forms a kind of periphrastic perfect active, which at the same time indicates the present condition; **habeo aliquid perspectum** having not merely the force of **perspexi**, but signifying, that I now have this insight into a thing, and that it stands before me clearly investigated:—

**Si Curium nondum satis habes cognitum, valde tibi eum commendo** (Cic. ad Fam. XIII. 7). **Tu si habes jam statutum, quid tibi agendum putes, supersedeto hoc labore itineris** (Id. ad Fam. IV. 2). **Verris deorum templis bellum semper habuit indictum** (Id. Verr. V. 72), *was always at open war with the temples*.

Obs. The periphrasis **factum (rem factam) dabo for faciam** is archaic.

§ 428. A participle combined with a subject and put in the ablative is annexed to another proposition in the way described in § 277 as an *ablative absolute*, to show that the main action takes place at the same time with the action expressed in the participle (present), or after it (perfect), or while it is to take place (future), and by these means to indicate the time of the main action, the occasion of it, the way in which it is performed, a contrast, a condition, &c. The participle in the *ablative absolute* may be limited and qualified by cases, propositions, and adverbs, just as the proposition for

<sup>1</sup> *Notum, furens quid femina possit* (Virg. Æn. V. 6), *the knowledge what —*. Sometimes an adjective is used instead of a participle: *vix una sospes navis ab hostibus* (Hor. Od. I. 87, 13).

which this ablative is substituted might have been qualified by the same: —

**Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo** (Cic. Tusc. I. 1). *Qvaeritur, utrum mundus (the firmament) terra stante circumeat, an mundo stante terra vertatur* (Sen. Q. N. VII. 2). *Perditis rebus omnibus, tamen ipsa virtus se sustentare potest* (Cic. ad Fam. VI. 1). **Caesar homines inimico animo, data facultate per provinciam itineris faciendi, non temperaturos ab injuria existimabat** (Cæs. B. G. I. 7), *if (in case that) the permission should be given them* —. **Parumper silentium et qvies fuit, nec Etruscia, nisi cogerentur, pugnam inituris et dictatore arcem Romanam respectante** (Liv. IV. 18).

Obs. 1. Ablatives absolute are not commonly used, when the person or thing which should form their subject occurs in the main proposition as the subject, object, or remote object; for, in that case, the participle is introduced in agreement with that subject or object: **Manlius caesum Gallum torqve spoliavit**, not **Manlius, caeso Gallo, eum torqve spoliavit**; still less, **Manlius Gallum, caeso eo, t. sp. Hosti cedenti instandum est** (not, **hoste cedente, ei instandum est**). Sometimes, however, ablatives absolute are found in such cases, in order to draw a more marked distinction between the contents of the participial and those of the leading proposition, and to indicate more prominently the order of events or the relation they bear to each other: **Vercingetorix, convocatis suis clientibus facile incendit** (sc. eos) (Cæs. B. G. VII. 4). **Nemo erit, qvi credat, te invito, provinciam tibi esse decretam** (Cic. Phil. XI. 10) = **tibi invito provinciam e. d.** (Se judice nemo nocens absolvitur, Juv. XIII. 3, *before his own judgment-seat.*) For the same reason the ablative absolute is generally made use of, where the subject of the participle stands in the genitive in the leading proposition: **M. Porcius Cato vivo qvoqve Scipione allatrare ejus magnitudinem solitus erat** (Liv. XXXVIII. 54). **Jugurtha fratre meo interfecto regnum ejus sceleris sui praedam fecit** (Sall. Jug. 14).

Obs. 2. Ablatives absolute, like a simple participle (see § 424, Obs. 4) may sometimes be subjoined with *nisi*, when a negation precedes, to point out an exception: **Nihil praecepta atqve artes valent nisi adjuvante natura** (Qvinct. Prooem. § 26) = **nisi qvum adjuvat natura**. **Regina apum non procedit foras nisi migraturó agmine** (Plin. H. N. XI. 17) = **nisi qvum agmen migraturum est**. So likewise ablatives absolute may be connected with the sentence in which they stand by *qvanqvam*, *qvamvis* or *qvasi*, *tanqvam*, *velut*, or *non ante* (*prius*) *qvam*: **Caesar, qvanqvam obsidione Massiliae summaqve frumentariae rei penuria retardante, brevi tamen omnia subegit** (Svet. Jul.

34). *Albani, velut diis quoque simul cum patria relictis, sacra oblivioni dederant* (Liv. I. 31) = *velut si deos . . . reliquissent*. But this construction rarely occurs in the earlier writers, with whom indeed it is almost entirely confined to *quasi*: *Verres, quasi praeda sibi ad- vecta, non, praedonibus captis, si qui senes ac deformes erant, eos in hostium numero ducit* (Cic. Verr. V. 25).

Obs. 3. Ablatives absolute of the participle future are rare, and not met with in the older writers. (Compare § 425, *Obs.* 5.)

Obs. 4. Ablatives absolute in the passive, with a leading proposition in the active, usually denote an action proceeding from the subject of the leading proposition, unless the name of an agent with *ab* is added to the passive participle; e.g. *Cognito Caesaris adventu, Ariovistus legatos ad eum mittit*. In this case the leading subject sometimes stands between the two ablatives: e.g. *Hic Caesar cognitis milites aggerem comportare jubet* (Cæs. B. C. III. 62). (*C. Sempronius causa ipse pro se dicta damnatur*, Liv. IV. 44; i.q. *quum ipse causam pro se dixisset*.) Sometimes the ablatives absolute express something that has happened with reference to the leading subject: *Hannibal, spe potiundae Nolae adempta, Acerras recessit* (Liv. XXIII. 17). *Aedui Caesarem certiores faciunt, sese, depopulatis agris, non facile ab oppidis vim hostium prohibere* (Cæs. B. G. I. 11, *after their fields had been already plundered*).

Obs. 5. To the participle in the ablative absolute it is not usual to add other ablatives, which might lead to a sacrifice of euphony or perspicuity; indeed, long and complicated propositions in general are not often expressed in this way. Another participle is rarely added as an adjective in the ablative absolute; e.g. *Defosso cadavere domi apud T. Sestium invento, C. Julius Sestio diem dixit* (Liv. III. 33). Writers generally endeavor to avoid such a concurrence of two participles. (*Eumene pacatiore invento*, Liv. XXXVII. 45. See § 227, *Obs.* 4.)<sup>1</sup>

Obs. 6. Occasionally *tum* (*tum vero, tum denique*) follows the ablative absolute, in order emphatically to indicate that its action is antecedent to the act expressed by the leading verb, and is its basis or condition: *Hoc constituto, tum licebit otiose ista quaerere* (Cic. Finn. IV. 13). *Sed confecto proelio, tum vero cerneret, quanta animi vis fuisset in exercitu Catilinae* (Sall. Cat. 61).

Obs. 7. The ablative absolute can also take a relative or interrogative form, the subject in it being a relative, or the question of a sentence applying only to some accompanying circumstance: *Id habes a natura ingenium, quo exulto summa omnia facile assequi possis* (*by the*

<sup>1</sup> The following complicated construction occurs in Liv. I. 46: *conciliata plebis voluntate agro capto ex hostibus viritum diviso*.



*cultivation of which*). *Qva frequentia omnium generum protegente creditis nos Capua profectos?* (Liv. VII. 80). *Qvaerunt, qvo admonente hoc mihi in mentem venerit.*

§ 429. Sometimes the ablative of a participle perfect stands alone impersonally in the same way as the ablative of a substantive and participle in combination, followed by a dependent proposition (accusative with the infinitive, interrogative proposition, or *ut*). (So in particular *audito*, *cognito*, *comperito*, *intellecto*, *nuntiato*, *edicto*, *permisso*, and sometimes a few others.) *Alexander, audito, Darium movisse ab Ecbatanis* (*had set out from Ecbatana*), *fugientem insequi pergit* (Curt. V. 85). *Consul, statione equitum ad portam posita, edictoqve, ut, quicumqve ad vallum tenderet, pro hoste haberetur, fugientibus obstitit* (Liv. X. 36).<sup>1</sup>

Obs. 1. Sometimes a participle stands alone without any thing depending on it: *Tribuni militum, non loco castris ante capto, non praemunito vallo, nec auspicato, nec litato, instruunt aciem* (Liv. V. 38). (Compare the adverbs *auspicato*, *consulto*, &c. § 198, *a*, Obs. 2.)

Obs. 2. In the ablative absolute the subject may be left out and understood, if it is an indefinite or demonstrative pronoun, which has a relative corresponding to it: *Additur dolus, missis, qvi magnam vim lignorum ardentem in flumen conjicerent* (Liv. I. 37). (*Caralitani, simul ad se Valerium mitti audierunt, nondum profecto ex Italia, sua sponte ex oppido Cottam ejiciunt*, Cæs. B. C. I. 30, where *eo* has to be supplied from the context.)

§ 430. As the methods of indicating that a second act introduced into a sentence is only a qualification of the main proposition are various (by a subordinate proposition with a conjunction, by a participle in agreement with some word in the proposition, and by the ablative absolute), it is usual, when a long series of circumstances is to be given, to vary the syntax, the participial constructions being either subjoined to the subordinate proposition (the *protasis*) to explain and define it, or entering into the leading proposition:—

*Consul, nuntio circumventi fratris conversus ad pugnam, dum se temere magis quam caute in mediam dimicationem infert, vulnere accepto, aegre ab circumstantibus ereptus, et suorum animos turbavit et ferociiores hostes fecit* (Liv. III. 5). Yet a series of ablatives absolute is occasionally employed to express circumstances which follow in succession (e.g. Cæs. B. G. III. 1). This

<sup>1</sup> *Incerto* is found as an equivalent expression for *quum incertum esset* in Livy XXVIII. 38.

depends on the greater or less care which the writer has for variety and precision of expression.

§ 431. *a.* The participle denotes the time with reference to the leading verb of the proposition, so that, if this be in the preterite, the participle present has the signification of the imperfect (*præsens in præterito*), the participle perfect that of the pluperfect (*præteritum in præterito*), and the participle future that of the *futurum in præterito*, and this must also be borne in mind in specifying time in subordinate propositions depending on a participle. (*Hæc omnia Titius pridem mutavit me probante*, signifies, therefore, *with my approbation at the time*, not *which I now approve*.)

*b.* The participle perfect of deponents or half-deponents is not unfrequently joined to the subject instead of the participle present (imperfect). to indicate the motive, occasion, or manner of the main action (since) :—

*Fatebor me in adolescentia, diffusum ingenio meo, quæsisse adjumenta doctrinae* (Cic. pro Mur. 30). *Caesar, iisdem ducibus usus, qui nuntii venerant, Numidas et Cretas sagittarios subsidio oppidanis mittit* (Cæs. B. G. II. 7). *Ego copia et facultate causæ confusus, vide, quo progrediar* (Cic. pro Rosc. Com. 1). Yet this occurs chiefly in the historical style, where the leading proposition is in the perfect or historical present, or in those cases where the present participle is not in use (*ratus, solitus*).

Obs. 1. With these exceptions there are but few instances of the participle perfect inaccurately used attributively with the force of a present: *Mellior tutiorque est certa pax quam sperata victoria* (Liv. XXX. 30) = *quæ speratur*. *So called* is never expressed in Latin by *ita dictus*, but by *qui dicitur, qui vocatur, quem vocant*.

Obs. 2. In some writers (Livy and those of a later period) we occasionally find ablatives absolute formed with the participle perfect to express a circumstance which does not precede, but accompanies or follows the main action: *Volsci inermes oppressi dederunt poenas, vix nuntiis caedis relictis* (Liv. IV. 10), *so that scarcely* —. *Hannibal totis viribus aggressus urbem momento cepit, signo dato, ut omnes puberes interficerent* (Id. XXI. 14). *Suetonius Paullinus biennio prosperas res habuit, subactis nationibus firmatisque praesidiis* (Tac. Agric. 14), *while he subdued nations*.

## CHAPTER IX.

COMBINATION OF COORDINATE AND SUBORDINATE PROPOSITIONS,  
AND THE USE OF THE CONJUNCTIONS FOR THIS PURPOSE.  
THE INTERROGATIVE AND NEGATIVE PARTICLES.

§ 432. The Coordination of Propositions (§ 328) is denoted by copulative, disjunctive, and adversative conjunctions.

§ 433. The COPULATIVE CONJUNCTIONS are *et*, *que* (which is affixed to the end of a word), *ac* (*atque*), and (combined with a negation) *nec*, *neque*, and *not*. *Et* simply connects two coordinate words or propositions; without any additional signification whatever; while *que* rather marks the second member as a supplement to the first, and as a continuation or enlargement of it; e.g.:—

*Solis et lunae reliquorumque siderum ortus; de illa civitate totaque provincia. Pro salute hujus imperii et pro vita civium proque universa republica* (Cic. pro Arch. 11). *Prima sequentem honestum est in secundis tertiisque consistere. Tu omnium divinarum humanarumque rerum nomina, genera, causas aperuisti, plurimumque poetis nostris, omninoque Latinis et litteris humanis et verbis attulisti* (Cic. Acad. I. 3). *Mihi vero nihil unquam popolare placuit, eamque optimam rempublicam esse duco, quam hic consul constituit* (Id. Legg. III. 17).<sup>1</sup> It is therefore often employed to connect two notions which are to be considered as a connected whole (*senatus populusque Romanus*, but *Caesare et Bibulo consulibus*, of the two consuls considered as equal), or with two words, which express only one leading idea (*jus potestatemque habere*). (In many cases no distinction is made: *noctes et dies, noctes diesque. Rerum divinarum et humanarum scientia*, Cic. Off. I. 43; *omnium divinarum humanarumque rerum consensio*, Id. Lael. 6). *Ac* (which only stands before consonants) or *atque* (before consonants and (vowels) puts forward the second member somewhat more forcibly in comparison with the first as distinct from it and equally important (*omnia honesta atque inhonesta, the unbecoming no less than the becoming; omnium rerum, divinarum atque humanarum, vim, naturam, causasque nosse*, Cic. de Or. I. 49). Yet this accessory signification is often not to be recognized, especially with the shorter form *ac*, which is used

<sup>1</sup> Examples of a series of such additions and continuations may be seen in Cicero, Legg. I. 28, and Phil. IX. 7.

for variety with *et*, if one of the two connected members is again subdivided: *Magnifica vox et magno viro ac sapiente digna* (Cic. Off. III. 1). Concerning *neque*, see § 458.

Obs. 1. *Et* is sometimes employed as an adverb for *etiam*, *also*; but in the earlier writers, it, for the most part, occurs only in certain combinations; e.g. *simul et*, *et nunc* (*sed et*), &c.

Obs. 2. If a negative proposition is followed by an affirmative, in which the same thought is expressed or continued, *que*, *et*, or *ac*, is employed in Latin, where in English we use *but*: *Socrates nec patrum quaesivit ad iudicium capitis nec iudiciis supplex fuit, adhibuitque liberam contumaciam, a magnitudine animi ductam* (Cic. Tusc. I. 29). *Tamen animo non deficiam, et id, quod suscepí, quoad potero, perferam* (Id. pro Rosc. Am. 4). *Nostrorum militum impetum hostes ferre non potuerunt ac terga verterunt* (Cæs. B. G. IV. 35).

§ 434. The omission of the copulative conjunctions (*Asyndeton*)<sup>1</sup> occurs in Latin in quick and animated discourse, not only where there are three or more members, but even with two:—

*Aderant amici, propinqui* (Cic. Verr. I. 48). *Adsunt, quærentur Siculi universi* (Id. Div. in Cæs. IV.). So occasionally, in speaking of colleagues in office: *Cn. Pompejo, M. Crasso consulibus*; in examples: *In feris inesse fortitudinem sæpe dicimus, ut in equis, in leonibus* (Id. Off. I. 16); in contrasts, which embrace a whole class of subjects: *prima, postrema; fanda, nefanda; ædificia omnia, publica, privata; ultro, citro*; and in certain expressions of judicial official language, when two words are put together for greater accuracy: *quicquid dare facere oportet: æquum bonum, right and justice. Qui damnatus est, erit, he who has been or shall be condemned.*

Obs. 1. In an enumeration of three or more perfectly coordinate words, we may either connect each of them with the preceding by a conjunction, if we wish to give a certain prominence to each (*Polysyndeton*),<sup>2</sup> or omit the conjunction entirely; *summa fide, constantia, iustitia; monebo, prædicam, denuntiabo, testabor*,<sup>3</sup> or omit it between the first members, and annex *que* to the last: *summa fide, constantia, iustitiaque* (but we must avoid, in this case, using *et*, *ac*, or *atque*, unless with a desire to mark the last member as distinct from the rest). So also *alii, ceteri, reliqui*, stand at the end of an enumeration without a conjunction (*honores, divitiæ, cetera*) or with *que*, rarely with

<sup>1</sup> ἀσύνδετος, *unconnected*.

<sup>2</sup> πολυσύνδετος, *connected in many ways*.

<sup>3</sup> As in the above example. four words thus united without conjunctions are often made up of two pairs of words which are either nearly connected or mutually contrasted.

et; and we always find *postremo*, *denique*, not *et postremo*, *et denique*. (*Sibi liberisque et genti Numidarum*, where the two first ideas are more nearly connected.)

Obs. 2. The place of a copulative conjunction may be supplied, in animated discourse, by repeating, in each member of the sentence, a word common to all (*Anaphora*): *Si recte Cato judicavit, non recte frumentarius ille, non recte aedium pestilentium venditor tacuit* (Cic. Off. III. 16). *Nos deorum immortalium templa, nos muros, nos domicilia sedesque populi Romani, aras, focos, sepulcra majorum defendimus* (Id. Phil. VIII. 3). Another conjunction may be repeated in the same way: *Si loca, si fana, si campum, si canes, si equos consuetudine adamare solemus, quantum id in hominum consuetudine facilius fieri poterit?* (Cic. Finn. I. 20). *Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesque pugnas, ut bella a se gesta, ut triumphos recorderentur* (Id. Cat. M. 5). *Promisit, sed difficulter, sed subdolis supercilis, sed malignis verbis* (Sen. de Benef. I. 1).

Obs. 3. We cannot, in Latin, subjoin an illative adverb (*itaque*, *igitur*, *ergo*) to a copulative particle (as in English, *and therefore*, *and consequently*); we must therefore say *propterque eam causam*, and the like.

§ 435. *a.* Both members of a combination are rendered prominent by *et*—*et*, *both*—*and*, for which *que*—*et* and *que*—*que* are occasionally employed in some writers.

Obs. 1. *Que*—*et* connect only single words, not propositions: e.g. *Legatique et tribuni* (Liv. XXIX. 22), *seque et duces* (and that not in all writers, e.g. in Cicero); *que*—*que* (also not found in all writers) are used with a double relative proposition: *Quique Romae qui que in exercitu erant* (Liv. XXII. 26) = *et qui*—*et qui*; but otherwise, they rarely occur in prose, and only to connect single words, the first of which is a pronoun: *Meque regnumque meum* (Sall. Jug. 10). *Et*—*que* are only found as a loose way of connecting two propositions: *Quis est, quin intelligat, et eos, qui haec fecerint, dignitatis splendore ductos immemores fuisse utilitatum suarum, nosque, quum ea laudemus, nulla alia re nisi honestate duos?* (Cic. Finn. V. 22).

Obs. 2. Concerning *neque*—*et*, *et*—*neque*, see § 468, *c.*

Obs. 3. *Quum*—*tum*, *both*—*and* (concerning the mood, when *quum* forms a subordinate proposition, see § 358, Obs. 3). *Tum*—*tum* always signifies *at one time*, *at another time*, as also *modo*—*modo*, *nunc*—*nunc*, more rarely in prose *jam*—*jam*. (With these, and similar partitive phrases, a copulative particle is never used.) Less usual expressions are *qua*—*qua* (of two single words): e.g. *qua consules*,

*qva exercitum hostes increpabant; and simul — simul, which last approaches, in signification, to partim — partim: e.g. increpare simul tumultum, simul ignaviam militum.*

Obs. 4. It may here be observed, that when a general description is followed by something more special, no such particle as the English *namely* is used in Latin: *Veteres philosophi in qvattuor virtutes omnem honestatem dividebant, prudentiam, justitiam, fortitudinem, modestiam (namely, prudence, justice, &c.).* If an explanation is added in a new proposition, *nam* and *enim* are made use of; e.g. *tres enim sunt causae, there are namely three causes.* The word *nempe* signifies *surely (is it not so?)*, and expresses our conviction that what we say will not be denied.

§ 436. The DISJUNCTIVE CONJUNCTIONS are *aut, vel (ve, attached to a word), sive*. Two words which are essentially different in meaning are separated by *aut*: —

*Officia omnia aut pleraqve servantem vivere (Cic. Finn. IV. 6). Nihil aut non multum (non multum aut nihil omnino; semel aut non saepe).*

The simple *aut* is therefore particularly used in questions which imply an objection or a negative, or in expressing sentiments of disapprobation, when we wish to separate the ideas, and to keep them distinct: —

*Ubi sunt ii, qvos miseros dicis, aut qvem locum incolunt? (Cic. Tusc. I. 6). Quid est majus aut difficilius qvam severitatem cum misericordia conjungere? Homines locupletes et honorati patrocini se usos aut clientes appellari mortis instar putant (Cic. Off. II. 20). (Concerning aut after a negative, see § 458, c, Obs. 2.) Vel denotes a distinction, which is of no importance, or relates only to the choice of an expression; e.g. *A virtute profectum vel in ipsa virtute positum (Cic. Tusc. II. 20)*; in the earlier writers especially, when a more suitable expression is added (also, *vel potius; vel dicam; vel, ut verius dicam; vel etiam*).<sup>1</sup>*

An unimportant distinction or one of name only is likewise expressed by *ve*, either with subordinate accessory ideas of the leading proposition, or (which is more usual) in subordinate propositions: —

<sup>1</sup> *Aut eloquentiae nomen relinqvendum est (Cic. de Or. II. 2), or even —; vel concidat omne caelum, omnisqve natura consistat necesse est (Id. Tusc. I. 28.)*

Post hanc contionem duabus tribusve horis optatissimi nuntii venerunt (Cic. Phil. XIV. 6). **Timet, ne quid plus minusve quam sit necesse dicat** (Cic. pro Flacco. 5; si plus minusve dixerō). **Non satis est judicare, quid faciendum non faciendumve sit** (Id. Finn. I. 14). **Aut — aut** repeated denotes an opposition, in which the members exclude one another, or at least are considered as distinct and separate: **Omne ehuntiatum aut verum aut falsum est; aut omnino aut magna ex parte. Aut inimicitias aut labores aut sumptus suscipere nolunt** (Cic. Off. I. 9). **Vel — vel** denotes such a distinction, that the things distinguished may, nevertheless, be connected (*partly — partly*), or it is indifferent (with reference to what is asserted) which is chosen, or such as properly relates only to a difference of expression: **Postea, vel quod tanta res erat, vel quod nondum audieramus Bibulum in Syriam venisse, vel quia administratio hujus belli mihi cum Bibulo paene est communis, quae ad me delata essent, scribenda ad vos putavi** (Cic. ad Fam. XV. 1). **Nihil est tam conveniens ad res vel secundas vel adversas quam amicitia** (Id. Læl. 5). **Una atque altera aestas vel metu vel spe vel poena vel proemiis ad armis vel legibus potest totam Galliam sempiternis vinculis adstringere** (Cic. Prov. Cons. 14). (**Ve — ve** has the same signification in the poets.)

Obs. **Vel** has also the signification *even*, especially with superlatives: e.g. **vel optime; fructus vel maximus. Per me vel stertas licet** (Cic. Acad. II. 29). It is used also in citing examples (*for example, particularly*): **Raras tuas quidem sed svaves accipio litteras; vel, quas proxime acceperam, quam prudentes!** (Cic. ad Fam. II. 13). **Quam sis morosus vel ex hoc intelligi potest, quod.**

**Sive (seu)** stands not only in the signification of *vel si, or if*, as a conditional conjunction (§ 442, b), but also as a mere disjunctive conjunction, when it denotes a distinction which is not essential, or of importance. **Nihil perturbatus hoc ab urbe discessu sive (seu) potius turpissima fuga** (Cic. ad Att. VIII. 3). **Ascanius florentem urbem matri seu novercae reliquit** (Liv. I. 3). (In the best writers, when used singly, it is generally found with *potius*, in correction of what has been previously said.) With *sive — sive* (by which, however, only nouns and adverbs, and not verbs, can be connected with this signification), it is left undecided which member is the right one, as a thing of no importance, so far as the purport of the sentence is concerned: **Ita sive casu sive consilio deorum immortalium, quae pars civitatis Helvetiae insignem calamitatem populo Romano intulerat, ea princeps poenas persolvit** (Cæs. B. G. I. 12).

§ 437. The ADVERSATIVE CONJUNCTIONS are *sed, autem, verum (vero, ceterum), at*. Yet it is to be remarked that these words

often serve to introduce a new independent proposition without any grammatical connection, properly so called.

OBS. **Autem** and **vero** do not stand at the beginning of a proposition, but after a word, or two closely connected words, as, for example, a preposition with its case (*de republica vero*); **autem**, even after several, which cannot be well separated.

a. **Sed** denotes something which alters, limits, or sets aside what goes before (and corresponds on the whole most nearly to the English *but*): —

**Ingeniosus homo, sed in omni vita inconstans. Non contentio animi quaeritur, sed relaxatio. Saepe ab amico tuo dissensi, sed sine ulla ira. (Non quod —, sed quia; non modo — sed, &c.)** In transitions it is employed where one leaves a subject and does not mention it further: **Sed haec parva sunt; veniamus ad majora. Ego a Quinto nostro non dissentio; sed ea, quae restant, audiamus (Cic. Legg. III. 11).**

b. With **autem**, on the contrary, we only add something that is different from the preceding; and it denotes an opposition which does not set aside what goes before, or serves simply to add an observation or to continue the discourse: —

**Gyges a nullo videbatur; ipse autem omnia videbat (Cic. Off. III. 9). Mens mundi providet, primum ut mundus quam aptissimus sit ad permanendum, deinde ut nulla re egeat, maxime autem, ut in eo eximia pulchritudo sit (Id. N. D. II. 22). Orationes Caesaris mihi vehementer probantur; legi autem complures (Id. Brut. 75). Nunc, quod agitur, agamus; agitur autem, liberine vivamus an mortem obeamus (Id. Phil. XI. 10). Est igitur homini cum deo rationis societas; inter quos autem ratio, inter eos etiam recta ratio communis est (Id. Legg. I. 7).**

c. **At** emphatically calls the attention to something different and opposed (*on the other hand*), and connects it with what goes before rather as an independent proposition: —

**Magnae divitiae, vis corporis, alia omnia hujusmodi brevi dilabuntur; at ingenii egregia facinora immortalia sunt (Sall. Jug. 2).** **At** is frequently employed to introduce in a new proposition an objection started by one's self or another, or the answer to an objection (*yes, but*): **At memoria minuitur (Cic. Cat. M. 7), certainly, but it is said that the memory is impaired. Nisi forte ego vobis cessare nunc videor, quod bella non gero. At senatui, quae sint gerenda, praescribo, et quomodo (Id. ib. 6).** (This signification is still



stronger in *at enim*, *at vero*.) *At* often stands too in the signification *yet, however* (at least, after conditional propositions): *Si se ipsos illi nostri liberatores e conspectu nostro abstulerunt, at exemplum reliquerunt* (Cic. Phil. II. 44). *Res, si non splendidae, at tolerabiles* (at tolerabiles tamen, attamen tolerabiles). *At* is also to be noticed in interrogative exclamations subjoined to a sentence: *Una mater Cluentium oppugnat. At quae mater!* (Cic. pro Cluent. 70). *Aeschines in Demosthenem invehitur. At quam rhetorice! quam copiose!* (Id. Tusc. III. 26). And in prayers and wishes that break out suddenly: *At te di deaeque perduint!* (Ter. Hec. I. 2, 59).

Obs. *Atqui* denotes an objection and assurance (pretty much the same as *yes, but indeed*); in conclusions it signifies *but now* (*further*): *Quod si virtutes sunt pares, paria etiam vitia esse necesse est. Atqui pares esse virtutes facillime perspicitur potest* (Cic. Par. III. 1. *Autem* is likewise sometimes used in this sense).

*d. Verum* has nearly the same signification as *sed* (e.g. *sed etiam* and *verum etiam*, and in transitions: *Verum de his satia dictum est*), but somewhat more decidedly corrects what has gone before. *Ceterum* is used by some writers (Sallust, Livy) instead of *sed*, or *verum*, in many, but not in all combinations (e.g. not *ceterum etiam*). *Vero* contains properly an assurance and confirmation (certainly), but stands as a conjunction, when that which follows is asserted and maintained still more strongly than that which precedes, particular emphasis falling on the word before *vero*: —

*Musica Romanis moribus abest a principis persona, saltare vero etiam in vitio ponitur* (Corn. Epam. 1); or, *saltare vero multo etiam magis*, or *saltare vero ne libero quidem dignum iudicatur. Tum vero furere Appius* (historical infinitive), *but then Appius became quite raving*. In the same way we find *neque vero*, and (*but*) *also not, and that not*: *Est igitur causa omnis in opinione, nec vero aegritudinis solum, sed etiam reliquarum omnium perturbationum* (Cic. Tusc. III. 11). *Vero* may likewise be added to *quum* — *tum*, to emphasize the truth of a statement: *Pompejus quum semper tuae laudi favere mihi visus est, tum vero, lectis tuis litteris, perspectus est a me toto animo de te ac de tuis commodis cogitare* (Cic. ad Fam. I. 7).

Obs. An adversative conjunction is often omitted, when the subjects of two propositions are brought into contrast by the different things predicated of them; or when the *same* thing *differently* qualified is predicated of them. The same omission occurs between two subordinate propositions which are coordinate with each other, provided their mutual relation is sufficiently obvious without the conjunction: *Optatumque commenta dedit*

*dies, naturae iudicia confirmat* (Cic. N. D. II. 2). *Opifices in artificis suis utuntur vocabulis nobis incognitis, usitatis sibi* (Id. Finn. III. 2). *Quum primo Galli tantum avidi certaminis fuissent, deinde Romanus miles ruendo in dimicationem aliquantum Gallicam ferociam vinceret, dictatori neutiquam placebat fortunae se committere adversus hostem his animis corporibusque, quorum omnis in impetu vis esset, parvā eādem langvesceret morā* (Liv. VII. 12). *Quid est, quāobrem abs te Q. Hortensii factum non reprehendatur, reprehendatur meum* (Cic. pro Sull. 1).

§ 438. Sometimes two coordinate propositions, whether connected by means of *autem* and *vero*, or standing together without any conjunction, must be understood to combine their meaning in such a way, that they together only make one assertion. The sense might therefore be expressed (and often is expressed in English) by subordinating the one proposition to the other by means of a conjunction. This form of expression is made use of, when, in order to prove something, we seek to draw attention to the agreement or difference, compatibility or incompatibility, of two propositions, and the combined propositions are either expressed interrogatively (rarely in the negative), or attached to a leading proposition which points to the combination of the two as incongruous or absurd.

*Quid igitur? Hoc pueri possunt, viri non poterunt?* (Cic. Tusc. II. 14). *Cur igitur jus civile docere semper pulchrum fuit, ad dicendum si quis acuat aut adjuvet in eo juventutem vituperetur?* (Id. Or. 41), *if therefore it was always a creditable thing —, why should any one be censured —?* *Eat profecto divina vis, neque in his corporibus atque in hac imbecillitate nostra inest quiddam, quod vigeat et sentiat, et non inest in hoc tanto naturae tam praeclearo motu* (Id. pro Mil. 31), *and if there is something in our bodies that lives and feels, it cannot be supposed that there is not, &c.* *Quid causae est, cur Cassandra furens futura prospiciat, Priamus sapiens idem facere non queat?* (Id. Div. I. 39). *Neminem oportet esse tam stulte arrogantem, ut in se rationem et mentem putet inesse, in caelo mundoque non putet* (Id. Legg. II. 7). A double question of this kind is often connected with what precedes by an (*or — ?* § 453): *An ex hostium urbibus Romam ad nos transferri sacra religiosum fuit, hinc sine piaculo in hostium urbem Vejos transferemus?* (Liv. V. 52).

§ 439. (Subordinate Combination). Concerning the conjunctions with which objective propositions are formed in the subjunctive, see the Appendix to Chap. III. of this Part (§ 371 and the following);

concerning propositions with *quod* to denote a relation actually subsisting, see § 398, *b*.

Obs. 1. (*Attraction*). In object-clauses with conjunctions, or in dependent questions, we sometimes find this irregularity, that a substantive (or pronoun), that ought to be the subject in the object-clause, is drawn into the leading proposition, either as the object of the verb or as the subject, in case the verb would otherwise stand impersonally. (as intransitive or in the passive voice). In good prose, however, this *Attraction* is very rare, and is found after an active verb only where the writer at first contemplated another turn of expression, and afterwards added the subordinate proposition: *Istuc, quidquid est, fac me, ut sciam* (Ter. Heaut. I. 1, 32). *Simul vereor Pamphilum, ne orata nostra nequeat diutius celare* (Id. Hec. IV. 1, 60) = *ne Pamphilus*. *Quae timebatis, ea ne accidere possent, consilio meo ac ratione provisae sunt* (Cic. de Leg. Agr. II. 37), instead of *provisum est*. *Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram videor posse dicere, unde concreta et quomodo facta sint* (Id. Tusc. I. 24). *Nosti Marcellum, quam tardus et parum efficax sit* (Cael. Cic. ad Fam. VIII. 10).

Obs. 2. Where by the pronouns *hic* and particularly *ille*, a fact related to the main proposition is referred to, which fact is soon to be stated, the statement often follows in an independent proposition with *enim* or *nam* instead of a proposition with *quod*: *Atque etiam illa concitatio declarat vim in animis esse divinam. Negant enim sine furore quemquam potest magnum esse posse* (Cic. de Div. I. 37). *Sed illa sunt lumina duo, quae maxime causam istam continent. Primum enim negatis fieri posse, &c.* (Id. Acad. II. 33).

§ 440. *a*. A proposition expressing a result may either be connected with a demonstrative word preceding, which signifies a measure or degree (*sic, ita, adeo, tam, tantus, talis, is, &c.*) or be annexed without any such correlative word. We should notice the use of *quam ut* after a comparative, signifying (*greater*) *than that, too (great) to*. (Also, *quam qui*, § 308, Obs. 1.)

Obs. 1. *Tantum abest, ut — ut (not ut potius)*: *Tantum abest, ut amicitiae propter indigentiam colantur, ut il, qui propter virtutem minime alterius indigeant, liberalissimi sint atque beneficentissimi* (Cic. Lael. 14). Sometimes, after *tantum abest, ut*, the second proposition is put independently, instead of being connected by *ut* as a proposition expressing a result. *Tantum abfuit, ut inflammare nostros animos; vix somnum tenebamus* (Cic. Brut. 87).

Obs. 2. Both an object-clause with *ut* and a result may sometimes stand with the same leading proposition: *At ceteris forsitan ita petitum sit, ut dicerent, ut utrumvis salvo officio facere se posse arbitrantur* (Cic. pro Rosc. Am. 1).

Obs. 3. *Ut non* (in *such a way, that—not*) is used after a negative proposition to denote a necessary and inevitable consequence (*not—without*); e.g. *Ruere illa non possunt, ut haec non eodem labefacta motu concidant* (Cic. pro Leg. Man. 7). The same meaning is expressed by *qvin*; e.g. *Nunquam accedo, qvin abs te abeam doctior* (Ter. Eun. IV. 7, 21). *Qvin, that not* (see § 375, c, Obs. 4), is generally employed after negative assertions (*nemo, nihil est, &c.*), and after questions which have a negative force (*quis est, &c.*), to express what holds universally without any exception: *Nihil est, qvin male narrando possit depravari* (Ter. Phorm. IV. 4, 16) = *quod non*. *Nullus est cibus tam gravis, qvin is die et nocte concoquatur* (Cic. N. D. II. 9) = *qui non*. *Hortensius nullum patiebatur esse diem qvin aut in foro diceret aut meditaretur extra forum* (Id. Brut. 88). *Nunquam tam male est Siculis, qvin aliquid facete et comode dicant* (Id. Verr. IV. 43).

Obs. 4. *Ut* takes the signification of *although, even suppose that*, from first signifying, “even if we suppose the case *that* ;” the proposition is therefore a result, and is expressed negatively with *ut non*: *Ut quaeras omnia, quomodo Graeci ineptum appellent, non reperiēs* (Cic. de Or. II. 4). *Verum ut hoc non sit, tamen praeclarum spectaculum mihi propono* (Id. ad Att. II. 15).

Obs. 5. *Qvo, that so much* (= *ut eo*), is used when a comparative follows (*qvo facilius, that so much more easily—that the more easily*). In a few cases, it is equivalent to a simple *ut*, or has the meaning *that thereby*; e.g. *Deos hominesque testamur, nos arma neque contra patriam cepisse neque qvo pericula aliis faceremus* (Sall. Cat. 33). *Qvare, also*, is sometimes used to signify either *that by those means*, or (*so*) *that on that account*: *Permulta sunt, quae dici possunt, qvare intelligatur, summam tibi fuisse facultatem maleficii suscipiendi* (Cic. pro Rosc. Am. 33).

Obs. 6. A proposition denoting a design sometimes indicates, not the object of the leading proposition given, but the design with which the statement is made, the proposition on which it really depends being omitted for the sake of brevity: *Senectus est natura loqvaciōr; ne ab omnibus eam vitis videar vindicare* (Cic. Cat. Maj. 16), *which I mention, that I may not, &c.* A similar omission is sometimes found with *si*, *quoniam*, *quandoquidem*; e.g. *Quandoquidem est apud te virtuti honos, ut beneficio tuleris a me, quod minis neqvisti, trecenti conjuravimus principes juventutis Romanae, ut in te*

*hac via grassaremur* (Liv. I. 12), *that you may, &c., I will tell you, three hundred of us, &c.*

§ 441. Concerning the causal conjunctions (which indicate either a proper cause, or simply an occasion and some general relation which constitutes the motive for an action; *quod, quia, quum, quoniam*, more forcibly expressed *quoniam quidem, quando, quandoquidem*), nothing further is to be observed in a grammatical point of view (with reference to the form of the proposition) than what has been laid down above in Chap. III. (§§ 357, 358) concerning the mood of propositions so connected. On the conjunctions of time, and the form of the propositions which they connect, see, also, Chapters II. and III. (§§ 358, 359, 360).

Obs. We may also notice *ut* in the signification of *since*: *Ut illos liberos edidisti, nihil a te postea accepimus* (Cic. Brut. 5); also, *Annus est, quum (ex quo) illum vidi*.

§ 442. *a.* Of the CONDITIONAL CONJUNCTIONS it is to be observed, that *si* in descriptions and narratives sometimes designates rather each repeated occasion (as often as, every time that), than a condition (§ 359). The limitations of its meaning are more precise in the expressions *si modo, si quidem, if indeed* (sometimes nearly causal, *since*), *si maxime, if ever so much*; *si forte, if by chance*; *si jam, if now*; its *si, under the condition, in case that*. Sometimes a proposition has two conditions annexed to it, the one more general (more remote), and the other more special (proximate):—

*Si quis istorum dixisset, quos videtis adesse, in quibus summa auctoritas est, si verbum de republica fecisset, multo plura dixisse, quam dixisset, putaretur* (Cic. Rosc. Am. 1). (For the arrangement, compare § 476, *b*; and concerning *si* as an interrogative particle, see below, § 451, *d.*)

Obs. 1. *Tum*, or (more forcibly) *tum vero (then, indeed)*, is sometimes used in the apodosis, where a circumstance is to be marked emphatically or contrasted with others: *Si id actum est, fateor me errasse qui hoc maluerim; sin autem victoria nobilium ornamento atque emolumento reipublicae debet esse, tum vero optimo et nobilissimo cuique meam orationem gratissimam esse oportet* (Cic. pro Rosc. Am. 49). *Haec si et ages et senties, tum eris non modo consul, sed magnus etiam consul* (Id. ad Fam. X. 6). (*Si* — at, see § 437, *c.*)

Obs. 2. In animated discourse, instead of a protasis with *si*, the condition is sometimes enunciated in an independent proposition, and that which would have been the apodosis follows also in a distinct proposition. In such cases, the indicative is used (sometimes in an interrogative form), when a thing is spoken of, which actually occurs now and then, or perhaps will occur, its real existence being here neither affirmed nor denied; otherwise, the subjunctive, as relating to an imaginary assumption (§ 352): *De paupertate agitur, multi patientes pauperes commemorantur; de contemnendo honore, multi inhonorati proferuntur* (Cic. Tusc. III. 24). *Ridea, majore cachinno concutitur; fiat, si lacrimas conspexit amici* (Juv. III. 100). *Roges me (suppose you were to ask me) qualem deorum naturam esse ducam, nihil fortasse respondeam; quaeras, putemne talem esse, qualis modo a te sit exposita, nihil dicam mihi videri minus* (Cic. N. D. I. 21). *Dares hanc vim M. Crasso, ut digitorum percussione heres posset scriptus esse, qui re vera non esset heres, in foro, mihi crede, saltaret* (Id. Off. III. 19). In a real protasis of a hypothetical sentence, on the contrary, *si* is only omitted by the poets in some few passages, where the connection and the form of the verb make the relation sufficiently obvious: *Tu quoque magnam partem opere in tanto, sineret dolor, Icare, haberes* (Virg. Æn. VI. 30).

Obs. 3. In order to show that a certain consequence does not follow from a particular condition or relation, the negative precedes the conditional proposition: *Non, si Opimum defendisti, Carbo, idcirco te isti bonum civem putabunt* (Cic. de Or. II. 40). (*Non, si —, idcirco non, it does not follow, that — not —* § 460.)

b. *Sin* (as well as *sin autem*) stands for *si* to signify *but if, if, on the other hand*, either after another protasis with *si*, or without any such preceding it:—

*Si plane a nobis deficiat, moleste fero; sin Pansae assentari commodum est, ignosco* (Cic. ad Fam. VII. 12). *Luxuria quum omni aetati turpis tum senectuti foedissima est; sin autem etiam libidinum intemperantia accessit, duplex malum est* (Id. Off. I. 34). *Sive* stands for *vel si, or if*; e.g. *Postulo, sive aequum est, oro* (Ter. Andr. I. 2, 19) = *vel, si aequum est, oro*, as it is also expressed. *Sive—sive* repeated, with a common apodosis, signifies *whether—or* (§ 332, Obs.). But *sive—sive* may stand in such a way, that each *sive* forms the protasis to a distinct apodosis, when two cases are put, and the consequence assigned to each (a dilemma): *Sive enim ad sapientiam perveniri potest, non paranda solum ea, sed fruenda etiam est; sive hoc difficile est, tamen nullus est modus investi-*

**gandi veri** (Cic. Finn. I. 1). (In English, this can only be distinguished by a periphrasis from **si** — **sin**: *For one can either attain wisdom or not; in the first case, &c.*)

Obs. For **sive volo, sive nolo**, the expression **velim, nolim** (*suppose I were willing, suppose I were unwilling* = *whether I wish it or not*) is also used in familiar language.

c. A negative condition is expressed by **nisi, if not (unless)**, in such a way as to exclude the case in which a thing does not occur; while, when this condition is wanting, it does or would occur, does, or would do so. (**Ni** is antiquated, but occurs in certain expressions of legal phraseology and of daily life, and in some few other instances; e.g. **ita; ni ita est**. For **nisi** we sometimes find **nisi si, except if, except in case that.**) **Si non**, with an emphasis on the negation, is used only where **non** is united with the following verb so as to form one negative idea (*not to do, not to be*), which is put forward in opposition to the affirmative notion, so that the case in which a thing holds, or will hold, is negatively expressed: —

**Glebam commosset in agro decumano Siciliae nemo, si Metellus hanc epistolam non misisset** (Cic. Verr. III. 18), *if Metellus had omitted to send this letter*. **Fuit apertum, si Conon non fuisset** (*if it had not been for Conon*), **Agessilaum Asiam Tauro tenus regi erepturum fuisse** (Corn. Con. 2). **Aequitas tollitur omnia, si habere suum cuique non licet** (Cic. Off. II. 22), *if hindrances are laid in the way of every man's keeping his own*.

In most cases **nisi** may also be here used, with a slight difference; e.g. **Nisi Conon fuisset**; yet not always; e.g. **Si feceris id, quod ostendis, magnam habebo gratiam; si non feceris, ignoscam** (Cic. ad Fam. V. 19). In the signification *though not —, yet*, we never have **nisi**, but **si non** (also **si minus**, chiefly where there is no separate verb attached); e.g. **Si mihi republica bona frui non licuerit, at carebo mala** (Cic. pro Mil. 84). **Cum spe, si non bona, at aliqua tamen vivere. Hoc si minus verbis, re confiteri cogitur** (Cic. de Fat. 10). *If not*, without a verb, in opposition to something going before, is expressed by **si (sin) minus**, more rarely **si non**: **Si id assecutus sum, gaudeo; sin minus, hoc me tamen consolor, quod posthac nos vides** (Cic. ad Fam. VII. 1). **Si quid novisti rectius istia, candidus imperti; si non, his utere mecum** (Hor. Ep. I. 6, 67).

Obs. 1. **Nisi forte, unless perchance, except on the supposition that**, connects a limitation and exception with the foregoing: **Nemo fere saltat sobrius, nisi forte insanit** (Cic. pro Mur. 6). An ironical or

taunting conjecture is often added in this way: **Non possum reperire quamobrem te in istam amentiam incidisse arbitrer, nisi forte id egisti** (*unless, perchance, this was your object*), **ut hominibus ne oblivisci quidem rerum tuarum male gestarum liceat** (Cic. Verr. III. 80). (*Nisi vero* is always ironical.)

Obs. 2. *Nisi* is subjoined to negatives and questions with a negative sense with the signification of *but* or *except*: **Qvod adhuc nemo nisi improbissimus fecit, posthac nemo nisi stultissimus non faciet** (Cic. Verr. III. 94). **Qvem unquam senatus civem nisi me (= praeter me) nationibus exteris commendavit?** (Id. pro Sest. 60). **Nunquam vidi animam rationis participem in ulla alia nisi humana figura** (Id. N. D. I. 31). **Nihil aliud fecerunt nisi rem detulerunt** (Cic. pro Rose. Am. 37). In this way, *non* and *nisi* often belong to one phrase (*not — except, only*), but in the best writers they are usually separated by their position: **Primum hoc sentio, nisi in bonis viris amicitiam esse non posse** (Cic. Læl. 5).

Obs. 3. After a negative proposition (or one which has a negative force), *nisi* (*nisi tamen*) introduces an exception (*only, only so much, yet*): **De re nihil possum judicare; nisi illud mihi persvadeo, te, talem virum, nihil temere fecisse** (Cic. ad Fam. XIII. 73). **Plura de Jugurtha scribere dehortatur me fortuna mea, et jam antea expertus sum, parum fidei miseris esse. Nisi tamen intelligo, illum supra, quam ego sum, petere** (Sall. Jug. 24). (*Nisi quod, except in so far as*, occurs also after affirmative propositions: **Tusculanum et Pompejanum valde me delectant; nisi quod me aere alieno obruerunt**, Cic. ad Att. II. 1).

§ 443. **CONCESSIVE CONJUNCTIONS** are those which denote some opposing circumstance, notwithstanding which the leading proposition is true, and may signify, either simply that we allow such circumstance to be assumed, or that we actually assert it as a fact; such are *quamvis*, *licet*, *quancquam*, *etsi*, *tametsi* (*tamenetsi*), *etiamsi*, usually employed when the concessive proposition comes first, with *tamen* following. See § 361, with the Observations. (*Ut, suppose even, even if*; see § 440, a, Obs. 4. *Qvum, whereas, while on the other hand*; see § 358, Obs. 3.) Of these, *quancquam*, *etsi*, and *tametsi* (most frequently *quancquam*) are also so used, that they do not indicate a subordinate proposition, but annex a remark by which the preceding statement is limited and corrected, in an independent form as a leading proposition (*however, and yet, certainly, although*): —



Qvanqvam non sumus ignari, multos studioso contra esse dicturos. Qvanqvam quid loquor? Qvanqvam quis ignorat, tria Graecorum esse genera? (This is often done when the preceding train of thought is broken off as useless or superfluous). Etai persapienter et quodam modo tacite dat ipsa lex potestatem defendendi (Cic. pro Mil. 4), yet it is superfluous to argue that the law must sometimes give way to higher considerations, for the law itself —. Mihi etiam qui optime dicunt, tamen, nisi timide ad dicendum accedunt, et in exordienda oratione perturbantur, paene impudentes videntur. Tametsi id accidere non potest (Cic. de Or. I. 26).

Obs. Later writers combine concessive particles without a verb of their own, not only with participles (see § 424, Obs. 4, § 428, Obs. 2), but also with adjectives, and other words used to qualify a proposition; e.g. Cicero immanitatem parricidii, qvanqvam per se manifestam, tamen etiam vi orationis exaggerat (Quint. IX. 2, 53, for qvanqvam per se manifesta est). In the earlier writers, qvamvis only is found with an adjective, in the signification *though ever so*; e.g. Si hoc onere carerem, qvamvis parvis Italiae latebris contentus essem (Cic. ad Fam. II. 16).

#### § 444. The COMPARATIVE CONJUNCTIONS are of two kinds.

a. A resemblance (as, in the same way as) is expressed by the particles *ut, uti* (*ut* — *ita, item*; which also signify *as, for example*), *sicut, velut* (also signifying *for example*), *oen* (in the poets, and later prose-writers), *tanqvam* (also signifying *as if*, see Obs. 1), *qvai* (*as if*, see the same Obs.); also, *qvemadmodum*, in the comparison of two propositions (rarely, *qvomodo*). (*Prout, in proportion as*; *pro eo, ut* —, *pro eo, qvantum* —.)

Obs. 1. *Tanqvam* rarely (and *qvai* still more rarely) denotes a comparison of two things, both of which are stated as actual facts (*Artifex partium in republica tanqvam in scena optimarum*, Cic. pro Seat. 56, *an actor, who plays the best part in the state, as well as on the stage*. *Tanqvam poetae boni solent, sic tu in extrema parte muneris tui diligentissimus esse debes*, Id. ad Q. Fr. I. i. c. 16). In this case, the idea is generally expressed by *ut, sicut, quemadmodum* — *ita*. A hypothetical proposition, which is only assumed for the sake of comparison (*as if*, § 349) is expressed by *tanqvam* or *tanqvam si, velut si* (*ut si*, rarely *velut* alone) and *qvai*. *Qvai* (*qvai vero*) is particularly used, when in derision, or to correct an erroneous supposition, we state what is *not* the case: *Qvai ego id curem! As if I cared for that!* *Qvai vero haec similia sint (non multum interest)!*

(*Perinde, or proinde quasi, perinde tanquam, in the same way as if; perinde ac si*).<sup>1</sup>

Obs. 2. *Quasi* stands before a word, to signify that it is used to express a thing figuratively, and by way of approximation; e.g. *Servis respublica quaedam et quasi civitas domus est* (Plin. Ep. VIII. 16). *Quasi morbus quidam, quasi quoddam vinculum.*)

Obs. 3. A comparison by means of *ut — ita* (*sic*) is often made use of, in order to draw attention to a difference, and to limit the first member by the second, with the signification *certainly — but (on the other hand)*: *Ut errare potuisti (quis enim id effugerit?) sic decipi te non potuisse, quis non videt?* (Cic. ad Fam. X. 20). *Consul ut fortasse vere, sic parum utiliter in praesens certamen respondit* (Liv. IV. 6). On the use of *ut — ita* with *quisque*, see § 495. *Ita* (with a wish) — *ut* is used in oaths (*so truly —, as*): *Ita me dii ament, ut ego nunc non tam mea causa laetor quam illius* (Ter. Heaut. IV. 1, 8); the wish may also be inserted in the affirmation as a parenthesis, without *ut*: *Saepe, ita me dii juvent, te auctorem consiliorum meorum desideravi* (Cic. ad Att. I. 16). (Compare *peream, si —* § 348, Obs. 4.)

Obs. 4. Notice the form of expression in the following: *Ajunt hominem, ut erat furiosus, respondisse, &c.* (Cic. pro Rosc. Am. 12, where the adjective is introduced into the clause expressing comparison, *raging as he was* = *quo erat furore, not hominem furiosum, ut erat*).

Obs. 5. Where an example is added to confirm what precedes, this is not put, as in English, in a demonstrative form (*so, for example, your father lately told me*), but relatively with *ut* (*velut*): *Ut nuper pater tuus mihi narravit —*.

b. *Quam* and *ac* (*atque*) are used as conjunctions which merely connect the members of a comparison, without themselves expressing similarity (or equality). *Quam* stands after *tam* (*so — as*), after comparatives and words with a comparative signification, as *ante, post, supra, malo, praestat*. (*Dimidius, multiplex quam.*) *Ac*, which is also a simple copulative conjunction, has the signification of *as, than, &c.*, with adjectives and adverbs which denote similarity or dissimilarity (equality or inequality); namely, *similis, dissimilis, similiter, par, pariter, aequè, juxta, perinde or proinde, contrarius, contra, alius, aliter, secus, pro eo* (*in proportion as*), and sometimes after *idem, talis, totidem*, for *qui, qualis, quot* (§ 328,

<sup>1</sup> *Perinde ac* instead of *perinde ac si*, and *sicut* instead of *velut si*, are rare expressions.

δ); also in combination with *si* (*perinde, similis, similiter, pariter, juxta, idem ac si, as if*): —

*Amicos aeqve ac semetipsos diligere oportet. Date operam, ne simili utamur fortuna atqve antea uai sumus* (Ter. Phorm. Prol. 38). *Similiter facias, ac si me roges, cur te duobus contuear oculis* (Cic. N. D. III. 3). *Aliter, atqve ostenderam, facio* (Id. ad Fam. II. 3). *Longe alia nobis, ac tu scripseras, narrantur* (Id. ad Att. XI. 10). *Non dixi secus, ac sentiebam* (Id. de Or. II. 6). *Philosophia non proinde, ac de hominum vita merita est, laudatur* (Id. Tusc. V. 2). *Cornelii filius Sullam accusat, idemqve valere debet, ac si pater indicaret* (Id. pro Sull. 18).

Obs. 1. *Aeqve, juxta, proinde, contra, and secus*, are also, but less frequently, constructed with *quam*. *Alius, aliter*, may stand with *quam*, if the proposition in which they occur is negative, or interrogative with a negative sense, and sometimes under other circumstances, in the later writers (from Livy, downwards): *Agitur nihil aliud in hac causa, quam ut nullum sit posthac in re publica publicum consilium* (Cic. pro Rab. perd. 2). *Cavebo, ne aliter Hortensius, quam ego velim, meum laudet ingenium* (Id. Verr. I. 9). *Jovis epulum num alibi quam in Capitolio fieri potest?* (Liv. V. 52). *Te alia omnia, quam quae velis, agere moleste fero* (Plin. Ep. VII. 15). Instead of *nihil (quid) aliud quam*, we often find *nihil (quid) aliud nisi*; e.g. *Bellum ita suscipi debet, ut nihil aliud nisi pax quaesita videatur* (Cic. Off. I. 23). (See § 442, c, Obs. 2.)

Obs. 2. Instead of *similis, similiter, proinde ac si*, we also find *similis, similiter, proinde ut si, tanquam si, quasi*.

Obs. 3. A copulative clause may occasionally supply the place of a comparative; e.g. *Haec eodem tempore Caesari mandata referabantur et legati ab Aeduis et a Trevis veniebant* (Caes. B. G. I. 37), *at one and the same time Caesar received these orders and ambassadors came* —. It is very rarely found after *alius*, and other words, where it cannot be understood as purely copulative.

Obs. 4. In the poets, and later writers, the word expressing comparison is sometimes repeated, without a conjunction: *Aeqve pauperibus prodest, locupletibus aeqve* (Hor. Ep. I. 1, 25).

§ 445. The use of relative propositions in Latin has some peculiarities.

A relative proposition may again have a subordinate proposition appended to it, to which it stands in the relation of a leading proposition; e.g. *Ut ignava animalia, quae jacent torpentqve, si cibum iis suggeras*. If, then, the relative refers to the same per-

son or thing (as the demonstrative) in the subordinate proposition (like *is* in the above example), the relative may be incorporated in the proposition which was subordinate to it, but now takes the lead of it, and may have its case determined by the new construction (so that in the leading proposition a demonstrative is to be supplied from the subordinate) : —

*Ut ignava animalia, quibus si cibum suggeras, jacent torpentque* (Tac. Hist. III. 36) ; just as one may say, *Ignavis animalibus si cibum suggeras, jacent torpentque*. *Is enim fueram, cui quum liceret majores ex otio fructus capere quam ceteris, non dubitaverim me gravissimis tempestatibus obvium ferre* (Cic. R. P. I. 4) = *qui quum mihi liceret —, non dubitaverim*.

In the next place a connection may be formed by a relative pronoun between a leading and subordinate proposition (a protasis and apodosis), in which the relative pronoun belongs *exclusively* to the subordinate proposition (without being at the same time understood as a demonstrative in the leading proposition). Propositions thus connected are expressed in English either by resolving the relative into a demonstrative (which belongs to the subordinate proposition) and a conjunction (belonging to the leading proposition) or by a circumlocution ; sometimes the subordinate proposition may be rendered by an infinitive or a substantive with a preposition : —

*Ea svasi Pompejo, quibus ille si paruisset, Caesar tantas opes, quantas nunc habet, non haberet* (Cic. ad Fam. VI. 6) = *ut, si ille is paruisset, Caesar tantas opes habiturus non fuerit, &c.* *Noli adversus eos me velle ducere, cum quibus ne contra te arma ferrem, Italiam reliqui* (Corn. Att. IV.) = *against those with whom I was so unwilling to bear arms against you, that I left Italy for that very reason*. *Ea mihi dedisti, quæ ut consequerer, quemvis laborem, suscepturus fui, the very thing for the attainment of which I, &c.* *Populus Romanus tum ducem habuit, qualis si qui nunc esset, tibi idem, quod illis accidit, contigisset* (Cic. Phil. II. 7).

In this way two relatives sometimes come together in the same sentence (in different cases), when its subordinate proposition is already relative for some other reason : —

*Epicurus non satis politus est his artibus, quas qui tenent, eruditi appellantur* (Cic. Finn. I. 7, *the possessors of which are called learned, or, the possession of which procures one the appellation of learned*). *Infima est condicio et fortuna servorum, quibus, non*

male præcipiunt, qui ita jubent uti ut mercenariis (Id. Off. I. 13). (Ea mihi eripere conantur quæ, si adempta fuerint, nulla dignitatis meæ conservandæ spes relinquitur = quibus ademptis, § 428, Obs. 7).

§ 446. A relative clause is in a peculiar manner introduced into or placed before a proposition, to show the relation of this proposition to some quality or characteristic of the person or thing spoken of in the proposition. This quality, or characteristic, is mentioned in the relative clause, of which it is usually the subject, with *sum*; but it sometimes forms a genitive or ablative of quality with the relative, and as such qualifies the subject of the main proposition: —

Si mihi negotium permisisses, qui meus amor in te est, confecissem (Cic. ad Fam. VII. 2), *such is my love to you*. Spero, quæ tua prudentia et temperantia est, te jam, ut volumus, vivere (Id. ad Att. VI. 9). Quæ es prudentia, nihil te fugiet (Id. ad Fam. XI. 3). Ajax, quo animo traditur (sc. fuisse), millies oppetere mortem quam illa perpeti maluisset (Id. Off. I. 31). (The same sense may be expressed by *pro*: Tu pro tua prudentia, quid optimum factu sit, videbis, Cic. ad Fam. X. 27).

Obs. *Quantus* is sometimes used in the same way: *Quanta ingenia in nostris hominibus esse video, non despero fore aliquem aliquando, qui existat talis orator, qualem quaerimus* (Cic. de Or. I. 21), *considering the great abilities which —. Illis, quantum importunitatis habent, parum est impune male fecisse* (Sall. Jug. 31).

§ 447. Where in English the subject of a proposition is described by means of the verb *to be*, and a superlative, or an ordinal numeral, or a substantive with an adjective, followed by a relative clause, in Latin only a simple proposition is used, while the superlative, or ordinal, is used appositively: —

Primum omnium Sejum vidimus, *the first man we saw was Sejus*. Hoc firmissimo utimur argumento (or *ex argumentis, quibus utimur, firmissimum hoc est*, with the relative proposition referring to the whole class; not *argumentum firmissimum, quo utimur, hoc est*). Caesar explorat, quo commodissimo itinere vallem transire possit (Cæs. B. G. V. 49). Non contemnendus hic hostis adventit, *it is no contemptible enemy that is coming here.*<sup>1</sup>

<sup>1</sup> Charilaus fuit, qui ad Publium Philonem venit et tradere se ait moenia statuisse (Liv. VIII. 25), i.e. *there was a certain Charilaus there: he came —: not, he was Charilaus, who (Charilaus ad Philonem venit).*

§ 448. The Latins often use the relative pronoun, not to connect a subordinate proposition, but as a demonstrative, in order to continue the discourse in a new proposition, so that *qvi* stands for *is*, while it at the same time connects the proposition with the preceding, almost like *et is* (never, therefore, where *et* or some other particle of transition is actually made use of.) But this can only be done when no emphasis rests on the pronoun (on account of an antithesis or the like). *Qvi* may also be used in this way in a protasis, and in combination with such conjunctions as mark a protasis; e.g. *qvi qvum* (= *et qvum is*). In the same way are employed the relative particles *qvare*, *qvamobrem*, *qvapropter*, *qvocirca* (*and therefore*):—

Caesar eqvitatū omnem mittit, qvi videant, qvas in partes hostes iter faciant. Qvi, cupidius novissimum agmen insecuti, alieno loco cum eqvitu Helvetiorum proelium committunt (Cæs. B. G. I. 15). Postremo insidias vitæ hujusce Sex. Roscii parare coeperunt, neqve arbitrabantur se posse diutius alienam pecuniam domino incolumi obtinere. Qvod hic simulatqve sensit, de amicorum cognatorumqve sententia Romam confugit (Cic. pro Rosc. Am. 9), *as soon as he observed this*. Qvae qvum ita sint, nihil censeo mutandum (*now this being the state of the case*).

Obs. 1. Sometimes such a relative refers more freely to a person or thing not named in the words which immediately precede it, but suggested by the connection, and mentioned not long before; e.g. *Ad illam qvam institui, causam frumenti ad decumarum revertar. Qvi qvum agros maximos per se ipsum depopularetur, ad minores civitates habebat alios qvos immitteret* (Cic. Verr. III. 36, of Verres, whose conduct is the subject of the whole passage).

Obs. 2. In Latin, neither an adversative conjunction (*autem, vero*) nor one that expresses a conclusion (*igitur, ideo*) can be attached to the relative. Yet *sed qvi* is used in opposition to a preceding adjective (but in this case the *sed* connects the adjective with the omitted antecedent of *qvi*): *Vir bonus, sed qvi omnia negligenter agat*. But if a compound proposition begins with a relative clause, the conjunction which belongs to the leading proposition is drawn into it: *Qvae autem (igitur) cupiditates a natura profisciscuntur, facile explentur* = *Elæ autem (igitur) cupiditates, qvae, &c.*

§ 449. *Qvod* (properly the neuter of the relative pronoun) sometimes stands before a conjunction belonging to a subordinate proposition which begins a period, to denote the connection of the thought with the preceding, especially before *si* and *nisi* (*qvod si, now if*,

*and if, but if, quod nisi*), but also before *etsi, quia, quoniam, and utinam* :—

*Quod si corporis gravioribus morbis vitae jucunditas impeditur, quanto magis animi morbis impedi necesse est?* (Cic. Finn. I. 18), *and if*—. *Coluntur tyranni duntaxat ad tempus. Quod si forte ceciderunt, tum intelligitur, quam fuerint inopes amicorum* (Id. Læl. 15), *but if they fall*—. *Quodsi illinc inanis profugisses, tamen ista tua fuga nefaria, proditio consulis tui scelerata judicaretur* (Id. Verr. I. 14), *now even if*—. *Quod nisi Metellus hoc tam graviter egisset atque illam rem imperio prohibuisset, vestigium statuarum Verris in tota Sicilia nullum esset relictum* (Id. ib. II. 66). *Quod etsi ingenitis magnis praediti quidam dicendi copiam sine ratione consequuntur, ars tamen est dux certior quam natura* (Id. Finn. IV. 4), *and even if*—. *Quod quia nullo modo sine amicitia firmam et perpetuam jucunditatem vitae tenere possumus, idcirco amicitia cum voluptate connectitur* (Id. ib. I. 20). In other cases, when *quod* stands before *quum* and *ubi*, it has its original signification as a relative pronoun (in the place of the demonstrative) in such a way that that which is briefly indicated by the pronoun is afterwards expressed more definitely by an accusative with the infinitive (according to § 395, *Obs.* 6), by which means the pronoun becomes superfluous : e.g. *Criminabatur etiam M. Pomponius L. Manlius, quod Titum filium, qui postea est Torquatus, appellatus ab hominibus relegasset et ruri habitare jussisset. Quod quum audisset adolescens filius, negotium exhiberi patri, accurrisse Romam dicitur* (Cic. Off. III. 31), *when the son observed this, that* —.<sup>1</sup>

§ 450. A direct question, in which no interrogative pronoun, pronominal adjective, or adverb is used, may be put without any particle, which marks its interrogative character, if it is asked with an expression of doubt and surprise ; a question expressed affirmatively implying that the answer is expected in the negative, and *vice versa* :—

*Tantimal effici crimen probare te. Eruci, censes posse talibus viris, si ne causam quidem maleficii protuleris?* (Cic. Rosc. Am. 26). *Ut omittam vim et naturam deorum, ne homines quidem censetis, nisi imbecilli essent, futuros beneficos et benignos fuisse?* (Id. N. D. I. 44). *Clodius insidias fecit Miloni?* (Id. pro Mil. 22). *Rogas?* (Id. ib. 22), *Can you ask? Infelix est Fabri-*

<sup>1</sup> The first-mentioned use of *quod* is traced in a similar manner.

*cius, quod rus suum fodit?* (Sen. de Prov. 3). *Quid? non sciunt ipsi viam, domum qua redeant?* (Ter. Hec. III. 2, 25). *Non pudet philosophum in eo gloriari, quod haec non timeat?* (Cic. Tusc. I. 21).

A single dependent question (not disjunctive) must always be distinguished by an interrogative particle.<sup>1</sup>

§ 451. The particles which serve to designate a single question are *ne* (attached to the end of a word), *num* (*numne, numnam, numquid, eoquid*), with a negative *nonne* (*si, whether*). (Concerning *an* and *utrum* see under the head of the disjunctive question, §§ 452, 453.)

a. *Ne*, when affixed to a verb, denotes a question in general, without any accessory signification (affirmative or negative): *Venitne pater?* Yet it sometimes implies (in direct questions) an affirmation, so that it has nearly the same force as *nonne*: *Videmusne (videasne), ut pueri ne verberibus quidem a contemplandis rebus perquvirendisque deterreantur?* (Cic. Finn. V. 18). *Estne Sthenius is, qui omnes honores domi suae magnificentissime gessit?* (Id. Verr. II. 46). If, on the other hand, *ne* is attached to another word than the verb, its effect is to express surprise, sometimes a doubt: *Apollinemne tu Delium spoliare ausus es? Illine tu templo tam sancto manus impias afferre conatus es?* (Cic. Verr. I. 18). (It rarely has this force with a verb: *Potestne, Crasse, virtus servire?* Id. de Or. I. 52). In dependent questions, this accessory signification is lost sight of, and it is rendered in English by *whether*: *Qvaero de Regillo Lepidi filio, rectene meminerim, patre vivo mortuum*, Cic. ad Att. XII. 24.)<sup>2</sup>

b. *Num*, in direct questions, almost always implies that a negative reply is expected; in dependent propositions, it only asks the question (*whether*). The doubt is expressed somewhat more strongly by *numne* (with the addition of the enclitic *ne*): *Num negare audes?* (Cic. in Cat. I. 4). *Num facti Pamphilum piget? Num ejus color pudoris signum usquam indicat?* (Ter. Andr. V. 3, 6). *Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Viscellinum amici regnum appetentem debuerunt adjuvare?* (Cic. Læl. 11). (*Num quid vis? Have you any commands?* without a negative signification.) *Legati speculari jussi sunt*,

<sup>1</sup> The following is a direct question: *Dic mihi: Lysippus eodem aere, eadem temperatione, ceteris omnibus centum Alexandros ejusdemmodi facere non posset* (Cic. Acad. II. 26): *Tell me; could not Lysippus—?*

<sup>2</sup> *Ain' tu? Ain' vero?* Do you say so? What do you say?



num sollicitati animi sociorum a rege Perseo essent (Liv. XLII. 19). The simple interrogative phrase is strengthened by the addition of *quid* (in the accusative, according to § 229, b): *Numquid duas habetis patrias?* (Cic. Legg. II. 2). *Scire velim, numquid necesse sit esse Romae* (Id. ad Att. XII. 8). The same is expressed, in familiar language, by *numnam* (as in *quianam, numquianam*).

Obs. *Ecquid* also stands as a mere interrogative particle, when we draw a person's attention to something: *Quid est, Catilina? Ecquid attendis? Ecquid animadvertis horum silentium?* (Cic. in Cat. I. 8). (*Quid venis? Why do you come?*)

c. *Nonne* expresses a question to which an affirmative answer is expected, an appeal being made to that which the person addressed must admit and acknowledge: *Quid? canis nonne similis lupo?* (Cic. N. D. I. 35). *Si qui rex, si qua natio fecisset aliquid in civem Romanum ejusmodi, nonne publice vindicaremus? non bello persequeremur?* (Id. Verr. V. 58). (In this way, where there are repetitions, *nonne* often stands only in the first clause): *Qvaesitum ex Socrate est, Archelaum, Perdiccae filium, nonne beatum putaret* (Cic. Tusc. V. 12).

Obs. By a question with *nonne*, a certainty is expressed, that a thing is so, by a question with *non* (see above) surprise, that a thing is not so (does not take place), and a doubt of the possibility of its being denied: *Nonne meministi, quid paullo ante dixerim?* (*Do you not remember? You remember, surely, —.*) *Tu hoc non vides?* (*Do you really not see this?*) Yet *nonne* is sometimes found where we should expect simply *non*.

d. *Si* sometimes stands in dependent questions, in the signification *whether*: *Visam, si domi est* (Ter. Heaut. I. 1, 118; with the indicative instead of the subjunctive). *Philopoemen qvaesivit, si Lycortas incolumis evasisset* (Liv. XXXIX. 50). Yet this is rare in prose, except with *exspecto*, and with verbs which designate an attempt (*experior, tento, conor*), after which it is the conjunction commonly used: *Ser. Sulpicius non recusavit, qvominus vel extremo spiritu, si quam opem reipublicae ferre posset, experiretur* (Cic. Phil. IX. 1). *Tentata res est, si primo impetu capi Ardea posset* (Liv. I. 57). From this it comes that even where no such verb has preceded, *si* is put with the subjunctive of *possum* (*volo*) following, to express a design and an attempt (*whether perhaps, to try whether perhaps*): *Hostes circumfunduntur ex omnibus partibus, si quem aditum reperire possint* (Cæs. B. G. VI. 37) *Hannibal etiam de industria Fabium irritat, si forte accensum tot cladibus sociorum detrahare ad aequum certamen possit* (Liv. XXII. 13).

§ 452. In a **DISJUNCTIVE** question, by which we ask which of two (or more) opposed members is affirmed or denied, the first member is distinguished by *utrum* or *ne*; yet this sign may be omitted (especially where the antithesis is short and obvious), and the question expressed solely by the tone. The second (and remaining) members are distinguished by *an* (*anne*), or (especially in dependent questions, the first member of which has no such sign) by *ne*.

(*Ne* — *ne* is rare, and found chiefly in the poets: *utrum* — *ne*, very rare.) *Or not* is expressed by *annon* or *neque*. *Utrum nescias, quomodo alte ascenderis, an id pro nihilo habes?* (Cic. ad Fam. X. 26). *Utrum Milonis corporis an Pythagorae tibi malis vires ingenii dari?* (Id. Cat. M. 10). *Permultum interest, utrum perturbatione aliqua animi an consulto fiat injuria* (Id. Off. I. 8). *Utrum hoc tu parum meministi, an ego non satis intellexi, an mutasti sententiam?* (Id. ad Att. IX. 2). *Vosne L. Domitium an vos L. Domitius deseruit?* (Cæs. B. C. II. 32). *Quaeritur, virtus suamne propter dignitatem an propter fructus aliquos expetatur* (Cic. de Or. III. 29). *Sortietur an non?* (Id. Prov. Cons. 15). *Deliberabatur de Avaricio, incendi placeret an defendi* (Cæs. B. G. VII. 15). *Refert, qui audiant orationem, senatus an populus an iudices* (Cic. de Or. III. 55). *In incerto erat, viderentur victine essent* (Liv. V. 28). *Nihil interesse putant valeamus aegrine simus* (Cic. Finn. IV. 25). *Qui teneant oras, homineane feraene, quaerere constituit* (Virg. Æn. I. 308). *Dicamne huic, an non dicam?* (Ter. Eun. V. 4, 46). *Quaeritur, Corinthiis bellum indicamus an non* (Cic. Inv. I. 12). *Sunt haec tua verba neque?* (Id. Tusc. III. 18). *Utrum vultis patri Flacco licuisse istam pecuniam capere neque?* (Id. pro Flacc. 25). *Di utrum sint, neque sint, quaeritur* (Id. N. D. III. 7). *Demus beneficium, neque, in nostra est potestate* (Id. Off. I. 15).

**OBS. 1.** *Utrum* (from *uter*, *which of two*) shows at once the number of alternatives (but is also used when there are more than two members). It is strengthened by affixing *ne* to the nearest word which the question emphasizes: *Est etiam illa distinctio, utrum illudne non videatur aegre ferendum, ex quo suscepta sit aegritudo, an omnium rerum tollenda omnino aegritudo* (Cic. Tusc. IV. 27). In the poets, we also find *utrumne* in one word.

**OBS. 2.** From this we must distinguish *utrum* as a pronoun, with which the two members following with *ne* — *an* are in apposition: *Aequum Scipio dicebat esse Sículos cogitare, utrum esset illis utilis, suisne servire, an populo Romano obtemperare* (Cic. Verr.

IV. 33). (*Utrum*, employed in a simple question, instead of *num*, is a very rare irregularity.)

§ 453. *An* stands not only in the second member of a disjunctive question, but also in such simple questions as are used to complete and emphasize what immediately precedes; when it is asked what must be the case *otherwise* (i.e. if there is some objection to be made to what goes before); or, what must be the case *then* (i.e. if some idea involved in what goes before is confirmed), or when a question is itself answered under the form of a question, or some conjecture respecting what is asked is added in the interrogative form (in which case *an* sometimes takes the meaning of *nonne*):—

*Epicurus voluptatem sensus titillantem nimis etiam novit, quippe qui testificetur, ne intelligere quidem se posse, ubi sit aut quod sit ullum bonum praeter illud, quod sensibus et corpore capiatur. An haec ab eo non dicuntur? (Cic. Finn. II. 3), Or does he not say this? Qvasi non necesse sit, quod isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? (Id. Tusc. I. 7), Or have you not learned even the first principles of dialectics? Sed ad haec, nisi molestum est, habeo, quae velim. An me, inquam, nisi te audire vellem, censes haec dioturum fuisse? (Id. Finn. I. 8), Do you, then, believe that —? Quid ais? an venit Pamphilus? (Ter. Hec. III. 2, 11), What say you? is Pamphilus come? Quid dicis? an bello fugitivorum Siciliam virtute tua liberatam? (Cic. Verr. V. 2). Quando autem ista vis evanuit? an postquam homines minus creduli esse coeperunt? (was it not from the time when? Id. Div. II. 57).<sup>1</sup> The signification *or*? is strengthened by *vero*: An vero dubitamus, quo ore Verres ceteros homines inferiore loco solitus sit appellare, qui ob jus dicendum M. Octavium poscere pecuniam non dubitarit? (Cic. Verr. I. 48), Or can we doubt —?*

A double question, which involves an inference, § 438, is often so connected by *an* or *an vero*. In other simple questions *an* is not used, except in the later writers and the poets in dependent questions; e.g. *Reges dicuntur torquere mero, quem perspexisse laborant, an sit amicitia dignus* (Hor. A. P. 436).<sup>2</sup> *Qvaeritur, an providentia mundus regatur* (Quinct. III. 5, 6). From this, however, we must except the usage of *an* in the signification *whether not* (*whether not per-*

<sup>1</sup> Numquid duas habetis patrias? an est una illa patria communis? (Cic. Legg. II. 2; not disjunctive, but first a simple question: *have you perhaps* —? and then it is added: *is not rather* —?)

<sup>2</sup> The poets occasionally employ even *an* — *an* in a disjunctive interrogation: Virg. Aen. X. 680; Ov. Met. X. 254.

*haps*, inclining to an affirmation) after *haud scio*, *nescio*, *dubito*, *dubium*, *incertum*, *est*, and sometimes after other expressions which denote uncertainty (*delibero*, *haesito*): *Quae fuit unquam in ullo homine tanta constantia? Constantiam dico? Nescio an melius patientiam possim dicere* (Cic. pro Lig. 9). *Aristotelem excepto Platone haud scio an recte dixerim principem philosophorum* (Id. Finn. V. 3). *Est id quidem magnum atque haud scio an maximum* (Id. ad Fam. IX. 15). *Dubito an Venusiam tendam et ibi expectem de legionibus* (Id. ad Att. XVI. 5). *Moriendum certe est, et id incertum, an hoc ipso die* (Id. Cat. M. 20). *Qui scias, an prudens huc se projecerit?* (Hor. A. P. 462), *how do you know whether he has not perhaps—?* The expressions *haud scio an*, *nescio an*, acquire therefore the signification *perhaps*, and denote a suspicion that a thing is. A doubt whether a thing is, is expressed by the addition of negatives: *Contigit tibi, quod haud scio an nemini* (Cic. ad Fam. IX. 14). *Hoc dijudicari nescio an nunquam, sed hoc sermone certo non potest* (Id. Legg. I. 21). *Atque haud sciam an ne opus quidem sit, nihil unquam deesse amicis* (Id. Læl. 14), *whether it is on the whole even to be wished.*<sup>1</sup> *Anne* (with the enclitic *ne*) is not often used, and in prose only in the second part of a double question: *Interrogatur, tria pauca sint, anne multa* (Cic. Acad. II. 29).

Obs. 1. *An* is sometimes used without an express question, to denote an uncertainty and wavering between two conceptions (*or perhaps, it is uncertain whether—or*): *Themistocles, quum ei Simonides an quis alius artem memoriae polliceretur, Oblivionis, inquit, mallet* (Cic. Finn. II. 32). *Ea suspicio, vitio orationis an rei, haud sane purgata est* (Liv. XXVIII. 43) = *incertum, vitio orationis an rei*.

Obs. 2. From disjunctive questions we must carefully distinguish questions concerning two (or more) different but not opposed members, connected by *aut*, to both (or all) of which an answer in the negative is anticipated: *Quid ergo? solem dicam aut lunam aut coelum deum?* (Cic. N. D. I. 30). *Num me igitur fefellit? aut num Antonius diutius sui potuit esse dissimilis?* (Id. Phil. II. 36).

§ 454. An answer is expressed affirmatively by *etiam*, *ita*, *yes*; or (with emphatic affirmation) by *vero* (rarely *verum*), *yes, certainly*; *sane* (*sane quidem*), *yes indeed, yes willingly*; or by merely repeating the verb with which the question is expressed. We may also combine the verb with *vero*, or *vero* and a pronoun, which denotes the subject in the question. A negative answer is ex-

<sup>1</sup> *Nescio an* is used in later writers, without thus approximating to an assertion: *Nescio an noris hominem, quamquam nosse debes* (Plin. Ep. VI. 21).

pressed by *non*, *minime* (emphatically by *minime vero*). An answer conveying a correction (*no, on the other hand; much rather*) is indicated by *imo* (*imo vero*):—

*Aut etiam aut non respondere* (Cic. Acad. II. 32). *Dices, habeo hic, quos legam, non minus disertos. Etiam; sed legendi semper occasio est, audiendi non semper* (Plin. Ep. II. 3).—*Quidnam?* inquit Catulus; *an laudationes?* Ita, inquit Antonius (Cic. de Or. II. 10. Ita vero; ita est; ita prorsus).—*Fuisti saepe, credo, quum Athenis esses, in scholis philosophorum. Vero, ac libenter quidem* (Id. Tusc. II. 11). *Facies?* Verum (Ter. Heaut. V. 3, 11). *Viane locum mutemus et in insula ista sermoni reliquo demus operam sedentes?* Sane quidem (Cic. Legg. II. 1).—*Fierine potest?* Potest. *Quaesiui, fierine posset. Ille posse respondit.*—*Dasne, aut manere animos post mortem aut morte ipsa interire?* Do vero (Cic. Tusc. I. 11). *Quaero, si haec emptoribus venditor non dixerit aedesque vendiderit pluris multo, quam se venditurum putarit, num injuste fecerit?* Ille vero, inquit Antipater (Id. Off. III. 13).—*Cognatus aliquis fuit aut propinquus?* Non (Id. Verr. II. 43. Non fuit). *Num igitur peccamus?* Minime vos quidem (Cic. ad Att. VIII. 9). *An tu haec non credis* (*Do you then not believe this?*) *Minime vero* (Id. Tusc. I. 6). (*Non faciam, no, that I will not do.*)—*Causa igitur non bona est?* Imo optima (Id. ad Att. IX. 7). *Quid?* si patriam prodere conabitur pater, allebitne filius? Imo vero obsecrabit patrem, ne id faciat (Id. Off. III. 23). *Vivit?* Imo vero etiam in senatum venit (Id. in Cat. I. 1).

Obs. 1. Since *vero* only gives emphasis, it may also be employed in propositions, which assure us of the negative of a thing that has been doubted, where it may be translated by *no*: *Ego vero tibi non irascor, mi frater* (*no, I am not angry with you*).

Obs. 2. Where the motive or explanation of an affirmation or denial is immediately subjoined with *enim*, the affirmation or denial is often not expressed by any specific word: *Tum Antonius, Heri enim, inquit, hoc mihi proposueram, ut hos abs te discipulos abducerem* (Cic. de Or. II. 10), *yes, for*— (*Siquidem* —, *yes, if*—)

§ 455. **NEGATIVE PARTICLES.** The usual word by which a thing is stated negatively is *non*, *not*. *Haud*, *not*, originally signifies a negation somewhat less definite, yet there is often no distinction to be observed in the meaning; but in good prose *haud* is commonly not used with verbs (except in the expression *haud scio an*), but only with adjectives and adverbs (e.g. *haud mediocris, haud spernendus, haud procul, haud sane, haud dubie, certainly*,

*doubtless*), and in some of the best writers (Cicero, Cæsar) it is rarely met with even in this combination; in other authors it occurs more frequently. *Scarcely, almost not*, is expressed by *vix*.

Obs. 1. Where the negation is opposed to an affirmation, *haud* is not used even with adverbs; we can only say, *non tam* — *quam*, *non modo* — *sed*, *non quo* — *sed*.

Obs. 2. *Nequaquam*, *by no means*; *neutiquam*, *in no wise* (rare in prose); *haudquaquam*, *by no means* (*homo prudens et gravis, haudquaquam eloquens*, Cic. de Or. I. 9).

Obs. 3. *Non*, in connection with a verb, often signifies *to omit to*. Hence comes the expression *non possum* with *non* and an infinitive; *I cannot omit to, I cannot do otherwise than* (= *facere non possum, quin*): *Non potui non dare litteras ad Caesarem* (Cic. ad Att. VIII. 2). *Non poteram in illius patriæ custodis tanta suspicione non metu exanimari* (Id. pro Mil. 24). *Tuum consilium nemo potest non maxime laudare* (Id. ad Fam. IV. 7).

Obs. 4. *Nihil* (*nothing*), *in no respect, in no wise* (§ 229 b), is sometimes put with verbs in the place of *non*: *Ea species nihil terruit eqvos* (Liv. IV. 33), *struck no terror into the horses*. *De vita beata nihil repugno* (Cic. N. D. I. 24). *Nihil necesse est ad omnes tuas litteras rescribere* (Id. ad Att. VII. 2). This is rarely done with adjectives: *Plebs Ardeatium, nihil Romanæ plebi similis, in agros optimatum excursiones facit* (Liv. IV. 9). (*Nonnihil molesta hæc sunt mihi*, Ter. Ad. I. 2, 62).

Obs. 5. In familiar speaking and writing, and in imitations of the same, *nullus* is sometimes used, in apposition to the subject, instead of *non*, occasionally with an intensive signification (*not at all*): *Sextus ab armis nullus discedit* (Cic. ad Att. XV. 22). *Hæc bona in tabulas publicas nulla redierunt* (Cic. Rosc. Am. 44), *were not entered at all*. *Multa possunt videri esse, quæ omnino nulla sunt* (Id. Acad. II. 15), *do not exist at all*. (On the other hand, we have always *industria non mediocris, no small industry*, if the negation applies to the adjective; but *nemo magnus homo, nulla magna virtus invidiam effugit*.)

§ 456. A negation which denotes a will, wish, or design, is expressed by *ne*. *Ne* is consequently used in wishes (with the subjunctive, § 351), in exhortations to assume a thing (§ 352), in prohibitions and warnings (in the imperative or subjunctive, § 386), in object-clauses after verbs which denote an activity or an effort and wish (§ 372, b, and § 375), and in propositions denoting a purpose (§ 355); while, on the contrary, *ut non* is employed in proposi-

tions expressing a result, and in those object-clauses which are treated of in §§ 373 and 374. In object-clauses after verbs denoting a wish and effort (§ 372, but not after such as denote an agency employed in hindering a thing, § 375) and in propositions denoting a purpose, *ut* — *ne* is often employed instead of *ne*, by which is expressed first of all the object or design in general, and afterwards the negation: —

*Trebatio mandavi, ut, si tu eum velles ad me mittere, ne recusaret* (Cic. ad Fam. IV. 1). *Sed ut hic, qui intervenit, ne ignoret, quae res agatur, de natura agebamus deorum* (Id. N. D. I. 7).

When the negation in a final proposition or object-clause is expressed in English by a negative pronoun or pronominal adverb (*that none*, &c.) the negation is expressed in Latin by the particle, which is followed by an affirmative pronoun (*ne quis, quid, ullus, necubi, nequando*): —

*Edictum est, ne quis injussu consulis castris egrederetur*. Also in prohibitions, *ne quis faciat, ne quid feceris*, is more frequent than *nemo faciat, nihil feceris* (especially in the language of the law).

Obs. 1. *Ne* is the shortest form of the negative particle. It is seen in *ne* — *quidem*, in *neque, nescio*, &c.

Obs. 2. In some passages, chiefly in the poets, *non* is found instead of *ne* with the subjunctive to express a prohibition or a summons; e.g. *Non sint sine lege capilli* (Ov. A. A. III. 133).

Obs. 3. In object-clauses after verbs which signify *to bring to pass, to effect*, especially after *facio* and *efficio*, *ut non* is also made use of (*ut nemo, nihil, nusquam*, &c.). *Ex hoc efficitur, non ut voluptas ne sit voluptas, sed ut voluptas non sit summum bonum* (Cic. Finn. II. 8). In like manner *non* without *ut* is used after *velim, vellem* (§ 350, b, Obs. 1): *Vellem tua te occupatio non impedisset* (Id. ad Att. III. 22).

Obs. 4. *Ut ne* (occasionally *ne*), signifying *so that*, is used when precaution, forethought, or restriction is to be indicated, especially with *ita* preceding: *Minucius solebat, ita se rem augere oportere, ut ne quid de libertate perderet* (Cic. Verr. II. 30). *Danda opera est ut etiam singulis consulatur, sed ita, ut ea res aut prosit aut certe ne obsit reipublicae* (Id. Off. II. 21). (*Ita admissi sunt in urbem, ne tamen his senatus daretur*, Liv. XXII. 61.)

§ 457. *Ne* — *quidem* (separated by the emphatic and antithetical word) signifies *also not* (*as little as the preceding, or as any thing else*): —

**Postero die Curio milites in acie collocat. Ne Varus quidem dubitat copias producere** (Cæs. B. C. II. 33). **Si non sunt** (*in case they do not exist*), **nihil possunt esse**; **ita ne miseri quidem sunt** (Cic. Tusc. I. 6). It most frequently gives prominence to the object of the negation, and signifies *not even*: **Ne matri quidem dixi. Ne cum Caesare quidem egi. Ac ne illud quidem vobis negligendum puto, quod mihi ego extremum proposueram** (Cic. pro Leg. Man. 7; also *et ne — quidem*).

A short subordinate proposition, or a conjunction and the most important word of the subordinate proposition, often stand between *ne* and *quidem* :—

**Ne quantum possumus quidem cogimur** (Cic. Cat. M. 11). **Neque contra rempublicam neque contra iusjurandum ac fidem amici causa vir bonus faciet, ne si iudex quidem erit de ipso amico** (Id. Off. III. 10).

Obs. The later writers (from and after Livy and Ovid) put *nec* in the same signification as *ne — quidem*: **Non inutilem puto hanc cognitionem; alioqui nec tradidissem** (Qvinct. V. 10, 119). **Esse aliquid manes et subterranea regna, nec pueri credunt** (Juv. II. 152).

§ 458. *a.* A negation connected with a copulative particle (*and not*) is usually expressed by *neque, nec* (which is therefore a negative conjunction, not a mere adverb) :—

**Caesar substitit neque hostes laessavit. De Qvinto fratre nuntii tristes nobis nec varii venerant** (Cic. ad Att. III. 17).

Where a negative pronoun or pronominal adverb follows a copulative particle in English (*and no one, and no where, and never*), it is expressed in Latin by *neque* with an affirmative pronoun or adverb (*neque quisquam, quidquam, ullus, usquam, unquam*).

**Horae cedunt et dies et menses et anni, nec praeteritum tempus unquam revertitur** (Cic. Cat. M. 19).

Obs. 1. Sometimes, however, *et non* is employed, when the negation is blended, as it were, into one idea with some particular word following, and the whole treated as coordinate with what goes before: **Patior, iudices, et non moleste fero** (Cic. Verr. I. 1; here *non* qualifies *moleste*, and the whole expression of satisfaction, *non moleste fero*, is connected by *et* with *patior*). **Demetrius Syrus, vetus et non ignobilis dicendi magister** (Id. Brut. 91). **Habebit igitur linguam deus et non loqvetur** (Id. N. D. I. 33), *and will yet be dumb*. In the same way, *et nemo, et nullus, &c., nullusque, nihilque, &c.*, are also used: **Domus temere et nullo consilio administratur** (Cic. Inv.



I. 34). *Nihil hominem, nisi quod honestum decorumque est, aut admirari aut optare oportet, nullique neque homini neque fortunæ succumbere* (Id. Off. I. 20). *Eo simus animo ut moriendi diem nobis faustum putemus nihilque in malis ducamus quod sit a diis constitutum* (Id. Tusc. I. 49). *Ac non, et non*, are particularly employed in the signification *and not rather* (when a correction is subjoined to a conditional, interrogative, or ironical expression): *Nam si quam Rubrius injuriam suo nomine ac non impulsu tuo fecisset, de tui comitis injuria quæstum ad te venissent* (Cic. Verr. I. 31). *Quasi vero isti, quos commemoras, propterea magistratus ceperint, quod triumpharant, et non, quia commissi sunt iis magistratus, re bene gesta triumpharint* (Id. pro Planc. 25). *C. Antonius, tanquam extruderetur a senatu in Macedoniam ac non contra prohiberetur proficisci, occurrit* (Id. Phil. X. 5). (Where, on the contrary, an erroneous opinion negatived is placed in contrast with that which is correct, it is usual to employ *non — not et non, or sed non*: *Hæc morum vitia sunt, non senectutis* (Cic. Cat. M. 18).

Obs. 2. Sometimes even the copulative particle, which connects a second independent proposition with a preceding one, has combined with it the negative, which properly belongs to a clause subordinate to that second proposition: *Consules in Hernicos exercitum duxerunt, neque inventis in agro hostibus, Ferentinum, urbem eorum, vi ceperunt* (Liv. VII. 9) = *et, quum hostes in agro non invenissent, urbem — Hostes deustos pluteos turrium videbant, nec facile adire apertos ad auxiliandum animadvertabant* (Cæs. B. G. VII. 25) = *et animadvertabant, non facile —*. (The poets even allow the *et* which belongs to *ait* or *inquit* to coalesce with a negative belonging to the words quoted: *Neque, ait, sine numine vincit*, Ov. Met. XI. 263, = *et ait, Non sine n. v.*)

b. *Neque* is used instead of a simple *non*, when a negative proposition is connected by *enim, tamen, vero* (*neque enim, for not; neque tamen, yet not, and yet not; neque vero, but not, and not, also not*). Yet we sometimes find *non enim, rarely non tamen*, by which the negation acquires greater emphasis. (*Nam — non* only when the negative is intimately connected with a word following. *Neque enim — neque, and nam neque — neque.*)

c. The combination of two or more negative members into one unity is denoted by *neque — neque* (*nec — nec, neque — nec, nec — neque*), *neither — nor*; e.g. *neque bonus neque malus; neque consilium mihi placet neque auctor probatur*. The second member may be made more prominent by the addition of *vero*: —

**Secundum genus cupiditatum Epicurus nec ad potiendum difficile esse censet nec vero ad carendum (Cic. Tusc. V. 33).**

The combination of an affirmative and negative member is denoted by **et — neque, both — and not; neque — et, both not — and** (less frequently **neque — qve**): —

**Intelligitis, Pompejo et animum praesto fuisse neque consilium defuisse (Cic. Phil. XIII. 6). Patebat via et certa nec longa (Id. ib. XI. 2). Voluptates agricolarum nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere (Id. Cat. M. 15). Homo nec meo judicio stultus et suo valde prudens (Id. de Or. I. 39). (Ex quo intelligitur, nec intemperantiam propter se esse fugiendam temperantiamque expetendam, non quia voluptates fugiat, sed quia majores consequatur, Id. Finn. I. 14.)**

Obs. 1. Instead of **et — ne**, we may employ **et — et non**, when the **non** (as in *a*, Obs. 1) is intimately combined with a word following, so as to form one idea with it: **Manlius et semper me coluit diligentissime et a nostris studiis non abhorret (Cic. ad Fam. XIII. 22). Assentior tibi, et multum facetias in dicendo prodesse saepe et eas arte nullo modo posse tradi (Id. de Or. II. 56). Multa aliorum judicio et facienda et non facienda nobis sunt (Id. Off. I. 41)**, when **neque** could, by no means, be used.

Obs. 2. If a negative (**non, neque, and not**, or a negative pronoun, or **nego, nolo**) belongs to two connected words, and stands before them both, these are often themselves connected by a negative, so that the negative is repeated: **Non enim solum acuenda nobis neque procudenda lingua est, sed complendum pectus maximarum rerum copia et varietate (Cic. de Or. 30)**, in English, *we must not only whet and sharpen the tongue. Minora dii negligunt nec agellos singulorum nec viticulas persequuntur (Id. N. D. III. 35)*, and *do not mind the fields and vines of individuals. Agrum in his regionibus meliorem neque pretii majoris nemo habet (Ter. Heaut. I. 1, 12)*. In this example, by a rare exception, the common negative is near the end of the sentence. In prose, the connection by a copulative particle is used only when the ideas are completely blended: **Nulla res tanta ac tam difficilis est, quam Q. Catulus non consilio regere possit (Cic. pro Leg. Man. 20). Nec tantum moerorem ac luctum senatui mors P. Clodii afferebat, ut nova quaestio constitueretur (Id. pro Mil. 5)**. (The poets are more free; yet it is very unusual for a new proposition, which the negative should also qualify, to be connected by **et** or **qve**.) On the other hand, the second member may be connected by **aut** or **ve**: **Neque enim mari**

venturum aut ea parte virium dimicaturum hostem credebant (Liv. XXI. 17). Non recito ubivis coramve quibuslibet (Hor. Sat. I. 4, 78). (Also nec — nec — aut: Equites hostibus neque sui colligendi neque consistendi aut ex essedis desiliendi facultatem dederunt, Cæs. B. G. V. 17.) But the addition of a second proposition, which is also negative by a simple aut, is rare, and poetical: Nec te hinc comitem asportare Cretensam fas (est) aut ille sinit superi regnator Olympi (Virg. Æn. II. 778). Aut — aut also follows after a negative: Ante id tempus nemo aut miles aut eques a Caesare ad Pompejum transierat (Cæs. B. C. III. 61). Consciorum nemo aut latuit aut fugit (Liv. XXIV. 5). Nondum aut pulsus remorum strepitusque alius nauticus exaudiebatur aut promontoria classem aperiebant (Id. XXII. 19).

§ 459. For et ne or aut, following ne, neve and neu are made use of:—

Hominem mortuum in urbe neve seposito neve urito (Cic. Legg. II. 23). Opera dabatur, ne quod iis colloquium inter se neve quæ communicatio consilii esset (Liv. XXIII. 34). Caesar milites cohortatus est, uti suæ pristinae virtutis memoriam retinerent neu perturbarentur animo (Cæs. B. G. II. 21).

Neve — neve repeated (like neque — neque) is used in prohibitions (it is, however, of rare occurrence):—

Neve tibi ad solem vergant vineta cadentem neve inter vites corulum sere (Virg. G. II. 298); and in dependent propositions with ut preceding (ut neve — neve): Peto a te, ut id neve in hoc reo neve in aliis requiras (Cic. ad Fam. I. 9).

Obs. We find, however, solitary examples of nec, instead of neve: Teneamus eum cursum, qui semper fuit optimi cujusque, neque ea signa audiamus, quæ receptui canunt (Cic. R. P. I. 2). Nec hoc pertimueris (Cic.). Haec igitur lex in amicitia sancitur, ut neque rogemus res turpes neque faciamus rogati (Id. Læl. 12). In the poets, neve is also used instead of et ne, in such a way that the et belongs to another proposition (as in the case of neque, § 458, a, Obs. 2): Neve foret terribilis securior ardens aether, affectasse ferunt regnum caeleste Gigantas (Ov. Met. I. 151).

§ 460. Two negatives coming together do away with the negative signification. If the negative particle be placed immediately before a negative word, the universal negation alone is set aside, and there results an indefinite affirmation: thus, nonnemo, not no one = some one, some few; nonnullus, nonnihil, nonnuncquam,

*sometimes.* If, on the other hand, *non* belongs to a predicate, and this (negative) predicate is asserted of a negative subject, there results a *universal* affirmation; no one does it not (omits to do it) = all without exception do it: so *nemo non*, *nullus non*, *all*; *nihil non*, *every thing*; *numquam non*, *always*; *nusquam non*, *everywhere*.

*Nemo Arpinas non Plancio studuit* (Cic. pro Planc. 9). *Nulli non ad nocendum satis virium est* (Sen. Ep. 105). *Achilles nihil non arroget armis* (Hor. A. P. 122), *let Achilles claim every thing*. (Concerning *non possum non*, see § 455, Obs. 3.)

Obs. 1. The particles *nec non* do not stand together in good prose simply as a substitute for *et*, or as a connective between two single words; but they are used to carry on the idea, by adding, that a certain other thing cannot (can also not) be denied: *Nec hoc Zeno non vidit, sed verborum magnificentia est delectatus* (Cic. Finn. IV. 22), *and this also did not escape the observation of Zeno, but —*. *Neque vero non omni supplicio digni P. Claudius, L. Junius consules, qui contra auspicia navigarunt* (Cic. Div. II. 33), *and therefore the consuls P. C. and L. J. cannot but be deserving of the severest punishment*. *Nec enim is, qui in te adhuc injustior, quam tua dignitas postulabat, fuit, non magna signa dedit animi erga te mitigati* (Id. ad Fam. VI. 1). Inferior writers and the poets use *nec non* also in immediate juxtaposition (*Nec non et Tyrri — convenere*, Virg. Æn. I. 707) and for the connection of two single words (*and also*).

Obs. 2. Two negatives do not destroy one another, if either (a) a proposition begins with a general negation, and a single idea is then brought prominently forward by *ne — quidem*, or if (b) a general negation precedes, and is then repeated distributively with the single terms: *Non enim praetereundum est ne id quidem* (Cic. Verr. I. 60). *Epicurus, quid praeter voluptatem sit bonum, negat se posse ne suspicari quidem* (Id. Fin. II. 10). *Sic habeas, nihil mehercule tibi mihi nec carius esse nec svavius* (Id. ad Att. V. 1; this might also have been expressed according to § 458, c, Obs. 2, *aut carius aut svavius*). *Nemo unquam neque poeta neque orator fuit, qui quoniam meliorem quam se putaret* (Id. ib. XIV. 20). *Non me carminibus vincet nec Thracius Orpheus nec Linus* (Virg. B. IV. 55). (*Ea nesciebant, nec ubi, nec qualia essent*, Cic. Tusc. III. 2.)<sup>1</sup> (*Nolebant suocessum non patribus, non consulibus*, Liv. II. 45.)

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<sup>1</sup> The comic writers in some few instances use *neque* *haud* in place of the simple *neque*.

§ 461. *a.* The rising to something more important is indicated by **non modo**, **non tantum** (*not only*), **non solum** (*not alone*) — **sed etiam**, **verum etiam**.

**Obs.** **Modo** properly denotes rather the degree, **solum** the extent, but no definite distinction is observed. **Non tantum** is not often used, except when the subject or the predicate is common to both clauses. Instead of **sed etiam** we find also simply **sed**, by which a more comprehensive word, which at the same time comprises the preceding, is substituted in its place: **Pollio, omnibus negotiis non interfuit solum, sed praefuit** (Cic. ad Fam. I. 6); but it is also used without this accessory signification. We rarely meet with **sed** — **quoque**, which denotes merely an addition, not a rising to something more important. The first member may also be negative: **non modo (non solum) non — sed etiam (sed potius, sed)**: **Non modo non oppugnator, sed etiam defensor** (Cic. pro Planc. 31). **Hoc non modo non pro me est, sed contra me est potius** (Id. de Or. III. 20).

*b.* To rise to a more emphatic negative, and assert that even a thing which was sure to happen does not take place, **non modo** or **non solum** is combined with **sed ne** — **quidem**, **sed vix** : —

**Vobis inter vos non modo voluntas conjuncta fuit, sed ne praeda quidem adhuc divisa est** (Cic. Div. in Cæc. 11). In this case, **non modo** or **non solum** has usually another negative, either after it (*a*), so that **non modo**, **non solum**, qualifies an idea which is already negative (*not only not, not only no one, &c.*), or before it (*b*), and therefore common to both clauses (**nemo non modo, nihil non modo, &c.**: *No one, I will not say*), so that, properly speaking, in the latter case, the negative is repeated in **ne** — **quidem**: (*a*) **Ego non modo tibi non irascor, sed ne reprehendo quidem factum tuum** (Cic. pro Sull. 18). **Non modo nihil acquisiverunt, sed ne relictum quidem et traditum et suum conservaverunt** (Id. de Or. III. 32). **Obscoenitas non solum non foro digna, sed vix convivio liberorum** (Id. de Or. II. 62). (*b*) **Nihil iis Verres non modo de fructu, sed ne de bonis quidem suis reliqui fecit** (Id. Verr. III. 48). **Nullum non modo illustre, sed ne notum quidem factum** (Id. in Pis. 1). **Id ne unquam posthac non modo confici, sed ne cogitari quidem possit a civibus, hodierno die providendum est** (Id. in Cat. IV. 9). If both clauses have a common predicate, to which the negative belongs, and the predicate stands in the last clause, the negation which lies in **ne** — **quidem** (**vix**) may be applied to the whole, so that instead of **non modo non (non solum non)**, we have, in the first clause, only **non modo (non solum)**: **Assentatio non modo amico, sed ne libero quidem digna est** (Cic. Læl. 24). **Senatui non solum juvare**

republicam, sed ne lugere quidem licuit (Id. in Pis. 10). Non modo manus tanti exercitus, sed ne vestigium quidem cuiquam privato nocuit (Id. pro Leg. Man. 13). (In the complete form: Nemini privato non modo manus t. e., sed ne vestigium quidem nocuit.) Advena non modo civicae, sed ne Italicae quidem stirpis (Liv. I. 40) = qui non modo — stirpis esset. Haec genera virtutum non solum in moribus nostris, sed vix jam in libris reperiuntur (Cic. pro Cael. 17). But the complete form is also made use of: Hoc non modo non laudari, sed ne concedi quidem potest (Cic. pro Mur. 3). Sthenius id potuit, quod non modo Siculus nemo, sed ne Sicilia quidem tota potuisset (Id. Verr. II. 46).

Obs. 1. In the same way, it is said: Hoc non modo recte fieri, sed omnino fieri non potest (Cic. Acad. II. 19). If each clause has its distinct predicate, non modo, sed ne — quidem, instead of non modo non, is a very rare irregularity.

Obs. 2. Non modo (not non solum) followed by sed (sed etiam, verum, verum etiam) is used with the meaning of the phrase *I will not say* (non dico, non dicam), when it is intended to show that the first clause comprises too much, and that we must abide by the second and more limited one: Quae civitas est in Asia, quae non modo imperatoris aut legati, sed unius tribuni militum animos ac spiritus capere possit? (Cic. pro Leg. Man. 22). Sine ulla non modo religione, verum etiam dissimulatione (Id. Verr. V. 1). (Num exploratum cuiquam esse potest, quomodo sese habiturum sit corpus, non dico ad annum, sed ad vesperum? Cic. Finn. II. 28).

Obs. 3. The leading clause may, for the sake of emphasis, stand before non modo (non solum) to indicate that of which the assertion is first and chiefly true: Secundas etiam res nostras, non modo adversas, pertimescebam (Cic. ad Fam. IV. 14), and not only. If the leading assertion be negative (non, nullus, ne — quidem), non modo indicates what is still more emphatically denied (*much less, to say nothing of*): Nullum meum minimum dictum, non modo factum (Cic. ad Fam. I. 9). Apollinis oracula nunquam ne mediocri quidem cuiquam, non modo prudenti, probata sunt (Cic. Div. II. 55). (Nedum, not to mention that —. See § 355; then also without a verb, as an adverb: not to say = much less; from the time of Livy, it occurs also without a negative preceding: not to say = much more.)

§ 462. *a.* Of other particular negative expressions we may notice the following: non ita, not so very (non ita magnus, haud ita magnus); non item, not in the same way — on the other hand not (or simply not, in antithesis with the foregoing predicate understood:—

**Corporum offensiones sine culpa accidere possunt, animorum non item, Cic. Tusc. IV. 14)**; **nondum, not yet (nequedum, and not yet, sometimes for nondum; nullusdum, nihildum, vixdum; also, nondum etiam); non jam, no more, no longer; tantum non, modo non, almost (strictly, only this not, so that this one thing is wanting: tantum non ad portas et muros bellum est, Liv. XXV. 15); nihil admodum (admodum nihil), as good as nothing.**

**b.** The words **nemo (nihil)** and **ne**, with some verbs which contain a negation in themselves (**nolo, nescio, and particularly nego**), are by an inaccuracy of expression sometimes put in such a way, that in an added (antithetical) clause only the affirmative idea contained in the words is understood (and they become equivalent to **omnes, omnia, ut, volo, scio, dico**):

**Nemo extulit eum verbis, qui ita dixisset, ut, qui adessent, intelligerent, quid diceret, sed contempnit eum, qui minus id facere potuisset (Cic. de Or. III. 14). Appius collegis in castra scribit, ne Virginio commeatum dent atque etiam in custodia habeant (Liv. III. 46). Plerique negant Caesarem in custodia mansurum postulataque haec ab eo interposita esse, quominus, quod opus esset ad bellum a nobis pararetur (Cic. ad Att. VII. 15) = say that Caesar will not keep his engagement, but —.**

## PART THIRD.

### ORDER AND POSITION OF WORDS AND PROPOSITIONS.

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#### CHAPTER I.

##### OF THE ORDER OF THE WORDS IN A PROPOSITION.

§ 463. Since in Latin the connection and construction of the words may easily be known from their inflection, their position is not determined by such strict and definite rules as is usually the case in English and other modern languages, but is regulated in a great measure by the emphasis which is laid on the individual words according to the sense of the passage, and sometimes also by a regard to euphony.

Obs. The position of the words is therefore to be distinguished from their grammatical order, which is the order of their mutual relations. The latter is sometimes called the *Construction*, and the giving it is called *construing* the sentence.

§ 464. The most simple arrangement of the words is this: that the subject, with what belongs to it, stands first, and the predicate follows afterwards, in such a way that the verb usually stands last, in order to keep the whole sentence together; while the direct object and the remote object, or the predicate noun, with whatever else qualifies the verb (ablative, prepositions with cases, adverbs) are placed in the middle. Generally speaking, a governed and limiting word (with the exception of the genitive when depending on a substantive) is placed before the word which governs or is limited by it (*gloriae cupidus, hostes persequi*). Of those words which are used to limit or qualify the predicate, that part stands first, which, according to the sense and design of the passage, is of the greatest importance, and is first thought of:—



**Romani Jovi templum in Capitolio condiderunt. Romani templum in Capitolio Jovi, Junoni, Minervae condiderunt. Numa Pompilius omnium consensu rex creatus est.**

But usually the object is put before the other words which limit the verb, so that these stand as near as possible to it (**hostem equitatu terrere**). Questions begin with the interrogative word and what belongs to it, subordinate propositions with the conjunction or the relative pronoun.

§ 465. *a.* The simple arrangement of the words is so far departed from for the sake of emphasis, that the word on which a particular stress is laid, as forming an antithesis to some other idea, either expressed or floating in the mind, is put before the less important word, which would otherwise precede it; e.g. the governing word before that which it governs, or the word which helps to define the verb before the object: **Caesar equitatu terrere hostem quam cominus pugnare maluit**. If for the sake of such a contrast, or for some other reason, a writer is giving prominence to a word as the most important with reference to the meaning of a whole proposition (e.g. the verb, when he would suggest that it is remarkable or surprising that a subject should have such a predicate), this word is put at the beginning without reference to its grammatical class or construction:—

**Movit me oratio tua. Sua vitia insipientes et suam culpam in senectutem conferunt** (Cic. Cat. M. 5). **Honesta magis quam prudens oratio visa est. A malis mors abducit, non a bonis** (Cic. Tusc. I. 34).

A word, to which the proposition points from the beginning, and which completes the sense as soon as it is uttered; or a word on which the thought dwells, as it were, for a time, may gain emphasis by being placed at the end of the proposition:—

**Sequimur igitur hoc tempore et in hac occasione potissimum Stoicos** (Cic. Off. I. 2). **Helvetii dicebant, sibi esse in animo iter per provinciam facere, propterea quod aliud iter haberent nullum** (Cæs. B. G. I. 7). **Attici vita et oratio consecuta mihi videtur difficillimam illam societatem gravitatis cum humanitate** (Cic. Legg. III. 1).

Obs. 1. When the verb stands before the object, some emphasis, though it may be but slight, usually falls on the notion contained in the verb. In the arrangement, **Liber tuus expectationem meam vicit**,

the expectation entertained of the book is first thought of, and then the fact that it has been surpassed; in the arrangement, *Liber tuus vicit expectationem meam*, the effect of the book is put prominently forward. But where there is no motive for giving prominence to either idea, the first arrangement is preferred. It constitutes an exception to this rule when an important object consisting of a union of several words is emphatically placed at the close of the proposition.

Obs. 2. Sometimes the verb is put first only to avoid separating the other connected words, or to give prominence to one of them, and at the same time to form the transition: *Erant et veteres inimicitiae cum duobus Roscis Amerinis* (Cic. pro Rosc. Am. 6).

Obs. 3. The verb *sum* is often put without any emphasis before the predicate noun, particularly in definitions, or when the description consists of several emphatic words: *Virtus est absolutio naturae. Sive vorum gens est longe maxima et bellicosissima Germanorum omnium* (Cæs. B. G. IV. 1).

Obs. 4. The participle of a passive verb formed with *est* (*sum*) is not unfrequently separated from its auxiliary. Especially it may be observed, that sometimes the participle stands first, then the subject, or something that qualifies the proposition, and last of all *est*: *Omne argentum ablatum ex Sicilia est* (Cic. Verr. IV. 16). *Tecum mihi instituenda oratio est* (Id. Fin. V. 29). Sometimes *est* (*sit*) stands without emphasis somewhere in the middle of the proposition, and the participle is put last: *qui in fortunæ periculis sunt ac varietate versati* (Cic. Verr. V. 50. Compare § 472, b).

b. Relative words, referring to an antecedent which really precedes them in the sentence, always stand first in the relative clause (in prose). Relatives, on the contrary, which refer to a demonstrative proposition following, may stand after a very emphatic word; and this is also the case with interrogative pronouns:—

*Romam quæ asportata sunt, ad aedem Honoris et Virtutis videmus* (Cic. Verr. IV. 54), in contrast with what remained in Syracuse. *Tarentum vero quæ vigilantia, quo consilio* (Fabius) *recepit?* (Id. Cat. M. 4).

So likewise, when a conjunctive subordinate proposition precedes the leading proposition, the conjunction may stand after one or several words which have a particular emphasis, frequently after pronouns which refer to something preceding:—

*Hæc tu, Eruci, tot et tanta si nactus esses in reo, quamdiu diceres?* (Cic. Rosc. Am. 32). *Quæ quum ita sint, nihil censeo*

**mutandum.** *Romam ut nuntiatum est, Vojos captos, velut ex insperato immensum gaudium fuit* (Liv. V. 32). In prose the verb is never put before the relative or the conjunction.

**Obs.** *Ut* and *ne*, even where the leading proposition comes first, have sometimes one or more words before them: *tempore et loco constituto, in colloqvium uti de pace veniretur* (Sall. Jug. 113). *Catilina postulabat, patres conscripti ne quid de se temere crederent* (Id. Cat. 31). In particular a negative word often stands before *ut*, signifying *so that* (*vix ut, nemo ut, nihil ut, nullus ut; also prope ut, paene ut, sometimes magis ut*).

§ 466. *a.* An adjective which belongs to a substantive as its attribute, or a genitive which is governed by a substantive, usually stands after the substantive, but may stand before it, when, for the sake of contrast, or for any other reason, we wish to emphasize the adjective or genitive as qualifying words:—

**Ex rerum copia verba nasci debent.** *Filiorum laudibus etiam patres cohonestantur. Tusculus ager Romano adjacet* (Liv. II. 49).

**Obs. 1.** In titles and names, and where custom has established the forms of expression for certain things, the adjective or genitive often has a fixed and definite place after the substantive: *Civis Romanus, populus Romanus, res familiaris, aes alienum, jus civile, via Appia, magister equitum, tribunus militum*. Some unusual emphasis laid on this part of the expression changes this order in a very few instances.

**Obs. 2.** Demonstrative pronouns stand before the substantive if no particular emphasis is to be laid on the latter: *Incendium curiae, oppugnationem aedium M. Lepidi, caedem hanc ipsam contra rem publicam senatus factam esse decrevit* (Cic. pro Mil. 5).

*b.* Between a substantive and its adjective there may stand words which qualify the substantive or the adjective: *Summum eloquentiae studium; in summa bonorum ac fortium virorum copia; nocturnus in urbem adventus; nostra in amicos benevolentia; in summis, quae nos urgent, difficultatibus ab iis, quos miserat, difficultatibus*. (But we may also say, *in summa copia bonorum ac fortium virorum*, and, if the emphasis is to be placed on the genitive, *in bonorum ac fortium virorum summa copia*). *Homo omnibus virtutibus ornatus* (*ornatus omnibus virtutibus homo*, but also *omnibus virtutibus ornatus homo*, according to the varying emphasis). (*Homo summo ingenio, summo ingenio homo, summo homo ingenio*).<sup>1</sup>

<sup>1</sup> *Permagnum optimi pondus argenti* (Cic. Phil. II. 27), so placed to give a prominence to both adjectives, and at the same time to bring *argenti*, which forms an antithesis with other words, to the last place.

So likewise a preposition, which with its case qualifies the substantive governing the genitive, may be inserted with its case between the governing substantive and the genitive; and the same may also sometimes be done with a relative clause: *Ex illo caelesti Epicuri de regula et iudicio volumine* (Cic. N. D. I. 16). *Cato inimicitias multas gessit propter Hispanorum, apud quos consul fuerat, injurias* (Id. Div. in Cæc. 20).

§ 467. Sometimes, especially in the oratorical style, words qualifying a substantive are separated from it so as to fix the attention on them more particularly, while the intermediate words are less prominent; but no intermediate words should be allowed to make the construction ambiguous or uncertain. Thus one may separate —

*a.* An adjective (or pronoun) from its substantive, so that the former is put further forward or back: *Qvatriidui sermonem superioribus ad te perscriptum libris misimus* (Cic. Tusc. V. 4). *Sine ulla rerum exspectatione meliorum* (Id. ib. IV. 8). *Magna nobis pueris, Q. frater, si memoria tenes, opinio fuit, L. Crassum, &c.* (Id. de Or. II. 1). Sometimes, only a single unemphatic word (e.g. a pronoun as the subject or object, an adverb, &c.) is inserted between them: *Hic me dolor angit; hoc ego periculo moveor. Marcelli ad Nolam proelio populus se Romanus erexit* (Cic. Brut. 3). *Magna nuper laetitia affectus sum.*

*b.* A name from a word in apposition: *Gravissimus auctor in originibus dixit Cato, morem apud majores hunc fuisse, &c.* (Cic. Tusc. IV. 2).

*c.* A genitive and its governing word, so that one or the other stands first in the sentence: *Peto igitur a te, qvoniã id nobis, Antoni, hominibus id ætatis, oneris ab horum adolescentium studiis imponitur, ut exponas, &c.* (Cic. de Or. I. 47). *Stoicorum, non ignoras, qvam sit subtile, vel spinosum potius disserendi genus* (Id. Finn. III. 1).

§ 468. Adverbs, which belong to a verb, usually stand next to it (before it, if it concludes the proposition); but they may either be placed for the sake of emphasis at the beginning or end of the sentence, or be inserted without emphasis between the more prominent words; e.g.: —

*Magna nuper, M. Tulli, laetitia affectus sum. Bellum civile opinione plerumqve et fama gubernatur* (Cic. Phil. V. 10. Compare § 472, *b*).

Adverbs which belong to an adjective or another adverb almost invariably stand before it, and adverbs of degree always, except **admodum**, which can be placed after the adjective, when that is itself emphatic: **gravis admodum oratio**. Sometimes the adverb of degree may stand for emphasis at the beginning of the sentence, and the adjective be put further back:—

**Hoc si Sulpicius noster faceret, multo ejus oratio esset pressior** (Cic. de Or. II. 23).

The negative particles always stand before the word to which they belong, and therefore before the verb (but not always immediately before it), when they apply to the whole proposition.<sup>1</sup>

Obs. The interrogative **quam** is often separated from its adjective by an unemphatic **sum**: **Earum causarum quanta quamque sit justa unaquaeque videamus** (Cic. Cat. M. 5). (**Tam in bona causa** is rarely substituted for **in tam bona causa**.)

§ 469. The prepositions (those of one syllable, especially) are sometimes inserted between an adjective which is emphatic (numeral, adjective of multitude, superlative), or a pronoun, and the substantive: **tribus de rebus; multis de causis; paucos post menses; magna ex parte; summa cum cura; qua de causa; ea de causa; qua in urbe; multos ante annos**. It is less usual in good prose, to put the preposition between a genitive and its substantive: **decorum in mente** (except when the genitive is a relative or demonstrative pronoun: **quorum de virtutibus**).

Obs. 1. Some prepositions of two syllables (**ante, circa, penes, ultra**, but especially **contra, inter, propter**) are sometimes put after a relative pronoun (without a substantive); e.g. **hi, quos inter erat; is, quem contra venerat**. (So, likewise, we find **fundus, negotium, quo de agitur**; and rarely, **quos ad, hunc post, hunc juxta, hunc adversus**.) A few later writers (as Tacitus), imitating the freedom of the poets, go still further in the transposing (*Anastrophe*) of the prepositions).<sup>2</sup>

Obs. 2. A preposition may be separated from its case (*a*) by a genitive belonging to the latter, and that even with a subordinate proposition attached to it: **propter Hispanorum, apud quos consul fuerat, injurias** (Cic. Div. in Cæc. 20); *b*. by an adverb belonging to the word governed by the preposition: **ad bene beateque vivendum**; *c*. (rarely)

<sup>1</sup> **Jam nunc**, *now already*, in contrast with the future; **nunc jam**, *now*, in contrast with the past, with an intimation of some recent change.

<sup>2</sup> **Faesulas inter Arretiumque** (Liv. XXII. 8).

by an object of the word governed, if this is a participle or adjective: in *bella gerentibus* (Cic. Brut. 12; the ordinary construction would be in *his, qui bella gerunt*); *adversus hostilia ausos* (Liv. I. 59); *d.* (rarely) by a copulative adverb, or one used for affirmation: *post enim Chrysippum* (Cic. Fin. II. 13; usually, *post Chrysippum enim*); *contra mehercule meum iudicium* (Id. ad Att. XI. 7). The unemphatic particles *que, ne, ve*, are also sometimes appended to a preposition of one syllable (e.g. *exque his, deinde colonia, postve ea, cumque libellis*); but they are more usually annexed to the substantive governed by the preposition: *de consilio destitit, in patriamque rediit in reque eo meliore, quo major est* (Cic. Fin. I. 1).

§ 470. The prepositions are repeated with substantives that follow each other, when we wish to indicate the difference of the ideas and not to allow them to be blended into one (*a te et a tuis*), consequently always when *et—et* are used (*et in bello et in pace*), and *nec—nec*, usually also with *aut—aut*, and *vel—vel*, and after *nisi* (*in nulla re nisi in virtute*), and after a comparative (*in nulla re melius quam in virtute*); on the contrary, not with words which are connected by *que*.

Obs. 1. With *et—et* and *aut—aut*, the preposition may sometimes be put before the conjunction: *cum et nocturno et diurno metu* (Cic. Tusc. V. 23).

Obs. 2. Some prepositions of one syllable are often repeated without any particular reason. *Inter* is frequently repeated after *interest* (*interest inter argumentum conclusionemque rationis et inter medium animadversionem*, Cic. Finn. I. 9), and occasionally also in other connections, particularly in the poets (*Nestor Componere lites inter Peliden festinat et inter Atriden*, Hor. Ep. I. 2, 12).

Obs. 3. A substantive cannot, in Latin, be governed by two prepositions: we must say, *ante aciem postve eam* (not *ante postve aciem*).

§ 471. The following observations apply to the position of certain particles which connect the discourse. *Enim*, *for*, always stands after one word, seldom after two. (*Nam* always at the beginning, and so, also, *namque* in the best prose.) *Ergo*, *therefore*, either stands first, or after an important word of the sentence (*Hunc ergo, quid ergo, &c.*); when it denotes not a conclusion, but only a transition, it is almost always put after a word. It is usual to put *igitur* after one or two words (*Quid habes igitur, quod mutatum velis?*), or even last, after several words that are closely

connected (*Ejus bono fruendum est igitur*, Cic. Tusc. V. 23). Yet it is also put first,—in some writers (e.g. Sallust) more frequently than others. (*Itaque, therefore, consequently*, very rarely stands after a word in good prose.) *Tamen* stands at the beginning, except where a single word is to be made emphatic by antithesis. *Etiam, also, even*, stands generally before the particular word to which it belongs; but it is also put after it, especially if the word is removed to the beginning of the sentence for the sake of emphasis. *Quoque, also* (in good writers), always stands after the word to which it belongs, and which contains the new idea that is added: *Me quoque haec ars decepit; tuā quoque causā*. So likewise *quidem* is always put after the word, which is thus emphasized and contrasted with others:—

*Nostrum quidem studium vides, quam tibi sit paratum. Id nos fortasse non perfecimus; conati quidem saepissime sumus* (Cic. Or. 62), at least. *L. quidem Philippus gloriari solebat, &c.* (Id. Off. II. 17). *Ac Metellum quidem eximia ejus virtus defendet*. The same holds good of *demum*. (*Nunc demum, sexto demum anno*.)

Obs. 1. If *enim, autem, or igitur* and *est* or *sunt* come into juxtaposition, the verb usually stands, without emphasis, in the second place, if the proposition begins with the word on which the emphasis is laid; e.g. *Qvis est enim; nemo est autem. Sapientia est enim una, quae maestitiam pellat ex animis* (Cic. Finn. I. 43). *Magna est enim vis humanitatis* (Id. Rosc. Am. 22). On the other hand, the verb is put in the third place, if the emphasis falls more on the words which come after it; e.g. *Cupiditates enim sunt insatiabiles* (Id. Finn. I. 13).

Obs. 2. Concerning some other words, which always have a definite place in the proposition, all that is necessary to be said is noticed elsewhere: as on *inquit*, § 162, *b*, *Obs.*; on *autem* and *vero*, § 437, *Obs.*; on *quisque*, § 495.

§ 472. *a*. Words which belong at the same time to several connected words are regularly put either before or after all of them:—

*Hostes victoriae non omen modo, sed gratulationem praeceperunt. Amicitiam nec usu nec ratione habent cognitam*. Yet the common word is sometimes put with the first of them, while the second follows after, and greater emphasis is given to both: *Ante Laelii aetatem et Scipionis* (Cic. Tusc. IV. 3). *Quae populari gloria decorari in Lucullo debuerunt, ea fere sunt et Graecis litteris celebrata et Latinis* (Id. Acad. II. 2).

b. In other cases also, particularly in oratory, another word that is less emphatic is inserted between two connected words (e.g. the object, the subject, the verb of the proposition, or some qualifying phrase), by which means the mind is induced to dwell more on each, or the last is added as an afterthought: *Ipse Sulla ab se hominem atque ab exercitu suo removit* (Cic. Verr. I. 15). *Oppida, in quibus consistere praetores et conventus agere solent* (Id. ib. V. 11). *Ne opifices quidem se ab artibus suis removerunt, qui Ialys, quem Rhodi vidimus, non potuerunt aut Coae Veneris pulchritudinem imitari* (Id. Or. 2). (*Dolori suo maluit quam auctoritati vestrae obtemperare*, Id. pro Leg. Man. 19).

§ 473. a. Words which mutually emphasize kindred or contrasted ideas, are put together: *Quaedam falsa veri speciem habent. Sequere, quae tua te virtus ducet*.

b. If two coordinate propositions or two series of connected words form an antithesis, in which the separate words correspond to each other, the order is sometimes inverted in the second proposition or series, instead of being repeated, in order to make the antithesis more striking; so that the word which stands at the beginning of the first member finds its counterpart at the end of the last (Chiasmus):<sup>1</sup>—

*Ratio nostra consentit, repugnat oratio* (Cic. Finn. III. 3). *Clariorem inter Romanos deditio Postumium quam Pontium incrementa victoria inter Samnites fecit* (Liv. IX. 12).

§ 474. The poetical arrangement of words is distinguished from that followed in prose by a much greater freedom, and also by the circumstance that it is regulated not only by the sense and emphasis, but often by the necessity of the verse. The freedom is shown in the circumstance, that words which are connected together in meaning, and in prose would stand together, are often separated, and words which in prose have their appointed place are transposed to another part of the sentence. Care, however, is taken, that the construction be not thereby rendered doubtful or ambiguous. The following are the cases most frequently met with:—

a. Adverbs and prepositions with their cases (ablatives without a preposition) are separated from the verbs, or participles, to which they belong: *Ille, datis vadibus qui rure extractus in urbem est, solos felices viventes clamat in urbe* (Hor. Sat. I. 1, 12).

<sup>1</sup> Χίασμός from χιάζω, to place crosswise.



b. Adjectives and genitives are arbitrarily separated by other words from the substantive to which they belong: *Saevae memorem Junonis ob iram* (Virg. *Æn.* I. 4). *Ipse deum tibi me claro demittit Olympo regnator* (Id. ib. IV. 268). In particular, it frequently happens that a substantive and its adjective or participle are put separately in the two divisions of a hexameter or pentameter: *Egressi optata potiuntur Troes arena* (Id. ib. I. 172). *Ponitur ad patrios barbara praeda deos* (Ov. *Her.* I. 26).

c. Prepositions are not only put arbitrarily between an adjective or a genitive and its substantive (*Trojano ab sanguine*; *quibus orbis ab oris*), but also stand after the substantive with the adjective (*puppi deturbat ab alta*), or even with the genitive (*ora sub Augusti*). They are also put (but rarely, and generally only the dissyllables) after all the words whose case depends on them: *maria omnia circum*; *acres inter numeretur* (Hor. *Sat.* I. 8, 53).

Obs. Sometimes, another word, unconnected with the substantive, is inserted between the preposition and its case: *Vulneraque illa gerens, quae circum plurima muros accepit patrios* (Virg. *Æn.* II. 278): *Ultor ad ipse suos caelo descendit honores* (Ov. *Fast.* V. 551); and even where the case precedes the preposition by which it is governed: *Vitis nemo sine nascitur* (Hor. *Sat.* I. 3, 69). A preposition which belongs to two substantives is sometimes attached only to the last: *Foedera vel Gabii vel cum rigidis aequata Sabinis* (Hor. *Ep.* II. 1, 25). *Non legatos neque prima per artem tentamenta tul pepigi* (Virg. *Æn.* VIII. 143).

d. The conjunctions *et*, *nec* (rarely, *aut*, *vel*) and *sed* (*sed enim*) are sometimes put after a word in the second member of the sentence: *Qvo gemitu conversi animi, compulsus et omnis impetus* (Virg. *Æn.* II. 73). *Progeniem sed enim Trojano ab sanguine duci audierat* (Id. ib. I. 19). The same is done with the relative pronoun (which sometimes stands after several words): *Arma virumque cano, Trojae qui primus ab oris — venit. Tu numina ponti Victa domas, ipsumque, regit qui numina ponti* (Ov. *Met.* V. 370). The same holds of *nam* and *namque*. Conjunctions which connect subordinate propositions are often removed from the beginning of the proposition.

e. Copulative and disjunctive conjunctions (*et*, *ac*, *atque*, *neque*, *neve* — *aut*, *vel*) are not always followed immediately by that which they connect with a foregoing word, but one or more words, which relate in common to both of the connected words, are interposed: *Invidia atque vigent ubi crimina* (Hor. *Sat.* I. 3, 61). *Quum lectulus aut me porticus exceptit* (Id. ib. I. 4, 133). *Caestus ipsius et*

*Herculis arma* (Virg. *Æn.* V. 410). *Nec dulces amores sperne puer neque tu choreas* (Hor. *Od.* I. 9, 15).

*f.* The particles *que*, *ne*, *ve*, are sometimes removed from the word to which they properly belong to some word common to both members of the sentence, usually the verb: *Hic jacet immitti consumptus morte Tibullus, Messalam terra dum sequiturque mari* (Tib. I. 3, 55). *Non Pyladem ferro violare aususve sororem* (Hor. *Sat.* II. 3, 139). (*Pacis eras mediusque belli*, Id. *Od.* II. 19, 28. *Semper in adjunctis aevoque morabimur aptis*, Id. *A. P.* 178).

*Obs.* Sometimes *que* is removed from the first word of a new proposition to the second or third: (*Furor hic*) *semper in obtutu mentem vetat esse malorum, Praesentis casus immemoremque facit* (Ov. *Tr.* IV. 1, 39). (*Brachia sustulerat, Dique o communiter omnes, dixerat, parcite*, Ov. *Met.* VI. 262, instead of *dixeratque*, *Di*, &c.)

*g.* A substantive common to two connected propositions is sometimes not introduced till the second clause, either without any qualifying word, or having an adjective which stands in the first clause: *Transmittunt cursu campos atque agmina cervi pulverulentâ fugâ glomerant* (Virg. *Æn.* IV. 154). *An sit mihi gratior ulla, qvove magis fessas optem demittere naves, qvam qvae Dardanum tellus mihi servat Acesten* (Id. *ib.* V. 28). *Quid pater Ismario, quid mater profruit Orpheo?* (Ov. *Am.* III. 9, 21).

*h.* Words belonging to a short leading proposition, especially its verb, are sometimes inserted in the subordinate proposition belonging to it: *Sedulus hospes paene, macros, arsit, turdos dum versat in igni* (Hor. *Sat.* I. 5, 72). *Quicquid erat medicae, vicerat, artis, amor* (Tib. II. 3, 14).

*Obs.* The arrangement of the words is not equally free in all poets, and in every species of poetry. Thus, the comic poets avoid bold transpositions, which would be too much at variance with the usual expressions of every-day life.

## CHAPTER II.

### ARRANGEMENT OF PROPOSITIONS.

§ 475. When the parts of a compound proposition (§ 325) are so arranged, that we cannot break off before the last clause has been enunciated, and yet retain a correct and perfect grammatical form, it has the name of a period (*periodus*). A period is formed, therefore, by putting the subordinate before the leading proposition,

or by inserting in the leading proposition itself one or more subordinate propositions, which qualify it; and this last form (when the leading proposition is broken by intervening propositions) sometimes receives the name of period by way of distinction (period in a narrower sense). It may often happen, that the protasis and apodosis are each divided by intervening propositions, and have consequently the structure of a period. The way in which the individual propositions are arranged and connected together so as to form periods, is called the *Structure of the period*. This gives discourse more connection, since in this way all the parts of a leading conception present themselves in the natural order in which they occur to the mind, and in that order are linked together (the cause before the effect, &c.).

§ 476. The Latin language is particularly well adapted for the formation of a variety of intricate periods, since it admits, more freely than many, of the insertion of one proposition in another, and the placing of the subordinate before the leading proposition. With respect to this liberty the following observations may be made.

a. All subordinate propositions, which it would be possible to place before the leading proposition to which they belong, at the beginning of a period (that is to say, all subordinate propositions, except such as denote a result), may also be inserted in the leading proposition after its first word or words, and that without its being necessary that any particular grammatical element of the proposition in which it is inserted (with the exception of particles and pronouns which serve as connectives), should precede the insertion:—

**L.** Manlio, quum dictator fuisset, **M.** Pomponius, tribunus plebis, diem dixit (Cic. Off. III. 31). *Antea, ubi esses, ignorabam.*

**Obs. 1.** A period in which the leading proposition is interrupted is often formed by placing first a word which is common to the leading and the subordinate proposition (e.g. as a common subject or object), and putting the subordinate proposition immediately after it: *Stultitia, etsi adepta est, quod concupivit; nunquam se tamen satis consecutam putat* (Cic. Tusc. V. 18). *Pompejus Cretensibus, quum ad eum usque in Pamphiliam legatos deprecatoresque misissent, spem deditionis non ademit* (Id. pro Leg. Man. 12).

**Obs. 2.** A relative proposition (including those introduced by a relative pronominal adverb to express time or manner) may stand before the

demonstrative proposition, not only when the former actually *begins* the period, but also when one or more words of the latter are placed before the relative proposition, the demonstrative word itself and the remainder of the demonstrative proposition being placed after the relative proposition. Such an arrangement serves not only to unite the propositions more closely, but also to add force to comparison and contrast: *Invidi, quibus ipsi uti nequeunt, eorum tamen fructu alios prohibent. Primum vigilet adolescens necesse est in deligendo (quem imitetur), deinde, quem probavit, in eo, quas maxime excellent, ea diligentissime persequatur* (Cic. de Or. II. 22). *Ceteris in rebus, quam venit calamitas, tum detrimentum accipitur* (Id. pro Leg. Man. 6). *Si Verres, quam audax est, ad conandum, tam esset obscurus in agendo, fortasse aliqua in re nos aliquando fecisset* (Id. Act. I. in Verr. 2). (The relative clause may also stand first where two nouns or adverbs are compared: *Orationem habuit ut honestam, ita parum, utilem. Insignem eam pestilentiam mors quam matura tam acerba M. Furi fecit*, Liv. VII. 1.)

*b.* Between a subordinate proposition at the commencement of a period and the leading proposition which it introduces, there may be inserted a second subordinate proposition, which is more intimately connected with the latter, or contains some special observation or definition applying to it:—

*Et quoniam studium meae defensionis ab accusatoribus atque etiam ipsa susceptio causae reprehensa est, antequam pro L. Murena dicere instituo, pro me ipso pauca dicam* (Cic. pro Mur. 1). *Quum hostium copiae non longe absunt, etiamsi irruptio nulla facta est, tamen pecua relinquuntur, agricultura deseritur* (Id. pro Leg. Man. 6). *Fugatis hostibus, quanquam flumen transire tuto licebat, tamen reliquum exercitum opperiri placuit*. (Here the subordinate proposition is inserted between the participial and leading propositions: *though, after the defeat of the enemy, the river might have been crossed with safety.*) *Si quis istorum dixisset, in quibus summa auctoritas est, si verbum de republica fecisset, multo plura dixisse, quam dixisset, putaretur* (Cic. pro Rosc. Am. 1. Compare § 442, *a*). *Hujus rei quae consuetudo sit, quoniam apud homines peritissimos dico, pluribus verbis docere non debeo* (Id. pro Cluent. 41; where the subordinate proposition is inserted between a dependent question and the governing proposition). *Quoniam, cujus consilio Sex. Roscius occisus sit, invenio, cujus manu sit percussus, non laboro* (Id. pro Rosc. Am. 34). *Macedonia quum se consilio et manu Fonteji conservatam dicat, ut illa per hunc a Thracum depopulatione defensa est, sic ab hujus nunc capite Gal-*

**lorum impetus depellet** (Cic. pro Font. 16. In this example the relative proposition, after a protasis, precedes the demonstrative leading proposition).

c. A subordinate proposition, which belongs to another subordinate proposition (usually a conjunctive one), is sometimes placed before the latter (before the conjunction), instead of being inserted in it or put after it. (In this way a particular prominence is given to the statement contained in the proposition so prefixed) :—

: **Quid autem agatur, quum aperuero, facile erit statuere, quam sententiam dicatis** (Cic. Phil. V. 2). **Rogavi, quoniam, cetera concessissent, ne hoc unum negarent. Quid usu non veniebat, de eo si quis legem aut iudicium constitueret, non tam prohibere videretur quam admonere** (Cic. pro Tull. 4). **Caesar, ab exploratoribus certior factus, hostes sub monte consedissee, qualis esset natura loci, qui cognoscerent, misit** (Cæs. B. G. I. 21).

Obs. The different forms given under *a* (Obs. 2), *b*, and *c*, may be combined; e.g. **Philosophandi scientiam concedens multis, quod est oratoris proprium, apte, distincte, ornate dicere, quoniam in eo studio aetatem consumpsi, si id mihi assumo, videor id meo jure quodam modo vindicare** (Cic. Off. I. 1). After the participle, the relative proposition **quod est**, &c., takes the first place; then, in order the better to establish the demonstrative proposition, the clause commencing with **quoniam**, &c., is inserted (*b*), and lastly the demonstrative itself is changed to a subordinate proposition with **si**, retaining, however, according to *c*, its own subordinate propositions before it. It happens very frequently, in Livy, that what is expected as an apodosis to a preceding subordinate proposition or to several such, suddenly becomes a subordinate proposition itself by the insertion of a conjunction (**quum, quia**): **Ibi quum Herculem, cibo vinoque gravatum sopor oppressisset, pastor, accola ejus loci, nomine Cacus, ferox viribus, captus pulchritudine boum, quum avertere eam praedam vellet, quia, si agendo armentum in speluncam compulisset, ipsa vestigia quaerentem dominum eo deductura erant, aversos boves caudis in speluncam traxit** (Liv. I. 7).

d. If a dependent proposition (especially an indirect question) is drawn to the beginning of the period by a pronoun which refers to something that precedes, or with a view to emphasis and antithesis, we may insert either the whole governing proposition (if it be short), or some words of it, in the dependent proposition, between the connecting pronoun or the emphatic words which come first and the interrogative word or conjunction :—

*Qvae, breviter, qvalia sint in Cn. Pompejo, consideremus* (Cic. pro Leg. Man. 13). *Stoicorum autem, non ignoras, quam sit subtile vel spinosum potius disserendi genus* (Id. Finn. III. 1). *Ex qvibus, alienissimis hominibus, ita paratus venis, ut tibi hospes aliquis recipiendus sit* (Id. Div. in Cæc. 15). *Infima est conditio et fortuna servorum, qvibus, non male præcipiunt, qvi ita jubent uti ut mercenariis* (Id. Off. I. 13. Compare § 445).

Obs. The accusative with the infinitive is not considered absolutely as a distinct proposition, but as intimately combined with the leading proposition (in which it may be inserted according to *a*: *Omnes Caesarem appropinquare narrabant*). Not only, therefore, may we insert a short proposition (which again may itself be a subordinate proposition), or one or several words of it, in an accusative with the infinitive, in the manner pointed out under *d* (*Platonem Cicero scribit Tarentum venisse; eam causam qvum ego me suscepturum profiterer, repudiatus sum*), but even where the leading proposition comes first, its verb often stands after the subject of the infinitive (particularly a pronoun), sometimes also after another very emphatic word: *Caesar sese negat eo die proelio decertaturum*.

§ 477. Care should be taken in the structure of periods, that each subordinate proposition be inserted just where there is occasion to think of its contents, or where it is called for by some word of the leading proposition. In the historical style the chronological arrangement of the several parts of the leading proposition, and the circumstances to which it refers, is particularly to be attended to. It is also necessary, where there are several subordinate propositions, to avoid too great a uniformity in their structure, unless it should happen that several circumstances which stand in the same relation to the leading proposition are expressed in coordinate propositions. We must especially avoid inserting one proposition in another in such a way that several terminations of a precisely similar form come together at last, especially a number of verbs, which belong severally to different members of the proposition, although such periods are occasionally found in the old writers (e.g. *Constiterunt, nuntios in castra remissos, qvi, quid sibi, quando præter spem hostis, occurrisset, faciendum esset, consulerent, qvieti opperientes*, Liv. XXXIII. 6).<sup>1</sup> In a good period there must be a certain symmetry of the parts, particularly between those

<sup>1</sup> On the other hand, there is no objection to several verbs coming together, one of which is governed by the other in the infinitive; e.g. *Foedus sanciri posse dicebant*.

inserted and the conclusion of the leading proposition, so that this may not be too short and abrupt, unless this very brevity is intended to produce a certain effect. The two following may serve as examples of carefully constructed periods :—

Ut saepe homines aegri morbo gravi, quum aestu febrigue jactantur, si aquam gelidam biberunt, primo relevari videntur deinde multo gravius vehementiusque afflictantur, sic hic morbus, qui est in republica, relevatus istius poena, vehementius, vivis reliquis, ingravesco (Cic. in Cat. I. 13). Numitor, inter primum tumultum, hostes invasisse urbem atque adortos regiam dictitans, quum pubem Albanam in arcem praesidio armisque obtinendam avocasset, postquam juvenes, perpetrata caede pergere ad se gratulantes vidit, extemplo advocato consilio, scelera in se fratris, originem nepotum, ut geniti, ut educati, ut cogniti essent, eadem deinceps tyranni sequae auctorem ostendit (Liv. I. 6).

## FIRST APPENDIX TO THE SYNTAX.

### OF SOME SPECIAL IRREGULARITIES IN THE CONSTRUCTION OF WORDS.

§ 478. THE VERB UNDERSTOOD. In coordinate propositions the verb is often omitted in one of the propositions, and supplied in it from the other, in the same or a different person and number, and not only (as in English) in the clause which follows from that which precedes, but also in the reverse order (because in Latin the proposition usually concludes with the verb):—

Beate vivere alii in alio, vos in voluptate ponitis (Cic. Finn. II. 37). In his, in quibus sapientia perfecta non est, ipsum illud perfectum honestum nullo modo (sc. esse potest), similitudines honesti esse possunt (Id. Off. III. 3). I. Luculli virtutem quis? at quam multi villarum magnificentiam sunt imitati? (Id. ib. I. 89). Nec Graeci terra nec Romanus mari bellator erat (Liv. VII. 26). (The referring a verb to two subjects, differing in person, number, or gender, is called *Syllepsis*.)

OBS. 1. In a subordinate proposition, the verb may be supplied from a preceding subordinate proposition of the same character: Ea magis percipimus atque sentimus, quae nobis ipsis prospera

aut adversa eveniunt, quam illa, quæ ceteris (Cic. Off. I. 9); rarely from a subordinate proposition of a different kind: *Certe nihil (intelligit honestum) nisi quod possit ipsum propter se laudari. Nam si propter voluptatem (sc. laudatur), quæ est ista laus, quæ possit e macello peti?* (Id. Finn. II. 15). In short subordinate propositions, the verb may be supplied from leading propositions which have the same subject: *Sapienter hæc reliquisti, si consilio, feliciter, si casu* (Cic. ad Fam. VII. 28). In relative expressions of comparison, the verb is omitted, as in coordinate propositions: *Adeptus es, quod non multi homines novi* (Cic. Fam. V. 18). The verb is rarely supplied in the leading proposition from the subordinate: e.g. *Si te municipiorum non pudebat, ne veterani quidem exercitus?* (Cic. Phil. II. 25); this occurs most frequently in comparisons: *Ut enim cupiditatibus principum et vitis infici solet teta divitas, ita emendari et corrigi continentia* (Cic. Legg. III. 13). *Olim, quam regnare existimabamur, non tam ab ulla, quam hoc tempore observor a familiarissima Caesaris* (Cic. ad Fam. VII. 24; in this example the verb is understood in another tense, — *observabar*, — which is the case sometimes when the remaining words indicate the difference of time: *Jugurtha dicit, tum sese, paulo ante Carthaginienses, post, ut quisque opulentissimus videatur, ita Romanis hostem fore*, Sall. Jug. 81).

OBS. 2. From a verb in a finite mood, the infinitive is often supplied in a subordinate proposition; e.g. *Rogat Rubrium, ut, quos commodum ei sit, invitet* (Cic. Verr. I. 26). *Si noles sanus, curres hydropicus* (Hor. Ep. I. 2, 34). With this exception a verb is very rarely supplied from a different mood (as, for example, when the whole sense is expressed by a single word which is antithetical to one going before); as, *Si per alios Roscium hoc fecisse dicis, quaero, servosne an liberos* (Cic. Rosc. Am. 27) = *per servosne an per liberos hoc eum fecisse dicas?*<sup>1</sup>

OBS. 3. Sometimes (but mostly in writers who are accustomed to a harshness of construction) one verb is used as common to two antithetical propositions (or objects), which is only suitable to the nearest, so that some kindred signification, comprised under the same more general idea, must be supplied with the other: e.g. *Germanicus, quod arduum, sibi, cetera legatis permisit* (Tac. Ann. II. 20; from *permisit* we must supply with *sibi*, *he reserved for himself, he imposed on himself*). (This is called Zeugma.)

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<sup>1</sup> Sed utilitatis specie in republica sæpiissime peccatur, ut in Corinthi disturbance nostræ (Cic. Off. III. 11, sc. peccarunt).



§ 479. ELLIPSIS OF THE VERB. Sometimes the verb is omitted, though it cannot be supplied from a preceding or subsequent proposition, so that we only see from the other words of the proposition what verb is to be understood. This *Ellipsis* of the verb is met with only in animated discourse, in short and simple propositions, chiefly leading propositions in the indicative. On this point we must make the following remarks:—

*a.* *Est* and *sunt* are often omitted in short and pithy general judgments and sentences, or in quick and passionate transitions, sometimes also in rapid descriptions, which consist of antithetical clauses, and with the perfect participle in propositions which form single members of a continuous narrative: *Omnia praeclara rara* (Cic. *Lael.* 21). *Jucundi acti labores* (Id. *Finn.* II. 82). *Sed haec vetera; illud vero recens, Caesarem meo consilio interfectum* (Id. *Phil.* II. 11.) *Ecquis est, qui illud aut fieri noluerit aut factum improbarit? Omnes ergo in culpa* (Id. *ib.* II. 12). *Africa fines habet ab occidente fretum nostri maris et Oceani, ab ortu solis declivem latitudinem, quem locum Catabathmon incolae appellant. Mare saevum, importuosum, ager frugum fertilis, bonus pecori, arbore infecundus; caelo terraque penuria aquarum* (Sall. *Jug.* 17). *Nondum dedicata erat in Capitolio Jovis aedes; Valerius Horatiusque consules sortiti, uter dedicaret; Horatio sorte evenit; Publicola ad Vejentium bellum profectus. Aegrius, quam dignum erat, tulere Valerii necessarii, dedicationem tam inculti templi Horatio dari* (Liv. II. 8). *Erat* and *fuit* (erant and fuerunt) are less frequently omitted, and only where the past time is sufficiently indicated by the context: *Polycratem Samium felicem appellabant. Nihil acciderat ei, quod nollet, nisi quod anulum, quo delectabatur, in mari abjecerat. Ergo infelix unā molestiā, felix rursus, quum is ipse anulus in praecordiis piscis inventus est?* (Cic. *Finn.* V. 30).

*Obs.* In the poets *est* is often left out in a rather striking manner; e.g. in relative propositions: *Pol me occidistis amici, cui sic extorta voluptas* (Hor. *Ep.* II. 2, 138). The subjunctive of *sum* is very rarely omitted, especially in prose: *Potest incidere contentio et comparatio, de duobus honestis utrum honestius* (Cic. *Off.* I. 43). *Esse* in an accusative with the infinitive is rarely omitted (except with participles, concerning which see § 406, and with gerundives), e.g. in the expression *volo, (nolo, malo) me physicum, me patris similem, me audacem, I wish to be and to pass for*—.

*b.* *Inquit* is sometimes omitted in a brief notice of the change of persons in a dialogue: *Tum Crassus cet. Huic ego, Nolo te mirari cet. Praeclare quidem dicis, Laelius (sc. inquit); etenim video*

est. (Cic. R. P. III. 32). This occurs in the poets, even where *inquit* should form an apodosis: *Ut vidit socios, "Tempus desistere pugnae (sc. inquit), solus ego in Pallanta feror"* (Virg. *Æn.* X. 441).

c. *Dico* and *facio* may be omitted in leading propositions, when an assertion or action is briefly characterized by an adverb of praise or dispraise: *Bene igitur idem Chrysippus, qvi omnia in perfectis et maturis docet esse meliora* (Cic. N. D. II. 14). *Scite enim Chrysippus, ut clipei causa involucrium, vaginam gladii, sic praeter mundum cetera omnia aliorum causa esse generata* (Id. ib. II. 14). *Qvanto haec melius vulgus imperitorum, qvi non membra solum hominis deo tribuant, sed usum etiam membrorum?* (Id. ib. I. 36). *how much better does the common man do this—does he treat this subject?*

Obs. So also occasionally in quoting an example: *Alia subito ex tempore conjecturā explicantur, ut apud Homerum Calchas qvi ex passerum numero belli Trojani annos auguratus est* (Cic. Div. I. 33). *Facio* and *fi* are also sometimes omitted after *ne*: *De evertentis diripiendisqve urbibus valde considerandum est, ne qvid temere, ne qvid crudeliter* (Cic. Off. I. 24). *Cave, turpe qvidqvam* (Id. Tusc. II. 22).

d. The verb *may*, in general, be omitted, in familiar and every-day discourse, or imitations of it, in those leading propositions in which an accusative or other words (e.g. an adverb) qualifying the verb sufficiently point it out, and in which it is desired to attain the greatest brevity, and to compress, as it were, the whole proposition into an accusative, or some other qualifying form: *Crassus verbum nullum contra gratiam* (Cic. ad Att. I. 18). *Ubi enim aut Xenocratem Antiochus sequitur aut Aristotelem? A Chrysippo pedem nunqvam* (Id. Acad. II. 46). *Qvas tu mihi, inquit, intercessionem, qvas religiones?* (Id. Phil. I. 10). *A me Caesar pecuniam?* (sc. *postulat*, Id. Phil. II. 29). *Ille ex me, nihilne audissem navi; ego negare* (Id. ad Att. II. 12). *Sed qvid ego alios (sc. commemorō)? ad me ipsum jam revertar* (Id. Cat. M. 13). *Sed ad ista alias (sc. respondebo); nunc Lucillum audiamus* (Id. N. D. II. 1). *Cicero Attico salutem* (occurs often in the superscriptions of letters). *Di meliora! (dent).*

Obs. 1. In certain expressions, such an ellipsis has become a general usage; e.g. in the phrases *nihil ad me, ad te, &c.* (sc. *pertinet, it does not concern me*): *qvid mihi (nobis, &c.) cum hac re? what have I to do with it? Qvorsum haec?* Especially in certain transitions with *qvid, how; qvid, qvōd* — (*how is it that —? what shall we say to this, that —?*) *qvid, si* — (*how, if —*); *qvid ergo? qvid enim? qvid tum? (what, then?) qvid postea? Qvid multa?* (sc.

*dicam* = *in short*; also, *ne multa*). So likewise, in some proverbial expressions; as, *Fortuna fortis* (sc. *adjuvat*). *Minima de malis* (*eligenda sunt*).

OBS. 2. Sometimes, when the writer is hurrying in a rapid style, he omits, after the nominative, a verb of *happening, occurring, &c.*, in order quickly to give a new point or item of his narrative: *Clamor inde concursusque mirantium, quid rei esset* (Liv. I. 41). *Italiae rursum concursatio eadem comite mima; in oppida militum crudelia et misera deductio* (Cic. Phil. II. 25), *after that followed again, &c.* (*Quid Pompejus de me senserit, sciunt, qui eum Paphum secuti sunt. Nusquam ab eo mentio de me nisi honorifica* (Id. ib. II. 15).

OBS. 3. Such omissions are less frequent in the subordinate proposition: *Itaque exspecto, quid ad ista* (sc. *dicturus sis*, Cic. Tusc. IV. 20).<sup>1</sup>

OBS. 4. Sometimes, we find the infinitives *dicere, commemorare*, and the like, left out in this manner: *Sed non necesse est nunc omnia* (Cic. Tusc. III. 18).

OBS. 5. We may particularly notice the expression *nihil aliud quam* (in Livy, and the succeeding writers), in which originally the verb *facio* appears to have been omitted (e.g. *Venter in medio quietus nihil aliud quam datis voluptatibus fruitur*, Liv. II. 32 = *nihil aliud facit nisi — fruitur*, see § 442, c, *Obs.* 2), but which, in these writers, stands simply as an adverb, in the sense of *merely, only*, with a verb; e.g. *Hostes, nihil aliud quam perfusis vano timore Romanis, citato agmine abeunt* (Liv. II. 63), *after they had only —*. (*Nero philosophum, a quo convicio laesus erat, nihil amplius quam urbe Italiaque summovit*, Svet. Ner. 39). In the same way, *si nihil aliud* (*even if nothing else is attained*) stands with the signification *at least* (*even if from no other motive*): *Vēnit in iudicium P. Junius, si nihil aliud, saltem ut eum, cujus opera ipse multos annos esset in sordibus, paullo tandem obsoletius vestitum videret* (Cic. Verr. I. 58).

OBS. 6. Quite distinct from Ellipsis is the sudden breaking off of a proposition which has been commenced, and which we do not choose to complete (*Aposiopēsis*); e.g. *Qvos ego — sed motos praestat compungere fluctus* (Virg. *Æn.* I. 135).

§ 480. ANACOLUTHIA. Sometimes writers indulge in the same inaccuracy, which occurs in oral discourse; namely, that a proposi-

<sup>1</sup> *Quum ille ferociter ad haec (sc. diceret), se patris sui tenere sedem — clamor oritur* (Liv. I. 48).

tion which has been commenced is so broken off either by long and complicated subordinate propositions, or by parentheses under the form of independent propositions (e.g. with *nam*, *enim*), that it cannot easily, if at all, be continued and concluded in agreement with the beginning, the connection being forgotten or no longer obvious. In order to show in this case, that the writer returns to the beginning which had been interrupted, it is usual to employ one of the particles *verum*, *sed*, *verum tamen*, *sed tamen* (*but, as I wished to say*; also, *sed hæc omitto*, and similar expressions), or *igitur*, *ergo*, *inquam* (*I say*, with a repetition of the leading idea), or only a pronoun, which refers back to the leading idea, after which the interrupted proposition is repeated and concluded, often in a form somewhat altered, so that the original beginning of the proposition remains without a corresponding conclusion. Sometimes, too, the continuation of the discourse is thus modified, without any indication of this kind. This want of strict grammatical coherence is called *Anacoluthia*, and such a proposition an *Anacoluthon*.<sup>1</sup> Some particular kinds of it are found in rhetorical compositions, others of a freer character in such as imitate the style of oral discourse; e.g. in dialogues: —

Qvi potuerunt ista ipsa lege, quæ de proscriptione est (sive Valeria est sive Cornelia; neque enim novi nec scio), verum ista ipsa lege bona Sex. Roscii venire qvi potuerunt? (Cic. Rosc. Am. 43). Sæpe ego doctos homines — quid dico "sæpe"? immo, nonnunquam; sæpe enim qvi potui, qvi puer in forum venerim neque inde unquam diutius quam quæstor abfuerim? — sed tamen audiui, et Athenis quum essem, doctissimos viros et in Asia Scæpsium Metrodorum, quum de his ipsis rebus disputaret (Id. de Or. II. 90). Scripsi etiam — nam me jam ab orationibus disjuncto fere referoque ad mansuetiores Musas, quas me maxime jam a prima adolescentia delectarunt, — scripsi igitur Aristoteli more tres libros de oratore (Id. ad Fam. I. 9). Octavio Mamillio Tusculano (is longe princeps Latini nominis erat, si famæ credimus, ab Ulixe deaque Circe oriundus) ei Mamillio filiam nuptum dat (Liv. I. 49). Te alio quodam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus, sed ut eruditi solent appellare sapientem qualem in

<sup>1</sup> Ἀνακολουθία is compounded of the negative α and ἀκολουθεῖν, *to follow*. A protasis, which wants the regularly corresponding apodosis, has the special name of Anantapodoton (ἀνανταπόδοτον).

Graecia neminem (nam qui septem appellantur, eos qui ista subtilius quaerunt, in numero sapientium non habent), Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum iudicatum, — hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas humanosque casus virtute inferiores putes (Cic. Læl. 2). Nam nos omnes, quibus est aliunde aliquis objectus labor, omne, quod est interea tempus priusquam id rescriptum est, lucro est (Ter. Heo. III. 1, 6; the sentence is not continued in the way it should have been after the nominative *nos omnes*).

Obs. 1. A particular kind of anacoluthia consists in leading the reader to expect a combination of two coordinate members (e.g. by *et* — *et*, *neque* — *neque*; *duae causae*, *altera* — *altera*; *primum quia*, *deinde quod*), but then dwelling so long on the first member, that the connection of the sentence is lost, and the second member of the idea is subjoined by itself in another way. Multos oratores vidimus, qui neminem imitentur, et suapte natura, quod velint, sine cuiusquam similitudine consequantur, quod et in vobis animadverti recte potest, Caesar et Cotta, quorum alter inusitatum nostris quidem oratoribus leporem quendam et salem, alter acutissimum et subtilissimum dicendi genus est consecutus. Neque vero vester aequalis Curio quenquam mihi magno opere videtur imitari (Cic. de Or. II. 23. He had at first intended to say, *Quod et in vobis animadverti potest et in aequali vestro Curione*).

Obs. 2. If particles which connect subordinate propositions are far removed from the proposition which depends upon them, they are sometimes repeated, especially *ut*: Verres Archagatho negotium dedit ut, quicquid Haluntii esset argenti coelati aut si quid etiam vasorum Corinthiorum, ut omne statim ad mare ex oppido deportaretur (Cic. Verr. IV. 23).

§ 481. *a.* From the *grammatical* irregularities which have been here discussed (in which the construction of words and sentences departs from general rules) we must distinguish those peculiarities of expression which have to do with the method of conceiving and expressing particular thoughts without making any change in the inflections or the grammatical construction of words, and are, therefore, only *rhetorical peculiarities of style*. They are found especially in oratorical language, and still more frequently in the poets, who by these means sometimes give their language more force and animation, and at other times attain greater freedom and facility in the structure of their verse. Among these peculiarities we may

here notice that way of expression, which is called *Hendiadys* (*ἑνδιὰ δύοιν*, *one by two*), by which a word, which should be connected with another substantive as a qualifying word (as an adjective or in the genitive), is connected with it by a conjunction as a coordinate; e.g.:—

*Pateris libamus et auro* (Virg. Georg. II. 192) = *pateris aureis*, or *Molem et montes insuper altos imposuit* (Id. Æn. I. 61) = *molem altorum montium*.

Obs. 1. We may refer to the same class the custom (even more striking in Latin than in English) of saying that a person does a thing himself which he causes to be done by others (*curat faciendum, fieri jubet*); e.g. *Piso anulum sibi facere volebat* (Cic. Verr. IV. 25). *Virgis quam multos Verres ceciderit, quid ego commemorem?* (Id. ib. V. 53).

Obs. 2. Another irregularity, in the poets, consists in this, that in consequence of the freedom with which the imagination can transfer a quality from one object of thought to another (e.g. from a person to an action and its result) the adjective is occasionally referred to a different subject from that, to which, strictly considered, it appears to belong: *Capitolio regina dementes ruinas parabat* (Hor. Od. I. 37, 6). Sometimes, by means of an adjective or participle, a quality is attributed to a person or thing, which it does not yet possess, but only acquires as a result of the action announced in the proposition; e.g. *premit placida aeqvora pontus* (Virg. Æn. X. 103); i.e. *premit ita, ut placida fiant, pre-mendo placida fiant*. This last idiom is called *prolepsis adjectivi*, *the anticipation of an adjective*.

b. Certain discrepancies between the Latin and other languages (as, for example, English) are owing to the fact that in particular cases one of the languages describes an action in a more circumstantial way than the other, either by using a circumlocution in the place of the simple verb, by which the action is, as it were, resolved into two, or by repeating the same idea (by a *pleonasm*) twice. As an example of such *phraseological* peculiarities of Latin (which are in general to be learned by practice and from the dictionary) we may notice the periphrastic use of *facio*:—

*Pacite, ut non solum mores ejus et arrogantiam, sed etiam vultum atque amictum recordemini* (Cic. pro Cluent. 40). *Faciendum mihi putavi, ut tuis litteris brevi responderem* (Id. ad Fam. III. 8). *Inventus feci, ut L. Flaminium e senatu ejicerem* (Id. Cat. M. 12). In dependent questions after a verb that denotes judgment and consideration, the idea *to think* is often repeated pleonastically: *Itinera,*

qvæ per hosce annos in Italia nostri imperatores fecerunt, recordamini; tum facilius statuetis, qvîd apud exteras nationes fieri existimetis (Cic. pro Leg. Man. 13), *what you are to believe happens*, instead of *what happens*. In a similar way, it is said, permitto, concedo (permittitur), ut liceat; e.g. Lex permittit, ut furem noctu liceat occidere (Cic. pro Tull. 47).

## SECOND APPENDIX TO THE SYNTAX.

### OF THE SIGNIFICATION AND USE OF THE PRONOUNS.

§ 482. The personal pronoun, as a subject, is usually omitted, when the person is not emphasized (in contrast with others, or with reference to its own character, or because several actions are referred to the same subject) :—

Tu nidum servas, ego laudo ruris amoeni rivos (Hor. Ep. I. 10, 6). Et tu apud patres conscriptos contra me dicere ausus es? (Cic. Phil. II. 21). Tu a civitatibus pecunias classis nomine coëgisti, tu pretio remiges dimisisti, tu archipiratam ab oculis omnium removisti (Id. Verr. V. 52).

§ 483. In Latin, an individual not unfrequently speaks of himself in the first person plural, when he thinks more of the condition and bearings of the subject under discussion, than of himself personally in distinction from others :—

Reliquum est, ut de felicitate Pompeji plura dicamus (Cic. pro Leg. Man. 16). Qværenti mihi, qvanam re possem prodesse qvam plurimis, nulla major occurrebat, qvam si optimarum artium vias traderem meis civibus, qvôd compluribus jam libris me arbitrator consecutum. Nam et cohortati sumus, ut maxime potuimus, ad philosophiæ studium in eo libro, qvi inscriptus est Hortensius, et, qvôd genus philosophandi maxime et constans et elegans arbitramur, qvattuor Academicis libris ostendimus (Id. Div. II. 1). *Noster* is used in the same way, instead of *meus*.

Oss. Concerning the redundant personal pronoun with *qvîdem*, see below, on the demonstratives, § 489, b.

§ 484. a. The pronoun *is* (the indirect demonstrative) is omitted as a nominative, when we continue simply to speak of the same

person as before without emphasis or contrast; but it is used when, after a short notice of the person of whom we are about to speak, we come to the thing which was especially to be said: —

**P. Annius Asellus mortuus est C. Sacerdote praetore. Is quum haberet unicam filiam, eam bonis suis heredem instituit** (Cic. Verr. I. 41). So, likewise, the accusative or dative of this pronoun is very often omitted, when the word to which it refers is found in the same grammatical construction in a preceding leading or subordinate proposition, or in a preceding proposition with which the proposition to which the pronoun belongs is connected by a copulative or disjunctive particle. This occurs, however, when the pronoun is not emphatic, and when the proposition in which the pronoun belongs is short and simple: **Fratrem tuum ceteris in rebus laudo, in hac una reprehendere cogor. Non obistam fratri tui voluntati, quoad honestas patitur; favere non potero.** Under these circumstances, the accusative is also sometimes omitted, where that which is referred to by the pronoun precedes in the nominative: **Libri, de quibus scribis, mei non sunt; sumpsit a fratre meo.** (The same case is never repeated with two connected verbs, thus: *I saw him, and asked him*; but *vidi eum rogavi*.)

b. **Is** is sometimes followed, not by **qui**, but by **quicumque**; e.g. **Quid habeo, quod faciam, nisi ut eam fortunam, quaecunque erit tua ducam meam** (Cic. pro Mil. 36 = *quae erit tua, quaecunque erit*) or **si quis** (**is, si quis** = *is, qui, si quis*); e.g. **Ipse Allienus ex ea facultate, si quam habet, aliquantum detraheth** (Cic. Div. in Cæc. 15).

c. A more precise definition of a word is connected emphatically by **et is** (atque **is, et is quidem**), and **that**; **nec is, and that not**: **Habet homo primum memoriam et eam infinitam rerum innumerabilium** (Cic. Tusc. I. 24). **Uno atque eo facili proelio caesi ad Antium hostes** (Liv. IV. 57). **Epicurus una in domo et ea quidem angusta quam magnos quantaque amoris conspiratione consentientes tenuit amicorum greges** (Cic. Finn. I. 20). **Erant in Romana juventute adolescentes aliquot, nec il tenui loco orti, quorum in regno libido solutior fuerat** (Liv. II. 3). (If that which is added belongs to the predicate and to the assertion in general, the neuter is employed, **et id**; e.g. **Apollonium doctum hominem cognovi et studiis optimis deditum, idque a puero**, Cic. ad Fam. XIII. 16). In the same way, we find **sed is**: **Severitatem in senectute probo, sed eam, sicut alia, modicam** (Cic. Cat. M. 18).<sup>1</sup>

<sup>1</sup> **Hostis et is hostis, qui** —, **tribunus et Curio tribunus** —, **homines ignoti atque ita ignoti, ut** — (without **quidem**, when the preceding word is repeated with an addition which gives emphasis).



§ 485. *a.* **Hic**, *this*, is used to denote what is nearest to the speaker in place, time, or thought : —

**Tum primum philosophia, non illa de natura, quae fuerat antiquior, sed haec, in qua de bonis et malis deque hominum vita disputatur, inventa dicitur** (Cic. Brut. 8). **Opus vel in hac magnificentia urbis conspiciendum** (Liv. VI. 4), *that of the present day, of our time*. **Qui haec vituperare volunt, Chrysogonum tantum posse queruntur** (Cic. pro Rosc. Am. 48), *the present state of things*. **Sex Stola, iudex hic noster** (Id. pro Flacco), *who sits here as judge*. **Ille, that**, refers to something more distant (*veteres illi, qui* —), but often designates what is important or well known: **Ex suo regno sic Mithridates profugit, ut ex eodem Ponto Medea illa quondam profugisse dicitur** (Cic. pro Leg. Man. 9). (Concerning *hic* and *ille*, in notices of time, see § 276, *Obs.* 5.) If two persons or things that have been previously named be spoken of, *hic* is generally referred to the *last mentioned*, *ille* to the *more remote*; e.g. **Caesar beneficiis atque munificentia magnus habebatur, integritate vitae Cato. Ille mansuetudine et misericordia clarus factus, huic severitas dignitatem addiderat** (Sall. Cat. 54). But *hic*, not unfrequently, refers not to the last named, but to that which is nearer in thought and in its nature: **Mellior tutiorque est certa pax, quam sperata victoria, haec (pax) in tua, illa in deorum potestate est** (Liv. XXX. 30).

*Obs.* What is expressed in the *oratio directa* by *hic* is designated in the *oratio obliqua* by *ille*; yet *hic* may sometimes be retained with emphasis from the *oratio directa*. **Tu (vos) of the oratio directa is expressed in repeating the speech of another chiefly by ille, but also by is: Caveat, ne illo cunctante Numidae sibi consulant** (Sall. Jug. 62) = *cave, ne te cunctante* —. **Tamen, si obsides ab his sibi dentur, sese cum his pacem esse facturum** (Caes. B. G. I. 14) = *tamen, si obsides a vobis dantur* —.

*b.* **Hic**, and especially **ille**, also refer to something that is to be mentioned next (*hic* being used for what is present, *ille* for something new or well known) : —

**Nonne quum multa alia mirabilia, tum illud imprimis?** (Cic. de Div. I. 10, *the following circumstance especially*). (On the addition of a proposition referring to *hic* or *ille* with *enim* or *nam*, see § 439, *Obs.* 2.)

*c.* **Hic** is used in relative clauses instead of *is* (*hic, qui*), when the thing so described is designated as something near (e.g. **haec, quae a nobis hoc quatrinduo disputata sunt**, Cic. Tusc. IV. 38); otherwise, but seldom.

Obs. We must also notice *hic et hic*, *hic et ille*, *this and that*, *this or that*; *ille et ille*, *one or two*.

§ 486. *Iste* is used of that which refers to the person addressed (of a thing which is in his neighborhood, relates to him, proceeds from him, is mentioned by him, &c.); hence *iste tuus* (*iste vester*) are often found combined, or *iste* has the same signification as *tuus* (*vester*):—

*Ista oratio, that speech (which you make). Qvaevis mallem causa fuisset quam ista, quam dicis* (Cic. de Or. II. 4). *De istis rebus exspecto tuas litteras* (Id. ad Att. II. 5), *concerning what happens where you are. Age, nunc isti doceant* (*those philosophers whom you follow*), *quonam modo efficiatur, ut honeste vivere summum bonum sit* (Id. Finn. IV. 11).

Yet *iste* is also used of a thing which is near or present to the speaker, but which he (contemptuously) motions from him (as, e.g. by the accuser when speaking of the defendant in a court of justice), or of a thing which we have ourselves recently named or mentioned (and think of as more remote); e.g.:—

*Fructum istum laudis, qui ex perpetua oratione percipi potuit, in alia tempora reservemus* (Cic. Verr. A. I. 11). *Utinam tibi istam mentem dii immortales duint* (Id. in Cat. I. 9), *Would that the gods would give you such a disposition. Si quid novisti rectius istis, candidus imperti; si non, his utere mecum* (Hor. Ep. I. 6, 67).

Obs. What is said of the distinction, in meaning, between *hic*, *ille*, and *iste*, applies also to the adverbs derived from them.

§ 487. *a. Ipse* stands alone (without the addition of *is*) where the emphasis falls in English on self (*selves*), because it indicates a contrast with something else which is distinct from or substituted for, to something out of or instead of the person or thing itself:—

*Accipio, quod dant; mihi enim satis est; ipsis non satis* (Cic. Finn. II. 26). *Quaeram ex ipsa* (Id. pro Cael. 14). *Parvi de eo, quod ipsis superat, gratificari aliis volunt* (Id. Finn. V. 15). (*Ipsi, qui scripserunt, the authors themselves. But is ipse, even he, even that, that very.*)

Obs. 1. *Ipsa* is to be noticed in the signification of *exactly, precisely*: *Crassus triennio ipso minor erat quam Antonius* (Cic. Brut. 49). (*Nunc ipsum, just now; tum ipsum, quum, precisely at the moment when.*)

Obs. 2. Et ipse stands in the signification *also, likewise*, when the same is said of a new subject, which had been previously said of others: Deinde Crassus, ut intelligere posset Brutus, quem hominem lacerasset, tres et ipse excitavit recitatores (Cic. pro Cluent. 51), *thereupon Crassus, as his opponent had done, likewise* —.

δ. In reflective assertions (expressing an action of the subject on itself) ipse stands in the same case with the subject (in the nominative), when it is intended to express what the subject *itself* does (as distinguished from what others do and what is performed by the aid of others); on the other hand, it stands in the same case with the personal or reflective pronoun, when it is indicated that the action is exerted upon the subject, and not on other persons:—

Non ego medicina; me ipse consolor (Cic. Læl. 3). Valvae clausae repagulis subito se ipsae aperuerunt (Cic. Divin. I. 34). Cato se ipse interemit (*was not killed by others*). Junius necem sibi ipse conscivit (Id. N. D. II. 3). Non potest exercitum is continere imperator, qui se ipse non continet (Id. pro Leg. Man. 13), *who does not himself keep himself under control*. Tu quoniam rempublicam nosque conservas, fac, ut diligentissime te ipsum, mi Dolabella, custodias (Id. ad Fam. IX. 14). Ea gessimus, ut omnibus potius quam ipsis nobis consuluerimus (Id. Finn. II. 19). Sensim tarde potius nosmetipsos cognoscimus (Id. Finn. V. 16). Facile, quod cuiusque temporis officium sit, poterimus, nisi nosmetipsos valde amabimus, judicare (Id. Off. I. 9).

Yet the Latins sometimes use the nominative of ipse, when the antithesis might lead us to expect another case (in order to mark more emphatically the relation of a person or thing to itself, as at once subject and object):—

Verres sic erat humilis atque demissus, ut non modo populo Romano, sed etiam sibi ipse condemnatus videretur (Cic. Verr. I. 6). Ipse sibi inimicus est (Id. Finn. V. 10). Se ipsi omnes natura diligunt (Id. Finn. III. 18). (Ipsa is often so used before se and sibi.) Secum ipsi loquuntur (Id. R. P. I. 17). (Crassus et Antonius ex scriptis cognosci ipsi suis non potuerunt, Cic. de Or. II. 2, *from their own writings*. Ipse per se, per se ipse, *is and of himself*.)

§ 488. Idem is often used where something new is said of a person or thing already mentioned, to denote either similarity (*likewise, also, at the same time*) or a contrast (*yet, on the other hand*):—

*Thorius utebatur eo cibo, qui et suavissimus esset et idem facillimus ad concoquendum* (Cic. Finn. II. 20). *Nihil utile, quod non idem honestum* (Id. Off. III. 7). *P. Africanus eloquentia cumulavit bellicam laudem, quod idem fecit Timotheus, Cononia filius* (Id. Off. I. 32). *Etiam patriae hoc munus debere videris, ut ea, quae salva per te est, per te eundem sit ornata* (Id. Legg. I. 2). *Inventi multi sunt, qui vitam profundere pro patria parati essent, idem (but on the other hand) gloriae jacturam ne minimam quidem facere vellent* (Id. Off. I. 24). *Epicurus, quum (while) optimam et praestantissimam naturam dei dicat esse, negat idem esse in deo gratiam* (Id. N. D. I. 43).

§ 489. A demonstrative pronoun is used redundantly in certain combinations:—

a. When a substantive or a pronoun has been separated from its predicate or governing verb by an intervening proposition (especially a relative proposition), it is sometimes emphatically recalled to mind by the pronoun *is* (rarely *hic*, where an antithesis is to be made very prominent): *Plebem et infamam multitudinem, quae P. Clodio duos fortunas vestris imminabat, eam Milo, quo tutior esset vestra vita, tribus suis patrimonii delenivit* (Cic. pro Mil. 35). *Haec ipsa, quae nunc ad me delegare vis, ea semper in te eximia et praestantia fuerant* (Id. de Or. II. 28). *Agrum Campanum, qui quum de vectigalibus eximebatur, ut militibus daretur, tamen infligi magnum reipublicae vulnus putabamus, hunc tu compransoribus tuis et collusoribus dividebas* (Id. Phil. II. 39). (This idiom involves a kind of anacoluthia. See § 490.)

Obs. 1. In a similar way, *hic* and *ille* are inserted in comparisons: *Ingeniosi, ut aes Corinthium in aeruginem, sic illi in morbum incidunt tardius* (Cic. Tusc. IV. 14).

Obs. 2. Sometimes a subject, without being separated from its predicate, is emphatically distinguished from others by the addition of *is* (or *is vero*): *Ista animi tranquillitas ea est ipsa beata vita* (Cic. Finn. V. 8). *Sed urbana plebs ea vero praeceps ierat multis de causis* (Sall. Cat. 37).

b. When the participle *quidem* stands with a concessive signification (indeed, to be sure) with a predicate (verb or adjective), with *sed* following, it is, in the best writers, not connected immediately with the verb or adjective, but a pronoun is inserted before *quidem*, which corresponds to the word of which the predicate is conceded; namely, *equidem* (for *ego quidem*), *nos quidem*, *tu quidem*, *vos quidem*, *ille* (more rarely, *is*) *quidem*: *Reliqua non equidem contemno, sed plus tamen habent spei quam timoris* (Cic. ad Q. Fr. II. 16), *the rest I do not, indeed, de-*

*ipse, but* —. *Oratorias exercitationes non tu quidem reliquisti, sed certe philosophiam illis anteposuisti* (Id. de Fat. 2). *P. Scipio non multum ille quidem nec saepe dicebat, sed omnes sale facitque superabat* (Id. Brut. 34). *Ludo autem et joco uti illo quidem licet, sed tum, quum gravibus seriisque rebus satisfecerimus* (Id. Off. I. 29). *Sapientiae studium vetus id quidem in nostris, sed tamen ante Laelii aetatem et Scipionis non reperio, quos appellare possim nominatim* (Id. Tusc. IV. 3). *Libri scripti inconsiderate ab optimis illis quidem viris, sed non satis eruditis* (Id. ib. I. 3), *by men, who were, to be sure* —. *Cyri vitam et disciplinam legunt, praeclaram illam quidem, sed non tam aptam rebus nostris* (Id. Brut. 29). (Less usually: *Proposuit quidem legem, sed minutissimis litteris et angustissimo loco*, Svet. Cal. 41).

§ 490. *a.* The REFLECTIVE PRONOUN and the possessive *suus* derived from it refer back to the subject, like the word *self*: —

*Ipsae se quisque diligit* (Cic. Lael. 21). *Bestiis homines uti possunt ad suam utilitatem* (Id. Finn. III. 20). *Fabius a me diligitur propter summam suam humanitatem et observantiam* (Id. ad Fam. XV. 14). *Cui proposita est conservatio sui* (*the preservation of himself, self-preservation* = *conservare se*) *necesse est huic partes quoque sui caras esse* (Id. Finn. V. 13). Concerning the second *sui*, see, under *b.* *Si pater familias, liberis suis a servo interfectis, supplicium de servo non sumpserit crudelissimus videatur* (Id. in Cat. IV. 6). (Inter *se, mutually, one another, together*, may refer also to the direct or remote object: *Etiā feras inter se partus et educatio conciliat*, Cic. Rosc. Am. 22. So, likewise, *ipsum per se, ipsi per se*.)

*b.* *Suus* may also refer to some other substantive in the sentence, especially to the direct or remote object. Sometimes, however, it refers to other cases also, when the mutual relation of the word with which *suus* agrees, and the one to which it refers, is emphasized with respect to the assertion of the proposition, as by *his own, her own*, in English. It is found (even when it cannot be so translated) especially where the word to which it refers denotes the proper logical subject (the person whose fate, course of conduct, &c., are spoken of); also, when a distributive relation is indicated by the help of *quisque*, or an activity of the person indicated with respect to that which is represented by the word with which *suus* agrees: —

**Hannibalem sui cives e civitate ejecerunt** (Cic. pro Sest. 68). **Suis flammis delete Fidenas** (Liv. IV. 33). **Si ceteris recte facta sua prosunt, mihi mea ne quando obsint, providete** (Cic. in Cat. III. 12). **Fides sua sociis parum felix in praesentia fuit** (Liv. III. 7). **Desinant insidiari domi suae consuli** (Cic. in Cat. I. 13). **Volscis levatis metu suum rediit ingenium** (Liv. II. 22), *their customary, peculiar character*. **Justitia suum cuique distribuit** (Cic. N. D. III. 15). **Sua cuiusque animantis natura est** (Id. Finn. V. 9). **Catilina admonebat alium egestatis, alium cupiditatis suae** (Sall. Cat. 21 = *jubebat cogitare de sua* —, where *suus* refers to the subject of *cogitare*). **Dicaearchum cum Aristoxeno, aequali et condiscipulo suo, doctos sane homines, omittamus** (Id. Tusc. I. 18), *with his fellow-pupil, so that he may take his fellow-pupil with him*. **But Omitto Isocratem discipulosque ejus, Ephorum et Naucratem** (Cic. Or. 51). **Pisonem nostrum merito ejus amo plurimum** (Id. ad Fam. XIV. 2). **Verrī de eadem re litterae complures a multis ejus amicis afferuntur** (Id. Verr. II. 39). **Deum agnoscis ex operibus ejus** (Id. Tusc. I. 28).

**OBS. Suis, his (her, their) own**, may even be referred to the person or thing generally treated of in the discourse, though it be not expressly named in the same proposition: **Mater quod svasit sua, adolescens mulier fecit** (Ter. Hec. IV. 4, 38). **Is annus omnem Crassi spem atque omnia vitae consilia morte pervertit. Fuit hoc luctuosum suis** (*to his friends*), **acerbum patriae, grave bonis omnibus** (Cic. de Or. III. 2).

**c. Se and suus in subordinate propositions refer not only to the subject in the same proposition, but also to the subject of the leading proposition, or of the word (a participle, for instance, on which the subordinate proposition depends), when the dependent proposition is stated as the sentiment of this subject.** This is always the case with accusatives with the infinitive, with propositions which denote the object of an exertion and effort (§§ 372 and 375), with propositions expressing an object and dependent questions, and with such relative and other subordinate propositions as are designated by the subjunctive as the sentiments of another (§§ 368 and 369):—

**Sentit animus se vi sua, non aliena moveri** (Cic. Tusc. I. 23). (After a general infinitive: **Haec est una omnis sapientia, non arbitrari sese scire, quod nesciat**, *not to think that one knows* (Cic. Acad. I. 4). **Oravit me pater, ut ad se venirem. Id ea de causa Caesar fecit, ne se hostes occupatum opprimerent. Exposuit, cur ea res**

parum sibi placeret. Solo Pisistrato quaerenti, qua spe frētus sibi obaisteret, respondit senectute (Cic. Cat. M. 20). Accusat amicos, quod se non adjuverint. Ardevisius respondet, si quid Caesar se velit, illum ad se venire oportere (Cæs. B. G. I. 34). Legati Caerites Deos rogaverunt, ut Romanos florentes ea sui (sc. Caeritum) misericordia caperet, quae se rebus affectis quondam populi Romani cepisset (Liv. VII. 20). Pactus omnes libros, quos frater suus reliquisset, mihi donavit (Cic. ad Att. II. 1). Tum ei dormienti idem ille visus est rogare, ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur (Id. Div. I. 27). Adui se victis ceteros incolumes fore negant (= si ipsi victi sint, si hostes se vicerint).

Obs. 1. *Se* and *suus* are also referred to the person in the leading proposition, whose language or sentiments are expressed in the subordinate, even when this person is not the grammatical subject of the former: Jam inde ab initio Faustulo spes fuerat, regiam stirpem apud se educari (Liv. I. 5). A Caesare valde liberaliter invitō, sibi ut sim legatus (Cic. ad Att. II. 18).

Obs. 2. Sometimes nothing but the connection can show whether *se* (*suus*) refers to the subject of the leading proposition or that of the subordinate; e.g. Hortensius ex Verre quaesivit, cur suos (i.e. Hortensii) familiarissimos reſci passus esset (Cic. Verr. I. 7). *Se* and *suus* are even found in the same proposition, so used that one refers to the nearest subject, while the other refers to the subject of the leading proposition: Livius Salinator Q. Fabium Maximum rogavit, ut meminisset, opera sua (sc. Livi) se (sc. Fabium) Tarentum re-cepisse (Cic. de Or. II. 67). Romani legatos in Bithyniam miserunt, qui a Prusia rege peterent ne inimicissimum suum (sc. Romanorum) apud se haberet (Corn. Hann. 12).

Obs. 3. We find, however, in the Latin authors, some passages less carefully written, where the subordinate proposition either necessarily expresses an idea conceived by the leading subject (*sc.*, for example, object-clauses), or is shown to be such by the use of the subjunctive, and where, notwithstanding, *is*, *eius* is used instead of *se*, *suus*, of the person which is the subject of the leading proposition. (This never occurs in an accusative with the infinitive which is immediately connected with the leading proposition). On the other hand, there are also found some few passages where *se* and *suus* are employed, though there is no subjunctive to indicate that the sentiments expressed are those of another: Helvetii persuadent Rauracis et Tulingis, uti, eodem uti consilio, oppidiis suis violsque exustis, una cum his proficiantur (Cæs. B. G. I. 5). Audistis nuper dicere legatos Tyndaritanos, Mercurium, qui sacris anniversariis apud eos coleretur, Verri

*imperio esse sublatum* (Cic. Verr. IV. 39). *Chrysogonus hunc sibi ex animo scrupulum, qvi se diesqve noctesqve stimulat ac pungit, ut evellatis, postulat* (Cic. Rosc. Am. 2). *Metellus in his urbibus, quae ad se defeecerant, praesidia imponit* (Sall. Jug. 61). *Patres nil rectum, nisi quod placuit sibi, ducunt* (Hor. Ep. II. 1, 83). Thus, we find both *quantum in se est, erat* (*so far as it rests, rested, with him*), and (more correctly) *quantum in ipso est, erat*.

Obs. 4. *Ipsae* for *se ipsum, sibi ipsi*, &c. (in a subordinate proposition, referring to the subject of the leading proposition), is found in the best writers in a few passages, where the word *self* is to be made prominent: *Sunt qui se recusare negent quominus, ipsis mortuis, terrarum omnium deflagratio consequatur* (Cic. Finn. III. 19).<sup>1</sup>

Obs. 5. *Se* and *suus* sometimes stand in universal assertions, without being referred to a definite subject preceding, in the signification *one's self*: *Negligere, quid de se (of one) quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti* (Cic. Off. I. 28).

Obs. 6. Instead of *se (sibi) inter se*, *mutually, one another*, it is usual to say only *inter se*, omitting the object: *Veri amici non solum colunt inter se ac diligunt, sed etiam verebuntur* (Cic. Læl. 22). (*Inter nos* = *nos* or *nobis inter nos*; *inter vos*.)

§ 491. The possessive pronouns (pronominal adjectives) may be omitted in Latin, when the relation which they would express is easily ascertained from the context (especially, therefore, where they serve to refer a thing to the subject, but sometimes, also, where they would point to the direct or remote object), and when no kind of emphasis rests on the possessive as a qualifying word:—

*Patrem amisi, quum quartum annum agebam, matrem, quum sextum (amisiit — agebat). Roga parentes (sc. tuos). Manus lava et coena! Frater meus amatur ab omnibus propter summam morum avavitatem. Patris animum mihi reconciliasti (sc. mei).* Yet *suus* is also not unfrequently used, where it might have been omitted.

Obs. 1. The possessive pronoun designates, in certain combinations (e.g. with *tempus, locus, deus, numen*), that which is suitable, correct, or favorable, for a person or thing. *Suo loco, suo tempore. Loco aequo, tempore tuo pugnasti* (Liv. XXXVIII. 45). *Vadimus non numine nostro* (Virg. Æn. II. 396).

<sup>1</sup> In later authors (e.g. L. Seneca and Curtius), *ipsum* is found here and there instead of *se* in the accusative with the infinitive: *Sciunt ipsos omnia habere communia* (Sen. ep. 6). *Macedonum reges credunt ab illo deo ipsos goetius ducere* (Curt. IV. 7).



Obs. 2. Concerning *nulla tua epistola (from you), mea unius opera*, see § 297, a. (*Iniquo suo tempore*, Liv. II. 23.)

§ 492. On the INTERROGATIVE PRONOUNS the following observations may be made.

a. The Latins can combine two interrogative pronouns in one proposition in such a way, that a question is asked both concerning the subject and the object:—

*Considera, quis quem fraudasse dicatur* (Cic. pro Rosc. Com. 7), *who is said to have defrauded, and whom he is said to have defrauded. Nihil jam aliud quaerere iudices debetis, nisi uter utri insidias fecerit* (Id. pro Mil. 9), *which of these two laid a plot for the other.*

Obs. Concerning the interrogative with a participle, see § 424, Obs. 8, and § 428, Obs. 7.

b. An interrogative exclamation of surprise (at the greatness of a thing, &c.) is expressed affirmatively:—

*Quam multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur!* (Cic. pro Arch. 10). *Hic vero adolescens quum equitaret cum suis delectis equitibus, quos concursus facere solebat! quam se jactare!* (Id. pro Dej. 10). (If non is introduced, the surprise or the question applies to the negative idea: *Quam id te, di boni, non decebat! How ill it became you!* Cic. Phil. II. 8.)

Obs. 1. Concerning the use of dependent questions with a pronoun, it may here also be observed, that in English the object of a communication or question is sometimes expressed by a substantive with a relative proposition attached to it, a construction which is not usual, in Latin, an interrogative proposition being employed instead; e.g. *I told him of the progress which the boy had made, narravi ei, quos progressus puer fecisset. Writers are not agreed as to the motives which induced Tiberius to take this step, quae Tiberium causae impulerint, scriptores non consentiunt. (Non poenitet, quantum profecerim, I am not dissatisfied with the progress which I have made.)*

Obs. 2. A direct question respecting the reason or motive of an action is expressed by the pronominal adverb *quare*; *quare* is used only in dependent propositions, and usually after expressions which indicate a motive (§ 372, b, Obs. 6. Compare § 440, b, Obs. 1). *Quidni* is used only with the subjunctive, to signify *why should not?* (§ 353).

§ 493. a. Of the INDEFINITE PRONOUNS *aliquis* denotes in the most general way *some one, some thing*, a single undefined person or thing:—

**Fecit hoc aliquis tui similia.** *Si mihi esset obtemperatum, si non optimam, at aliquam rempublicam, quæ nunc nulla est, haberemus* (Cic. Off. I. 11). **Ut tarda aliqua et languida pecus** (Id. Finn. II. 13). **Declamabam sæpe cum M. Pisone et cum Q. Pompejo aut cum aliquo quotidie** (Id. Brut. 90), *or some other person* (nearly equivalent to *alius aliquis*, though the word itself does not bear this signification). (*Est aliquid, it is yet something, not so absolutely nothing.*) **Qvis** has the same signification (*dicat quis, dicat aliquis, one might say*), but is used where an indefinite subject or object is to be designated very slightly, and without emphasis (*one*); e.g. **Fieri potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit** (Cic. Tusc. I. 3); especially in relative propositions (*what one, &c.*), after **quum** (*when one*), and usually after **si, nisi, ne, num**: **Qvo quis versutior et callidior est, hoc invidior et suspectior** (Cic. Off. II. 9). **Illis promissis standum non est, quæ coactus quis metu, quæ deceptus dolo promisit** (Id. ib. I. 10). **Si quam repperero causam, indicabo.** **Galli legibus sanctum habent, ut si quis quid de republica a finitimis rumore ac fama acceperit, uti ad magistratum deferat** (Cæs. B. G. VI. 20). **Vereor, ne quid subit doli.** (*Sicubi accidit, ne quando fiat, &c.*)

Obs. 1. Yet we find **aliquis**, and the words derived from it, not unfrequently after **si**, and sometimes after **ne**, especially if some emphasis rests on the pronoun (*somewhat, a certain measure, in opposition to much, little, all*): **Si aliquid de summa gravitate Pompejus, si multum de cupiditate Caesar remisisset, pacem stabilem nobis habere licuisset** (Cic. Phil. XIII. 1). **Timebat Pompejus omnia, ne vos aliquid timeretis** (Id. pro Mil. 24). **Si aliquando** (*on a single occasion*) **tacent omnes, tum sortito coguntur dicere** (Id. Verr. IV. 64).

Obs. 2. The plural of **aliquis** is **aliqui**; **aliquot** is used only when a certain number is thought of.

**b. Qvispiam** is also employed, like **quis**, to denote a single person or thing which is quite indefinite (*dicat quispiam*), but not so absolutely without emphasis:—

**Forsitan aliquis aliquando ejusmodi quidpiam fecerit** (Cic. Verr. II. 32). **Communi consuetudine sermonis abutimur, quum ita dicimus, velle aliquid quempiam aut nolle sine causa** (Id. de Fat. 11).

**c. Quidam** is a *certain one* (a definite person or thing, of which, however, a more precise notice is unnecessary):—

**Quidam** ex advocatis, homo summa virtute praeditus, intelligere se dixit, non id agi, ut verum inveniretur (Cic. pro Cluent. 63). **Habitant** hic quaedam mulierculae (Ter. Ad. IV. 5, 13). **Hoc** non facio, ut fortasse quibusdam videor, simulatione (Cic. ad Fam. I. 8). (On its use in combination with *quasi*, when a name is made use of that is not strictly appropriate, see § 444, a, Obs. 2.) (**Certus** *quidam*, a certain definite individual.)

**Obs.** By *nonnemo*, one or two, some (few) definite but unnamed persons are always indicated: **Videor** de istis, *qui* se populares haberi volunt, *abesse* *nonneminem*. **Is** — (Cic. in Cat. IV. 5; the discourse is continued with *is*, because *nonnemo*, grammatically considered, is in the singular). **Nonnihil**, somewhat (most frequently as an adverb: **Nonnihil** timeo, *nonnihil* miror, &c.). **Nonnullus** (adj.), not exactly none, some, a part.

§ 494. a. The substantive *quisquam* and the adjective *ullus* (which sometimes stands as a substantive, see § 90, Obs., and in the plural is both a substantive and adjective) denote *any one whatever, any at all*, even if it were only a single individual, whoever or whatever it may be, and express an affirmative idea in the most general way, without conveying the notion of a distinct person or thing. *Quisquam* and *ullus* are used, therefore (first) in negative propositions and in questions which have the force of a negative, where the negation is universal and relates to the whole proposition, and after the preposition *sine*: —

**Sine** sociis *nemo quisquam* tale conatur (Cic. Læl. 12). **Iustitia** nunquam nocet *culquam*, *qui* eam habet (Id. Finn. I. 16). **Sine** virtute neque amicitiam neque ullam rem expetendam consequi possumus (Id. Læl. 22). (The negative word must always precede.) **Sine** ullo auxilio (*without any help whatever, destitute of all aid*).<sup>1</sup> Tu me existimas ab ullo malle mea legi probarique quam a te? (Cic. ad Att. IV. 5). **Quid** est, quod *quisquam* dignum Pompejo afferre possit? (Id. pro Leg. Man. 11). **Quisquamne** istuc negat? (Id. N. D. III. 28). So likewise, **Quasi** vero *quisquam* vir excellenti animo in rempublicam ingressus optabilius *quidquam* arbitretur quam se a suis civibus reipublicae causa diligi (Cic. in Vat. 8 = *nemo* arbitratur). **Desitum** est videri *quidquam* in socios iniquum, *quum* exstitisset in cives tanta crudelitas (Id. Off. II. 8 = *Nihil* jam iniquum videbatur).

<sup>1</sup> **Sine** omni timore (Ter. Andr. II. 3, 17), is a very unusual form of expression. (**Sine** omni *quidem* sapientia, Cic. de Or. II. 1, *without the whole compass of philosophy*.)

Oss. 1. If, on the other hand, the sense only requires the negation of some one particular affirmative idea, *aliquis* or *quispiam* is made use of: *Non ob ipsius aliquod delictum* (Cic. pro Balb. 28), *not on account of this or that crime committed by himself*. Vidi, fore, ut aliquando non Torquatus neque Torquati quispiam similia, sed aliquis bonorum hostis aliter indicata haec esse diceret (Id. pro Sull. 14). In the same way, *ne quis*, *ne quid*, &c., are commonly employed. (*Ne quis unquam*. *Ne quisquam*, *that no one, whoever it may be*: Metellus edixit, *ne quisquam* in castris panem aut quæm alium coctum cibum venderet, Sall. Jug. 45.) *Quisquam* (ullus) is also not used, when the negation applies, not to the whole proposition, but to a single word with which it is combined, so as to form one negative idea: *Quum aliquid non habes*, *when one has not this or that thing* (Cic. Tusc. I. 36); or when two negations cancel each other: *Nemo vir magnus sine aliquo afflatu divino unquam fuit* (Cic. N. D. II. 66). *Non sine aliquo incommodo*. *Hi philosophi mancarn fore putaverunt sine aliqua accessione virtutem* (Cic. Finn. III. 9 = *nisi adjungeretur aliqua accessio*). (*Ne illi quidem, qui maleficio et scelere pascuntur, possunt sine ulla particula justitiæ vivere, without any particle whatever*, Cic. Off. II. 11.)

Oss. 2. In a negative proposition with *quisquam*, the predicate may be completed with an unemphatic *aliquis* or *quispiam*: *Ne suspicari quidem possumus, quæquam horum ab amico quidpiam cõntendiæ, quod contra rempublicam esset* (Cic. Læl. 11).

b. Further, *quisquam* (ullus) is used with emphasis in other propositions to signify *any one whatever, any one at all*, as well as after comparatives (in the latter case it is invariably employed; e.g. *taetrior tyrannus quam quisquam superiorum*), in conditional and relative propositions, where the condition and the qualification expressed by the relative clause are to have the broadest possible scope and bearing, and in general expressions of disapprobation:—

*Aut enim nemo, quod quidem magis credo, aut, si quisquam ille sapiens fuit* (Cic. Læl. 2). *Si tempus est ullum jure hominis necandi, certe illud est non modo justum, verum etiam necessarium, quum vi vis illata defenditur* (Id. pro Mil. 4), *if there be any time whatever*.<sup>1</sup> *Quamdiu quisquam erit, qui te defendere audeat, vives* (Id. in Cat. I. 2), *so long as there is any one, whoever it may be*. *Dum presidia ulla fuerunt, Roscius in Sullæ praesidiis fuit* (Id. Rosc. Am. 43). *Cuius potest accidere, quod cuiquam potest* (Sen. de Tranq. An. 11). *Laberis, quod quidquam stabile in regno*

<sup>1</sup> [Quæ nec potest ulla esse, nec debet (Cic. Tusc. III. 6).]

putas (Cic. Phil. VIII. 4). *Nihil est exitiosius civitatibus, quam quidquam agi per vim* (Id. Legg. III. 18). *Indignor, quidquam reprehendi, non quia crasse compositum illepidè putetur, sed quia nuper* (Hor. Ep. II. 1, 76).

Obs. 1. What is true of *quisquam* is true also of the corresponding adverbs (*unquam, usquam*, as these adverbs are distinguished from *aliquando, aliquibi, aliquo, usquam*): *Bellum maxime memorabile omnium, quas unquam gesta sunt* (Liv. XXI. 1).

Obs. 2. In some cases, it rests with the speaker to make what he says emphatic and absolute by using *quisquam*, or to use *aliquis* instead: *Si qua me res Romam adduxerit, enitar, si quo modo potero* (*if I can do it in one way or another*), *ut praeter te nemo dolorem meum sentiat; si ullo modo poterit* (*if it is at all possible*), *ne tu quidem* (Cic. ad Att. XII. 23). *Portentum atque monstrum certissimum est, esse aliquem humana figura, qui eos propter quos hanc lucem aspexerit, luce privarit* (Cic. Rosc. Am. 22); it might also be expressed *esse quoniamquam* —).

Obs. 3. With respect to *nullus* (which corresponds to *ullus*), it is to be observed that *nullus* and *nullo* sometimes (but rarely, and never in the best prose-writers), serve as a substitute for the genitive and ablative of *nihil*: *Graeci praeter laudem nullius avari* (Hor. A. P. 324). *Deus nullo magis hominem separavit a ceteris animalibus quam dicendi facultate* (Quinct. II. 16, 12). Usually, *nullus rei, nulla re*. For *nihil* is only used as genitive of price (§ 294); *nihilo* only as an ablative of price, with comparatives (§ 270; *nihilo melior, n. magis, n. minus*) and with the prepositions *ab, de, ex, pro*, when it means *nothing* in the abstract and absolutely (*ex nihilo, de nihilo nasci*; but *ex nulla re melius intelligitur, from no single thing*). In like manner, *nihilum* is used with *ad*, and *in* (*ad nihilum redigere, but ad nullam rem utilis*). *Non ullus, non unquam*, instead of *nullus, nunquam*, is rare in prose.

Obs. 4. An indefinite pronoun, which is the antecedent to a relative, is sometimes omitted. See § 322.

Obs. 5. In English, a proposition is sometimes made indefinite or general by the use of the very indefinite subject, *one*. Much more frequent is the similar use of *man* in German, and *on* in French. The Latin language, having no corresponding pronoun, represents its force by a variety of methods, — (1) by the passive: e.g. *rex hic valde diligitur* (*here one loves, or, more commonly, they love the king*); (2) by impersonal verbs: e.g. *non licet* (*one may not*); *invidetur mihi; solet dici* (see § 218, *a* and *c*, and Obs. 2, under *d*); (3) by the use of the third person plural (see § 211, *a*, Obs. 2 = *homines solent*); (4) or the first person plural, where something indefinite is true of the speaker: e.g.

qvae volumus credimus libenter (Cæs. B. C. II. 27); (5) by the use of *qvis*, *aliquid* (*dicat aliquis*); (6) by the second person singular of the subjunctive (see § 370, and *Obs.* 2); (7) by the third person singular without a definite subject in subordinate propositions depending on an infinitive (see § 388, *b*, *Obs.* 2); and finally (8) by the use of *se* in an accusative with the infinitive after an indefinite infinitive (§ 490, *c*). It is to be observed, moreover, that *inquit* is used without a definite subject (*one says*), when the speaker introduces an objection or reply which is wont to be made to what he says: *Idem si puer parvus occidit aequo animo ferendum putant. Atqui ab hoc acerbius exegit natura quod dederat. Nondum gustaverat, inquit, vitae savitatem* (Cic. Tusc. I. 39).

§ 495. *Qvisque* signifies *each in particular, by himself* (distributively):—

*Suus cuique honos habetur. Suae quemque fortunae maxime poenitet* (Cic. ad Fam. VI. 1). *Sibi quisque maxime consulit.* (*Se and suus stand before quisque, in prose.*)<sup>1</sup>

When a relative and demonstrative proposition are combined, *quisque* almost always stands in the relative proposition, commonly (without emphasis) immediately after the relative, so that even *se* and *suus* stand after *quisque*:—

*Quam quisque norit artem, in hac se exerceat* (Cic. Tusc. I. 18). *Quanti quisque se ipse facit, tanti fiat ab amicis* (Id. Læl. 16). (*Ineunte adolescentia id sibi quisque genus aetatis degendae constituit, quod amavit*, Cic. Off. I. 32. Sometimes *quisque* is repeated; as, *Quod cuique obtigit, id quisque teneat*, Id. ib. I. 7.)

This pronoun is also used in order to denote a general relation and proportion applicable to each individual person or thing (to each case) in particular, where we employ in English the words *any one, a man, a thing*:—

*Qvo quisque est sollertior et ingeniosior, hoc docet iracundius et laboriosius* (Cic. pro Rosc. Com. 11). *Ut quisque maxime ad suum commodum refert, quaecumque agit, ita minime est vir bonus* (Cic. Legg. I. 18. It very often stands in this way with the superlative with *ut*—*ita*). *Ut quisque me viderat, narrabat* (Cic. Verr. A. I. 7), *as often as any one saw me* —.<sup>2</sup>

<sup>1</sup> Such examples as the following are rare: *Transfugas Hannibal in civitates quemque suas dimisit* (Liv. XXI. 48), where instead of *suas* the substantive is put first for the sake of emphasis. *Quod est cuiusque maxime suum* (Cic. Off. I. 31, *each one's own*).

<sup>2</sup> The later writers also say *ut quis*.

*e. d. l. 9. 181  
o. b. 2. 11.  
... 219*

In this signification (of a universal relation, which manifests itself in each individual) it is frequently combined with a superlative, which always precedes it: —

*Maximae cuique fortunae minime credendum est* (Liv. XXX. 30), *the highest fortune is always the least to be trusted; each fortune is to be least trusted in proportion as it is the highest.* *Optimum quidque rarissimum est* (Cic. Finn. II. 25). *Ex philosophis optimus et gravissimus quisque confitetur multa se ignorare* (Id. Tusc. III. 28), *all good philosophers.* (In the earlier and good writers, the singular is chiefly used in this way, but the plural also in the neuter.) (*Decimus quisque*, § 74, *Obs.* 2. *Primus quisque*, *each successive first one, each as it stands first after the preceding one has been taken, i.e. one after the other, successively*: *Primum quidque consideremus*, Cic. N. D. I. 27.)

*Obs.* 1. On the other hand, *quisque* never signifies *every one* taken collectively; this is expressed by *omnes* or *nemo* non, or by *quivis*, signifying *every one, whoever it may be*: *Casterarum rerum perspicuum est, quo quaeque discedat* (*each for itself*); *abeunt enim omnia illuc unde orta sunt* (Cic. Cat. M. 22). (Yet we find the expression *cuiusquomodolibet*, *of every kind you please.*) *Unusquisque*, *every one*, is used like the corresponding phrase in English. (The older writers have sometimes used *quidquid* for *quidque*; e.g. *ut quidquid objectum est*, Cic. Tusc. V. 34.)

*Obs.* 2. *Each of two by himself* (herself, itself) may be expressed by *uterque*; e.g. *Natura hominis dividitur in animum et corpus. Quum eorum utrumque per se expetendum sit, virtutes quoque utriusque per se expetendae sunt* (Cic. Finn. IV. 7). *Quisque*, however, is used in combination with *suus*: *Duas civitates ex una factas; suos cuique parti magistratus, suas leges esse* (Liv. II. 44). Concerning *uterque nostrum* (*veniet*), *uterque frater*, see § 284, *Obs.* 8; concerning *uterque* sometimes used as a collective with the plural, § 215, *a.* It may here be observed, that the plural *utrique* (which with these exceptions denotes two pluralities, § 84, *Obs.*) is sometimes used irregularly of two individual persons or things, *hi utrique* being then used for *horum uterque*: *Duae fuerunt Ariovisti uxores, utraeque in ea fuga perierunt* (Caes. B. G. I. 53). *Agitabatur animus ferox Catilinae inopia rei familiaris et conscientia scelerum, quae utraque* (= *quorum utrumque*) *his artibus, quas supra memoravi, auxerat* (Sall. Cat. 5). *Utraque cornua* (Liv. XXX. 8). *Utrumque*, *both* (without reference to the gender of the single words).

§ 496. Of *alius* and *alter* it is to be observed, that the Latins use *alter*, where one more is mentioned besides one that has been

spoken of (in opposition to that *alone* and by itself), where in English we use the word *another*; e.g.:—

**Solus, aut cum altero** (Cic. ad Att. XI. 15; also, **unus aut summum alter**; **unus, alter, plures**). **Ne sit te ditior alter** (Hor. Sat. I. 1, 40.) **Nulla vitae pars, neque si tecum agas quid, neque si cum altero contrahas, vacare officio potest** (Cic. Off. I. 2). In this way *alter* is often used as equivalent to neighbor, one's fellow-man, **Fonteius Antonii, non ut magis alter, amicus erat** (Hor. Sat. I. 5, 33). (But we also find: **ut non magis quisquam alius**, Id. Sat. II. 8, 49.) **Alter Nero, another Nero, a second (the second) Nero**. (On the other hand *alter* can never have the signification of *difference*, which is expressed by *alius*.)

Obs. 1. **Alius** when repeated signifies *one — another* (**aliud ex alio malum**; **aliud hic homo loquitur, aliud sentit**; **alii Romam versus, alii in Campaniam, alii in Etruriam proficiscebantur**); in the same way *alter — alter* is used of two, *the one — the other* (also **unus — alter**). But the repetition of *alius*, or *alius* with an adverb derived from it, denotes also that the predicate is differently defined for the different persons spoken of: **Discedebant alius in aliam partem (alius alio), they separated, one to one side, the other to another. Aliter cum aliis loqueris. Haec aliter ab aliis definiuntur**. (In this sense it is also used of two, because *alter* does not express difference: **Duo deinceps reges alius alia via civitatem auxerunt**, Liv. I. 21.)

Obs. 2. **Ceteri, the others, the rest absolutely**; **reliqui, the rest**, which remain after some have been deducted: hence we find **ceteris antecellere, praestare, and praeter ceteros**, but **sex reliqui**; in many other cases they are without a distinction.



## PROSODY.

### THE MOST IMPORTANT RULES OF LATIN METRE (VERSIFICATION).

§ 497. The structure of Verse is founded in Latin (and Greek) on the different quantity (the length and shortness) of the syllables. In English, on the contrary, and other modern languages, the structure of verse is founded on the accentuation or non-accentuation of the syllable. A verse (*versus*, properly signifying only, *a line*) consists in Latin of a series of long and short syllables, which (in shorter divisions, *feet*) succeed each other according to a fixed rule, which is the *measure of the verse* (*metrum*).

Obs. 1. The word *metrum* (*μέτρον*, *measure*) is also used of a definite combination of several verses. See § 509.

Obs. 2. A verse is in general a series of words, which are grouped together without any break while they are uttered, but are somewhat separated from what follows, that the order and alternation of syllables which appear in it may be compared with other series. With this view it is required that the verse should only have a certain length, and that the alternation of the syllables should be easily caught and retained by the ear. Either this alternation of syllables shows in the verse itself an agreement and repetition of the same form, or this agreement and repetition appear in the combination of several verses; and herein consists the poetical rhythm, or the regular movement which is the object of verse, and of which verse is a part.

§ 498. The *feet of the verse* (*pedes*), i.e. the separate combinations of syllables, of which a verse consists, are formed of long and short syllables brought into contrast with one another. The long syllable has twice the duration (*mora*) of the short. Combinations of syllables of the same kind (e.g. — — or ∪ ∪ ∪) are not proper (metrical) feet, from which a kind of verse may be composed, but yet they may often stand in the place of feet of the same length, so that a long syllable is represented by two short ones, or two short ones by a long one (e.g. — — for — ∪ ∪); and it may even be a characteristic of a peculiar metre, that such feet are used in certain

places (*Spurious Feet*). The place which the long and consequently more important syllable assumes in genuine feet is called *arsis* (*raising*); that occupied by the short one, *thesis* (*sinking*). (When therefore the spurious foot ∪ ∪ ∪ is put instead of — ∪, the two first syllables make up the *arsis*; when — — stands for — ∪ ∪, the first syllable is in the *arsis*, but the last, if it stands for ∪ ∪ —.) The *arsis* may precede the *thesis* (so that the movement, as it were, goes downwards), or follow it (so that the movement goes upwards).<sup>1</sup>

OBS. The measuring and recitation of a verse, according to its feet, is called *scanning* (*scansio*).

§ 499. The following are the different kinds of feet:—

a. Those whose *arsis* and *thesis* are of equal duration (together four *morae*) are —

— ∪ ∪, *dactylus*;

∪ ∪ —, *anapaestus*.

b. Those whose *arsis* is twice as long as the *thesis* (together three *morae*), —

— ∪, *trochaeus* or *chorēus*;

∪ —, *iambus*.

c. Those in which one part of the foot is half as long again as the other (together five *morae*), —

— ∪ —, *creticus* (with a double *arsis*);

<sup>1</sup> In speaking, however, of the *Arsis* and *Thesis* in Greek and Latin Verse, we must not think, as is usually done, of an elevation and depression of the voice, since the names are borrowed from Music, and taken from the movement of the stick used in beating time, on which account, too, they had with the ancients a signification opposite to that which, by a misunderstanding, they have since acquired: the ancients named the important part *Thesis*, the other *Arsis*. We should also guard against the opinion which is generally current; viz., that the ancients accentuated the long syllable (in the *arsis*) and distinguished in this way the movement of the verse (by a so-called verse-accent, *iocus metricus*), and consequently often accentuated the words in verse quite otherwise than in prose (e.g. *Arma virumque cano Trojæ qui primus ab oris Italiâ fatus profugus Lavinaque venit Littora*), which is impossible; for the verse depends on a certain prescribed order and form of movement being distinguishable, when the words are correctly pronounced. In our own verses we do not accentuate the syllables for the sake of the verse, but the syllables which are perceptibly distinguished by the accentuation in prose form verse by being arranged to succeed each other in this way. In Latin and Greek (where even in prose pronunciation the accent was quite subordinate, and is never named in speaking of rhetorical euphony, while on the other hand the difference of quantity was distinctly and strongly marked) the verse was audibly distinguished by this very alternation of the long and short syllables. But as it is not possible for us, either in prose or verse, to pronounce the words according to the quantity in such a way as the ancients did, we cannot recite their poetry correctly, but are forced in the delivery to give a certain stress of voice to the *Arsis*, and thus make their verses somewhat resemble ours. It should, however, be understood that it was different with the ancients themselves (until the latest centuries of their history, when the pronunciation itself underwent modifications).

— ∪ ∪ ∪, pæon primus; —

∪ ∪ ∪ —, pæon quartus.

Oss. The pæons may be considered as resolutions of the creticus, which is also called amphimacer.

d. Spurious feet, —

— —, spondæus (instead of the dactyl or anapæst);

∪ ∪ ∪, tribrachys (instead of the trochee or iambus; was often also called trochæus).

To these we may add the compound foot choriambus (— ∪ ∪ —), consisting of a trochee and an iambus.

Oss. 1. In anapæstic, trochaic, and iambic verse, two feet are reckoned together to a dipodia (*double foot*).<sup>1</sup>

Oss. 2. The spondee and the tribrach, as combinations of syllables of precisely equal prosodial value, are peculiar to Greek and Latin verse, and in English versification are of no significance, so far as the recognition of them by the ear is concerned. What is called the spondee in our imitations of ancient verse (as, for instance, hexameter verse) is in fact a trochee, — an accented followed by a comparatively unaccented syllable.

§ 500. A verse is formed either by repeating the same foot several times (*simple* verse) or by combining and mixing different feet (*compound* verse). A verse, even if the rule of its composition be departed from in some particulars, and in some of the places different feet substituted, will, in many cases, make on the whole the same impression on the ear, and be easy of recognition. This is the case especially in long and simple verses, which are repeated without the introduction of any different kind of verse. (See below on the different kinds of verse.) The last syllable of Latin verses may always be either long or short (*anceps*), since an accurate comparison is here prevented by the pause (but for this reason, too, it can never be resolved, — into ∪ ∪). A verse often concludes in such a way, that the last foot is incomplete, and is then called *versus catalecticus*.

<sup>1</sup> The names of the feet are all borrowed from the Greek. Several other kinds are usually enumerated, the Pyrrhichius ∪ ∪, Proceleusmaticus ∪ ∪ ∪ ∪, Molossus — — —, Bacchius ∪ — —, Antibacchius — — ∪, Amphibrachys ∪ — ∪, the second and third Pæon ∪ — ∪ ∪, ∪ ∪ — ∪, four Epitrites ∪ — — —, &c., together with the Ionicus *a majore* — — ∪ ∪, and a *minore* ∪ ∪ — —. But these combinations of syllables are not elementary parts of verse, and are only looked upon as feet in consequence of an erroneous way of representing and dividing the verse.

**Obs.** A distinction is made between *versus catalectici in syllabam*, where a single syllable follows the last complete foot, and *catalectici in dissyllabum*, where two syllables follow a foot of three syllables; but these two syllables may be considered as a distinct dissyllabic foot.

§ 501. *Caesura* (*cutting*) is the name given to the division of certain longer verses into two parts, by causing a word in a certain given position to end in the middle of a foot. This gives rise to a pause, which, however, does not interfere with the continuity of the verse, since the incomplete foot draws the attention to the remainder. In some others of the longer verses such a break is found at the end of a foot, — that is, the foot and the word end with the same syllable (*diacresis*); but then the close of the verse is apt to have a different (*catalectic*) form, so that the attention is thus directed to the end.

**Obs. 1.** The term *Caesura* is sometimes applied to a division of the words at the termination of each foot (so that each of the two parts of the word belongs to a separate foot). In simple verses of some length euphony is improved by this division and the seeming contest between the words and the verse, as in this hexameter: —

|   |   |   |   |   |

Una salus victis nullam sperare salutem;

whereas by a complete or too frequent coincidence of the words with the feet the verse is, as it were, broken up, as in the following hexameter: —

Sparis hastis longis campus splendet et horret,

which is also in other respects not well constructed (see *Obs. 2*).

**Obs. 2.** The name of *word-feet* is given to whole words in a verse, when they are considered as prosodial combinations of syllables; e.g. *tempora* as a dactyl, *arma* as a trochee, *pelluntur* as — — ∪ (spondee and ∪, or — and trochee). Simple verses of some length lose in variety and euphony, when the word-feet which follow in succession are too uniform; as, e.g. in this hexameter: —

Sole cadente juvenens aratra relinquit in arvo,

where four words in succession have the form ∪ — ∪.

§ 502. *a.* The correctness of the verse, so far as prosody is concerned, depends on all the syllables being used according to their proper pronunciation and quantity. But with respect to this it is to be noticed, that certain freedoms in the pronunciation of individual words and forms were looked upon as allowed in poetry (see on the alteration of *i* and *u* into *j* and *v*, *diacresis* and *synizesis*, § 5, *a*, *Obs. 4*; § 6, *Obs. 1*; on *illius*, *unius*, § 37, *Obs. 2*; on *steterunt*,

§ 114, *a*; on *rēligio*, *rēliqviae*, for *rēligio*, *rēliqviae*, § 204, *a*, *Obs.* 1), especially in the case of words or proper names, which otherwise could not be used at all in a particular kind of verse (e.g. *alterius* and *Prīamides* in the hexameter, on which account they are pronounced *alterius*, *Prīamides*; for *pūritia* Horace says *puertia*). In the arsis of dactylic verses (hexameters), the short final syllable of polysyllables, if ending in a consonant, is sometimes used as long; so also *que* occasionally in the second arsis of the hexameter:—

*Desine plura puēr, et quod nunc instat, agamus* (Virg. B. IX. 66).

*Pectoribūs inhians spirantia consult exita* (Id. *Æn.* IV. 64).

*Tum sic Mercurium alloquitūr ac talia mandat* (Id. *Æn.* IV. 222).

*Sub Jove mundus erat, subit argentea proles* (Ov. *Met.* I. 114).<sup>1</sup>

*Tum Thetis humanos non despexit hymenaeos* (Catull. 64, 20).

*Sideraque ventique nocent avidaeque volucres* (Ov. *Met.* V. 484).

(*Angulus ridēt, ubi non Hymetto*, Hor. *Od.* II. 6, 14, in a Sapphic verse).<sup>2</sup>

*Obs.* 1. The shortening of a syllable that is usually long is called *syn-tōle* (*contraction*); the lengthening of a short one, *diastōle* (*extension*).

*Obs.* 2. The old comic poets (Plautus and Terence) in many cases used syllables as short, which are long by position (§ 22, *Obs.* 5). So likewise they deviated not unfrequently (Plautus especially) by contraction and the rejection of syllables (*syncope*) from the usual pronunciation of the words. Besides this, they treated the metres themselves (with reference to the feet which may be used, &c.) with great freedom, so that the metrical reading and explanation of their verses is often very difficult, the more so, since in many passages, particularly in Plautus, they are incorrectly written. They must consequently be almost entirely passed over here.

<sup>1</sup> The last syllable of the perfect of compounds of *eo* is very often lengthened in this way.

<sup>2</sup> The lengthening in the arsis, not by the arsis, as it is commonly explained on the assumed theory of a verse-accent, rests, as a tolerated license, on the circumstance, that in definite places in certain verses the reader expects and requires a long syllable, and hence is not misled, if the poet, within certain limits, allows himself to use a short one, but varies the pronunciation of the syllable in respect of the quantity, in such a way that the requirements of the verse are in a manner satisfied. This license therefore corresponds to the occasional accentuation of unaccented syllables in modern verse.

**δ. A hiatus should be avoided.** This is produced when a final vowel (or *m*) meets an initial vowel (§ 6) in the same verse, it being at the same time requisite to pronounce the former (in order to make the verse complete), instead of dropping it by elision (*ec-thlipsis*). (The concurrence of vowels at the end of one verse and the beginning of another does not offend the ear, since a pause falls between them.) Yet the poets have sometimes allowed themselves a hiatus in longer dactylic verses, in cases where it was less objectionable; namely:—

*a.* With a long final vowel or diphthong (*ae*) in the arsis: *Orchades et radii et amara pausia bacca* (Virg. *G.* II. 86). *Quid struit? aut qva spē inimica in gente moratur?* (Id. *Æn.* IV. 235). *Tunc ille Aeneas, qvem Dardanio Anchisae* (Id. *Æn.* I. 617), mostly at the caesura; *b.* with a long final vowel (diphthong) in the thesis, so that the vowel becomes short in the pronunciation: *Credimus? an, qvī āmant, ipsi sibi somnia fingunt?* (Virg. *B.* VIII. 108). *Instilās Ionio in magno* (Id. *Æn.* III. 211). *Torva leaena lupum sequitur, lupus ipse capellam, te Corydōn, δ Alexi!* (Id. *B.* II. 65); *c.* with a short final vowel (in the thesis) where there is at the same time a completion of the sense, a caesura, or a repetition of the same word: *Et vera incessu patuit dēā. Ille ubi matrem* (Virg. *Æn.* I. 405). In a syllable ending in *m* (which is always short) the hiatus is extremely rare.

**Obs.** Interjections, which consist only of a vowel, cannot be elided. Here therefore the hiatus must be avoided in another way, except so far as it may be tolerated (as in the following example, *O ubi campi*, Virg. *Georg.* II. 486, according to *a*, and *Buc.* II. 65 under *b*); *ae* at the end of a word is very seldom elided before a short vowel.

§ 503. Of the **SIMPLE DACTYLIC** verses the most important, and the only one which is used by itself, without combination with others, is the **HEXAMETER**, versus hexameter (*metrum* here signifying *foot*). It consists of five dactyls and a trochee (or of six dactyls, the last of which is catalectic in dissyllabum). Each of the four first dactyls may be exchanged with a spondee. A spondee is very rarely substituted for the fifth dactyl by such poets as are most careful in the structure of the verse, because in this way the dactylic form of the verse becomes less conspicuous. If a spondee stands as the fifth foot (a spondaic verse), the fourth foot is generally a dactyl.

The hexameter has regularly a *cæsura* in the third foot, either after the arsis (masculine *cæsura*),<sup>1</sup> or after the first short syllable of the dactyl (feminine *cæsura*):<sup>2</sup>—

Arma virumque cano, | Trojæ qui primus ab oris.  
Vi superum, sævas | memorem Jūnionis ob iram.  
Id metuens veterisque | memor Saturnia belli.

Sometimes the *cæsura* is not in the third foot, but after the arsis of the fourth:<sup>3</sup>—

Illi se prædæ accingunt | dapibusque futuris (Virg. *Æn.* I. 210).

Even when a word ends in the third foot, the *cæsura* in the fourth sometimes makes a more suitable division in the verse:—

Jamque faces et saxa volant, | furor arma ministrat (Virg. *Æn.* I. 150).  
Posthabita coluisse Samo; | hic illius arma (Id. *ib.* I. 16; hiatus).

The hexameter is the verse best adapted to a uniformly progressive exhibition of events, and is therefore used in narrative (epic) poems (*versus heroicus*, *verse of heroic poetry*), and in didactic poems, satires, and poetical epistles.

Obs. 1. *Qve*, at the end of a hexameter, is, in some few instances, elided before a vowel at the beginning of the following verse (*versus hypermeter*. The last syllable of *Latinorum*, at the end of the verse in *Æn.* VII. 160, is elided).

Obs. 2. In carefully constructed hexameters, a proposition which is grammatically quite distinct from the foregoing does not begin with or in the last foot.

§ 504. *a.* The following dactylic verses are used (by Horace) in combination with other verses:—

— ◡ ◡ — ◡ (versus Adonius); e.g.

Fusce, pharetra,

— ◡ ◡ — ◡ ◡ — ◡ (versus Archilochius minor);

Pulvis et umbra sumus.

— ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ (v. dactylicus tetrameter catalecticus):

— — — — (—)

Carmine perpetuo celebrare,

O fortes pejoraque passi.

Ossibus et capiti inhumato.

<sup>1</sup> *Cæsura penthemimeres* (πενθημιμέρης), after the fifth half foot.

<sup>2</sup> *Cæsura κατὰ τρίτον τροχαῖον*, after the trochee of the third foot.

<sup>3</sup> *Cæsura hepthemimeres* (ἑπθημιμέρης), after the seventh half-foot.

4. A dactylic verse of a peculiar form is the so-called **PENTAMETER**, which consists of two parts, always separated by the diæresis (§ 501), each of which has two dactyls and a syllable of an incomplete foot (in the first division always a long syllable). Spondees may also be used instead of the two first dactyls. The pentameter is never used alone, but a hexameter and pentameter are combined to form a **DISTICH**, and this combination is continually repeated:—

*Tempora cum caasis Latium digesta per annum,  
Lapsaæve sub terras | ortaæve signa canam.*

*Obs.* This form is applied particularly to elegies (**versus elegiacus**) and epigrams (by Ovid it is employed also in didactic poetry).

§ 505. The ordinary **ANAPAESTIC** verse is **versus anapaestus dimeter** (here the *metrum* is a dipody, § 499, *Obs.* 1), which consists of four anapaests, with a diæresis between the second and third. The anapaests may be changed for spondees, and these again for dactyls. (Seneca does not use the dactyl in the last foot.) Yet each line is not considered completely as a verse by itself, but a whole series of verses (a system) is so combined, that (in Greek without an exception) the hiatus is excluded, and the last syllable is not **anceps**, and the final and initial consonant make position, till the system ends by the sense being completed, sometimes with a **versus monometer** of two anapaests (in Greek with a catalectic termination). These anapaests are used in the choral songs (in Latin only in tragedies, of which Seneca's alone are preserved); e.g.:—

Qvanti casus humana rotant!  
Minor in parvis Fortuna furit,  
Leviusqve ferit leviora deus;  
Servat placidos obscura qvies,  
Praebetqve senes casa securos.

(Sen. Hippol. 1124 seqq.)

§ 506. **TROCHAIC** verses are divided into dipodies (§ 499, *d.* *Obs.* 1), and in longer verses the second foot of the dipody may be changed for a spondee without disturbing the trochaic movement.



The most usual trochaic verse (in lively scenes in tragedies and comedies) is the catalectic tetrameter (*tetrameter trochaicus catalecticus*, also *trochaicus septenarius*, from the number of the perfect feet). It consists of seven trochees and a syllable, and has the diæresis (§ 501) after the fourth foot. A tribrach may stand everywhere instead of the trochee, and in the even places (2, 4, 6, the last in the dipodies) a spondee.

*Nulla vox humana constat | absqve septem litteris,  
Rite vocavit vocales, | quas magistra Graecia (Terent. Maur.).*

In the comic poets the diæresis is not always observed: they often use spondees in all places except in the seventh foot, and then also substitute a dactyl or anapæst for a spondee, so that the form of the verse is very variable.

Of other trochaic verses the following is found in Horace — — — —  
— — (trochaicus dimeter catalecticus): —

*Truditur dies die.*

§ 507. *a.* IAMBIC verses are measured by dipodies, and in longer verses the first foot of every dipody may be changed for a spondee, without disturbing the iambic movement. The most usual iambic verse is that with six feet, called *iambicus trimeter* (from the three dipodies) or *senarius* (*from the feet*), which is used in some special smaller compositions alone, or with other iambic verses, and is also the usual verse in dramatic dialogue. In the most careful writers (as Horace) a spondee may stand in the uneven places (1, 3, 5) instead of the iambus, and (but more rarely) a tribrach instead of every iambus, except the last. (The spondee in the first and third foot is very rarely changed again for a dactyl, or in the first for an anapæst.) This verse has usually a cæsure after the thesis of the third foot, or if not there, after the thesis of the fourth. The form is therefore as follows (Hor. Ep. 17): —

— — — — — | — — — — — | — — — — —  
— — — — — | — — — — — | — — — — —  
— — — — — | — — — — — | — — — — —

The comic poets allow themselves greater irregularities, since they also put a spondee in the even places (2, 4), only not in the sixth foot, and use a dactyl and an anapæst here and there in each of the first five feet.

Poëta cum primum animum ad scribendum adpulit,

Id sibi negoti credidit solum dari,

Populo ut placerent, quas fecisset fabulas.

Verum aliter evenire multo intelligit.

Nam in prologis scribundis operam abutitur.

(Ter. Andr. prol. init.)

Obs. The comic poets also use iambic tetrameters, sometimes complete ones of eight feet (*octonarii*), sometimes catalectics (*septenarii*) of seven feet and a syllable, usually with a diæresis after the fourth foot, and with great freedom in the change of the feet.

b. Of other iambic verses the following are found in Horace:—

— — — — — (iamb. dimeter).  
(— — —) (— — —)

Imbres nivesque comparat.

— — — — — (iamb. trimeter catalectic);  
(— — —)

Trahuntque siccas machinae carinas.

— — | — — | — — | — — | — — (Alcaicus enneasyllabus);  
Et scindat haerentem coronam.

Obs. 1. Choliambus (*scazon*, *limping iambus*) is the name given to a verse which is produced by changing the last iambus of an iambic trimeter for a trochee or spondee. The fifth foot is then always a regular iambus:—

O quid solutis est beatius curis (Catull).

Obs. 2. Cretic and pæonic verses occur only in the comic poets, and are here passed over. The choriambus is produced when a dactylic movement in the arsis is interrupted by a new arsis. In the verses which are called choriambic, the choriambus occurs once or oftener in the middle of a compound verse. See the next paragraph. In one ode only (III. 12) Horace has imitated a Greek form, which consists of choriambic movement, introduced by an anapest (— — — — —), continued unbroken to the conclusion (or properly in divisions, each of which contains the combination of syllables — — — —, called *Ionicus a minore*, repeated ten times).

§ 508. Compound verses contain a more artificial movement, but even this exhibits a certain rhythmical proportion which may be

distinguished as exercising a controlling influence, either in the verse itself, or, if this be short, in the verses with which it is combined. If a dactylic movement passes into trochees, the form of verse is called *logædæic*.<sup>1</sup> Sometimes an introductory foot of two syllables (the *Basis*) is put before a dactylic or logædæic series. In other verses the choriambic form is seen in the middle, and the conclusion is logædæic. The compound verses make a more lively impression, and belong to the character of lyric poetry. The most important forms (especially those used by Horace) are the following:—

— ∪ ∪ — ∪ — ∪ (Aristophanicus);

Lydia dic, per omnes.

— ∪ ∪ — ∪ ∪ — ∪ — ∪ (Alcaicus decasyllabus);

Nec virides metuunt colubras.

— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ — ∪ (Archilochius major);

Solvitur acria hyems grata vice veris et Favoni.

— ∪ — ∪ ∪ — ∪ (Pherecrateus);

Vis formosa videri.

— ∪ — ∪ ∪ — ∪ ∪ (Glyconicus);

Nil mortalibus arduum est.

(— ∪ — ∪ ∪ — ∪ — ∪ — ∪ (Phalæcius, not in Horace);

∪ ∪

Vivamus, mea Lesbia, atque amemus. Catull.).

∪ — | ∪ — | — | — | ∪ ∪ — | ∪ ∪ (Alcaicus hendecasyllabus)

Dulce et decorum est pro patria mori.

— ∪ | — — | — | ∪ ∪ | — ∪ | — ∪ (Sapphicus);

Integer vitae scelerisque purus.

Obs. The cæsure may also sometimes stand after the first short syllable of the dactyl.<sup>2</sup>

(— ∪ | — — | — ∪ ∪ — | — ∪ ∪ | — ∪ | — ∪ (Sapphicus major);

Cur timet flavum Tiberim tangere? cur olivum?)

— — | — ∪ ∪ — | — ∪ ∪ | — ∪ | ∪ (Asclepiadeus minor);

Crescentem sequitur cura pecuniam.

— — | — ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ | — ∪ | ∪ (Asclepiadeus major);

Qvis post vina gravem militiam aut pauperiem crepat?

<sup>1</sup> From *λόγος*, speech, and *ᾠδή*, song.

<sup>2</sup> The Alcaic hendecasyllabic verse consists of iambs with an anapest in the fourth foot, the Sapphic of trochees with a dactyl in the third foot; but, as a rule (in Horace), a spondee is always substituted for the iamb or trochee in the third place of the Alcaic, and in the second place of the Sapphic verse.

**Obs.** The so-called *versus asynarteti*, which consist of two divisions, so loosely connected that a hiatus may be allowed between them, and the final syllable of the first part is *anceps*, are (at least in Horace) best considered as two verses. As such may be mentioned:—

— — — — — | — — — — — (*elegiambus*) and  
— — — — — | — — — — — (*iambelegus*).

§ 509. In lyrical poems it is most customary to employ not a succession of the same verses, but either a combination of two of different kinds (simple or compound), which is repeated (*distichs*), or a combination of several lines, which is called a *strophe*.<sup>1</sup> Every such combination is often called a *metre*. The *strophes* used by Horace (besides *distichs*) are the following:—

I. The *SAPPHIC strophe*; three Sapphic verses (§ 508) and a *versus Adonius* (§ 504). See, for an example, the second ode of the first book.

**Obs.** In this *strophe*, we find a few instances of a syllable elided at the end of a line before a vowel in the next line (*Od. II. 2, 18*), and of a word divided between the third Sapphic verse and the *v. Adonius* (*Od. I. 2, 19*).

II. The *FIRST ASCLEPIADEAN strophe*; three smaller Asclepiadean verses and a Glyconic (§ 508). For an example, see the sixth ode of the first book.

III. The *SECOND ASCLEPIADEAN strophe*; two smaller Asclepiadean verses, a Pherecratian (§ 508), and a Glyconic. See the fourteenth ode of the first book.

IV. The *ALCAIC strophe*; two Alcaic hendecasyllabic verses (*Alcaici hendecasyllabi*, § 508), an Alcaic enneasyllabic verse (*Alc. enneasyllabus*, § 507, *b*), and an Alcaic decasyllabic verse (*Alc. decasyllabus*, § 508). See, for example, the ninth ode of the first book. (An elision occurs at the end of the third line of *Od. II. 3, 27*.)

**Obs. 1.** These *strophes* are named after the Greek poetess Sappho, and the poets Asclepiades and Alcaeus.

**Obs. 2.** *Distichs* which occur in Horace may here be mentioned, with the names usually assigned to them:—

1. The second Asclepiadean metre; a Glyconic verse, and the smaller Asclepiadean (§ 508). (*Book I. Ode 3.*) (An elision occurs at the end of the Glyconic verse, *Book IV. 1, 35.*)

<sup>1</sup> *Στροφή, a turn.*

2. The greater Sapphic metre; an Aristophanic and a greater Sapphic verse (§ 508). (Book I. Ode 8.)

3. The first Archilochian metre; a dactylic hexameter, and a smaller Archilochian verse (§ 504, *a*). (Book IV. Ode 7.)

4. The second Archilochian metre; a hexameter and a *versus iambelegus* (§ 508, *Obs.*). If the *iambelegus* is considered as two verses, this metre becomes a *strophe* of three lines. (Epod. 13.)

5. The third Archilochian metre; an iambic trimeter (§ 507) and a *versus elegiambus* (§ 508, *Obs.*); it may also be considered as a *strophe* of three lines. (Epod. 11.)

6. The fourth Archilochian metre; a greater Archilochian verse (§ 508) and a catalectic iambic trimeter (§ 507, *b*). (Book I. Ode 4.)

7. The Alcmanic metre; a hexameter, and a dactylic catalectic tetrameter (§ 504, *a*). (Book I. Ode 7.)

8. The second Iambic metre; an iambic trimeter and an iambic dimeter. (Epod. 1.)

9. The first Pythiambic metre; a hexameter and an iambic dimeter. (Epod. 14.)

10. The second Pythiambic metre; a hexameter and an iambic trimeter). (Epod. 16.)

11. The Trochaic metre; a catalectic trochaic dimeter (§ 506) and a catalectic iambic trimeter. (Book II. Ode 18.)

The smaller Asclepiadean verse (§ 508), repeated line after line, is called the first Asclepiadean metre (Book I. Ode 1); and the iambic trimeter, used in the same way, the first iambic. (Epod. 17.)

## SUPPLEMENTS TO THE GRAMMAR.

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### I. OF THE ROMAN WAY OF EXPRESSING THE DATE.

THE division of time into weeks of seven days with distinct names was not used by the ancient Romans (before the introduction of Christianity). The months were distinguished by the names adopted by us from the Romans. These were adjectives, with which *mensis* was understood and might be also expressed (*mense Aprili*). July and August had the names of *Quinctilis* and *Sex-tilis* down to the time of the emperor Augustus. The days of the month were computed from three leading days in each, which were called *Calendae* (*Kal.*), *Nonae*, and *Idus* (*Iduum*), and to which the name of the month was appended as an adjective: *Calendae Januariae*, *Nonis Decembribus*, &c. (Less correctly, *Calendae Januarii*.) The *Calends* (*Calendae*) were the first day of the month, the *Nones* (*Nonae*) were the fifth, and the *Ides* (*Idus*) the thirteenth, but in the months of *March*, *May*, *July*, and *October* the *Nones* were the seventh, and the *Ides* the fifteenth. From these days they counted backwards, so that in the earliest part of the month they stated how many days there were before the *Nones*, and after that how many before the *Ides*, and after the *Ides* how many before the *Calends* of the month following. The day before the *Nones* (*Ides*, *Calends*) was expressed by the adverb *pridie* with the accusative: *pridie Nonas Januarias*, *pridie Calendas Februarias* (*the 31st of January*). The day before that was called the *third* day before the *Nones* (*Ides*, *Calends*), since the *Nones* (*Ides*, *Calends*) were themselves included in the computation, and so on with the preceding days, the *fourth*, &c. But this is expressed in a peculiar, and, in a grammatical point of view, striking way, — *diem tertium*, *diem quartum*, &c., being inserted in the accusative between the preposition *ante* and *Nonas* (*Idus*, *Calendas*): —

**Ante diem tertium Nonas Januarias,<sup>1</sup> ante diem quartum Calendas Februarias** (written a. d. III Non. Jan., a. d. IV. Kal. Febr., &c.). This expression is considered as *one* word, before which *in* and *ex* may stand; e.g. *ex ante diem III Nonas Junias usque ad pridie Calendas Septembres*; *differre aliquid in ante diem XV Calendas Novembres*.

(It often happens that nothing more is written than **III Non.** which is usually read *tertio* (*die*) *Nonas*, but which ought, perhaps, to be read as a. d. III Non.)

We may therefore ascertain the days of the month, when stated in the Roman manner, by subtracting the number given in the case of the Nones from 6 (or 8 for the Nones of March, May, July, or October), and in the case of the Ides from 14 (or from 16), because the Nones and the Ides themselves are included in the reckoning, and in the case of the Calends, by adding 2 to the number of days in the preceding month and subtracting from the amount the number specified (because the computation is made not from the last day of the month itself, but from the first of the following, and this is included):—

**A. d. III Non. Jan.** = 3d January; **a. d. VIII Id. Jan.** = 6th January; **a. d. XVII Kal. Febr.** = 16th January; **a. d. XIV Kal. Mart.** = 16th February; **a. d. V Id. Mart.** = 11th March. (In leap-year, the intercalated day was counted between a. d. VI Kal. Mart. and a. d. VII Kal. Mart., and denominated a. d. bissextum Kal. Mart., so that a. d. VII K., a. d. VIII, &c., (computing backwards), answers, as in the ordinary February, to the 23d, the 22d, &c.).

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## II. COMPUTATION OF MONEY, AND MODE OF EXPRESSING FRACTIONS.

**A.** Sums of money were generally computed amongst the Romans (except in the earliest period and under the later emperors) by the **sestertius** (**nummus sestertius**, sometimes only **nummus**), a silver coin, which at first was equal to  $2\frac{1}{2}$ , subsequently to 4 asses, about 4 cents. These are counted regularly; e.g. **trecenti sestertii**, **duo**

---

<sup>1</sup> The expression appears properly to signify *before* (on the third day) the Nones, &c. We find also the same construction with the names of festivals, a. d. V. Terminalia.

**millia sestertiorum** (or **sestertium**, § 37, *Obs.* 4). But to express several thousand **sestertii** the substantive **sestertia**, **sestertiorum** (not used in the sing.), is also made use of: hence **duo, septem sestertia**, — **duo, septem millia sestertiorum**; and in the older writers this is the usual way of expressing a round number of thousands under a million.

A million of **sesterces** (**sestertii**) is regularly expressed by **decies centena** (**centum**) **millia sestertiorum** (**sestertium**), sometimes only **decies centena**, **millia sestertium** being understood (*Hor.*). But instead of this we commonly find the abbreviated expression **decies sestertium** (generally reversed **sestertium decies**), and so on for larger numbers: **undecies sestertium**, 1,100,000 **sesterces**, **duodecies, vicies, ter et vicies** (2,300,000). In such expressions **sestertium** is treated and declined as a neuter substantive in the singular; e.g. (nom.) **sestertium quadragies relinquitur**; (acc.) **sestertium quadragies accepi**; (abl.) **sestertio decies fundum emi**, in **sestertio vicies egere** (*to be poor in possession of 2,000,000 sesterces*). Sometimes, when the connection is obvious, the adverb alone is put without **sestertium**. Greater and smaller numbers are combined in this way:—

**Accepi vicies ducenta triginta quinque millia quadringentos decem et septem nummos** (*Cic. Verr. Lib. I. 14*), 2,235,417 **sesterces**.

**Sestertius** is often denoted by the sign, HS (properly **II Semis**, 2½, sc. as), which sign is also used for **sestertia** and **sestertium**. Hence arises some ambiguity, when the numbers (by which HS **tres** and HS **tria** may be distinguished) are not declined, and when both the numeral adjective and the numeral adverb are expressed by signs (e.g. **decem** and **decies** both of them by X). This ambiguity can only be removed by considering what sum will be most agreeable to the context.<sup>1</sup>

B. 1. A fraction is expressed in Latin, as in English, by the ordinal number with **pars**, e.g. **pars tertia** (*the third part, a third*), **quarta**, **quinta**, **vicesima**, &c. ½ is expressed by **pars dimidia**. **Pars** is often omitted, only **tertia**, **quarta**, &c., being used. (**Dimidia**, however, is not used without **pars**, but **dimidium**, *half*, and

<sup>1</sup> In printed books we sometimes find a thousand expressed by a stroke over the number, so that **HS̄** stands for **decem millia sestertium** or **decem sestertia**.



*dimidia hora, dimidius modius, &c.*) For *sexta* we have also *dimidia tertia*; and for *octava*, *dimidia quarta*. The numerators are stated as in English; e.g. *duae tertiae*,  $\frac{2}{3}$ ; *tres septimae*,  $\frac{3}{7}$ ; *quintae partes horae tres*,  $\frac{3}{5}$  of an hour. But sometimes the fraction was divided into two smaller ones with the numerator 1; e.g.:—

*Heres ex parte dimidia et tertia est Capito* (Cic. ad Fam. XIII. 29),  $\frac{1}{2} + \frac{1}{3} = \frac{5}{6}$ ; *horae quattuordecim atque dimidia cum trigesima parte unius horae* (Plin. H. N. VI. s. 89),  $14\frac{1}{2} + \frac{1}{20} = 14\frac{11}{20}$ ; *Europa totius terrae tertia est pars et octava paulo amplius* (Plin. H. N. VI. s. 38), rather more than  $\frac{1}{3} + \frac{1}{8} = \frac{11}{24}$ .

OBS. *Duae partes agri, tres partes, &c.*, where the denominator is not given, signify  $\frac{1}{2}$ ,  $\frac{1}{3}$ .

2. The *as* (a Roman copper coin) and the pound (*libra*) were divided into twelve ounces, *unciae*, and for every number of ounces or twelfths under twelve there was a separate name. These names also served, especially in matters of inheritance, in land-measure, and measures of length, and in the calculation of interest, to denote the twelfths of a whole, twelfths of an inheritance (the whole inheritance being called *as*); or of the unit of measure (*jugerum* or *pes*); and of the unit of interest (one per cent); and were sometimes also used of twelfths of other objects. The names (besides *uncia*) are *sextans*,  $\frac{1}{6}$  ( $\frac{2}{12}$ ); *quadrans*,  $\frac{1}{4}$  ( $\frac{3}{12}$ ); *triens*,  $\frac{1}{3}$  ( $\frac{4}{12}$ ); *quincunx*,  $\frac{1}{5}$  ( $\frac{5}{12}$ ); *semis* (generally *semissis*),  $\frac{1}{2}$  ( $\frac{6}{12}$ ); *septunx*,  $\frac{1}{7}$  ( $\frac{7}{12}$ ); *bes*,  $\frac{2}{3}$  ( $\frac{8}{12}$ ); *dodrans*,  $\frac{3}{4}$  ( $\frac{9}{12}$ ); *dextans*,  $\frac{5}{6}$  ( $\frac{10}{12}$ ); *deunx*,  $\frac{11}{12}$ .

*Librae tres cum semisse* ( $3\frac{1}{2}$  pounds). *Heres ex asse*, heir of the whole estate; *ex dodrante*, of three fourths; *ex triente*, *ex parte dimidia et sextante*. *Triumviri viritim dividerunt terna jugera et septunces* (Liv. V. 24),  $3\frac{1}{2}$  acres to each. *Fenus ex triente factum erat besibus* (Cic. ad Att. IV. 18), had risen from  $\frac{1}{3}$  p. c. per month to  $\frac{2}{3}$ . *Obeliscus centum viginti quinque pedum et dodrantis* (Plin. H. N. XXX. s. 14, 5),  $125\frac{1}{4}$  ft. *Frater aedificii reliquum dodrantem emit* (Cic. ad Att. I. 14).

OBS. *Semis* is also sometimes subjoined (in second-rate authors) as an indeclinable word; as, *foramina longa pedes tres semis (et semis)*,  $3\frac{1}{2}$  feet long.

$\frac{1}{2} + \frac{1}{2} = 1$   
 $\frac{1}{2} + \frac{1}{2} = 1$   
 $\frac{1}{2} + \frac{1}{2} = 1$

### III. ABBREVIATIONS WHICH FREQUENTLY OCCUR IN THE EDITIONS OF THE LATIN CLASSICS.

#### a. FIRST NAMES.

<b>A.</b> . . .	Aulus.	<b>M'</b> . . .	Manius.
<b>App.</b> . .	Appius.	<b>Mam.</b> . .	Mamercus.
<b>D.</b> . . .	Decimus.	<b>N. or Num.</b>	Numerius.
<b>G. or C.</b> .	Gajus (the more correct) or Cajus.	<b>P.</b> . . .	Publius.
<b>Gn. or Cn.</b>	Gnaeus or (less correctly) Cnejus.	<b>Q.</b> . . .	Qvintus.
<b>K.</b> . . .	Kæso.	<b>S. or Sex.</b>	Sextus.
<b>L.</b> . . .	Lucius.	<b>Ser.</b> . . .	Servius.
<b>M.</b> . . .	Marcus.	<b>Sp.</b> . . .	Spurius.
		<b>T.</b> . . .	Titus.
		<b>Tl.</b> . . .	Tiberius.

#### b. OTHER WORDS.

<b>Cal. Kal.</b> .	Calendæ.	<b>Pont. Max.</b>	Pontifex Maximus.
<b>Coa.</b> . . .	Consul.	<b>Q.F.F.Q.S.</b>	Qvod felix faustumqve sit.
<b>Cosa.</b> . .	Consules.	<b>Q.B.F.F.Q.S.</b>	Qvod bonum felix faustumqve sit.
<b>D.</b> . . .	D. Divus (D. Cæsar).	<b>Qvir.</b> . .	Qvirites.
<b>Dea.</b> . . .	Designatus.	<b>Resp.</b> . .	Respublica.
<b>F.</b> . . .	Filius.	<b>S. P. Q. R.</b>	Senatus populusqve Romanus.
<b>Id.</b> . . .	Idus.	<b>S. C.</b>	Senatusconsultum.
<b>Imp.</b> . .	Imperator.	<b>S.</b> . . .	Salutem (in letters).
<b>N.</b> . . .	Nepos (P. Mucius P. F. Q. N. = Publii filius, Qvinti nepos).	<b>S. D. P.</b> .	Salutem dicit plurimam.
<b>O. M.</b> . .	Optimus Maximus (surname of Jupiter).	<b>S.V.B.E.E.V.</b>	Si vales bene est; ego valeo (introductory formula in letters).
<b>P. C.</b> . .	Patres Conscripti.	<b>Tr. Pl.</b> . .	Tribunus plebis.
<b>P. R.</b> . .	Populus Romanus.		

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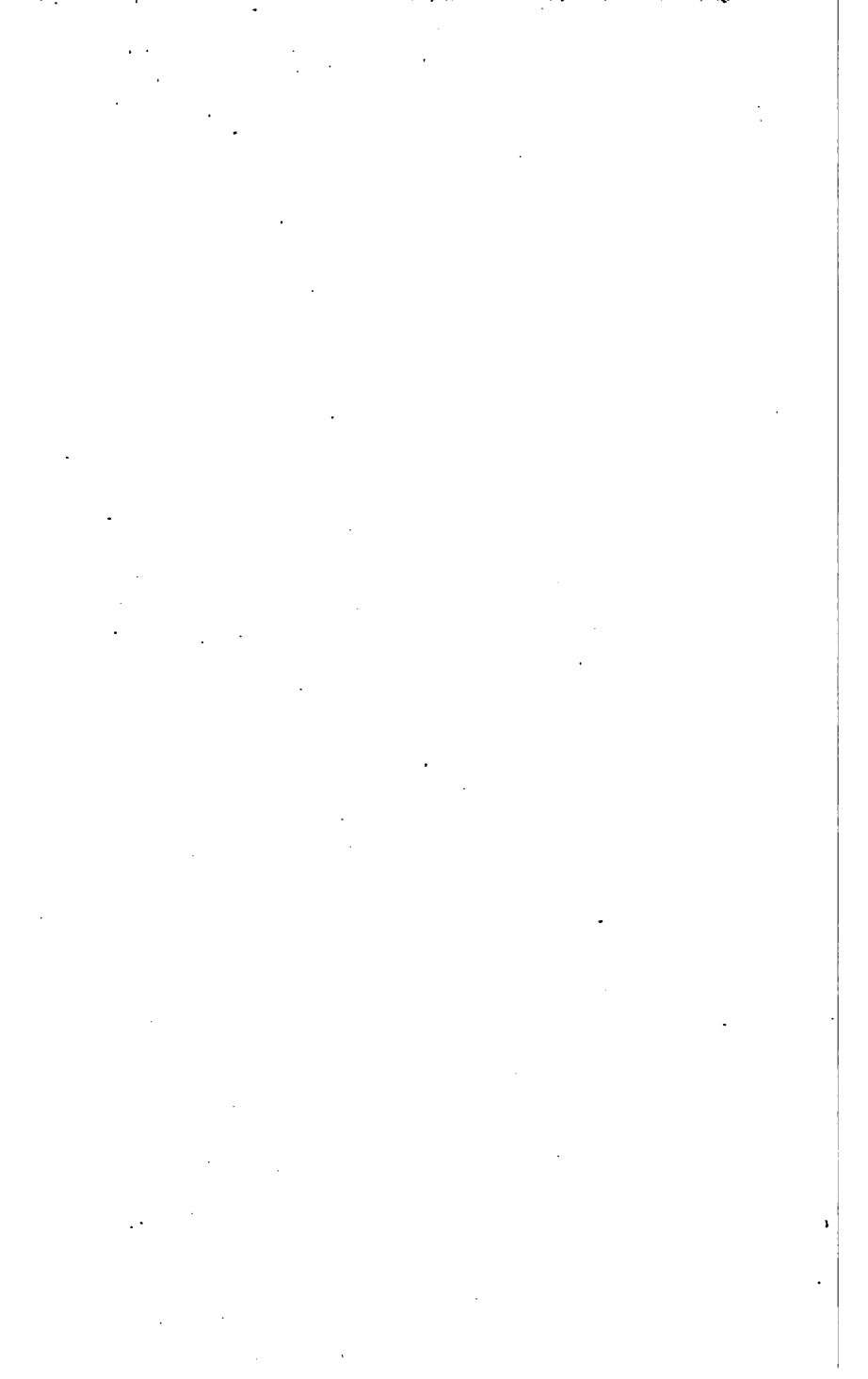
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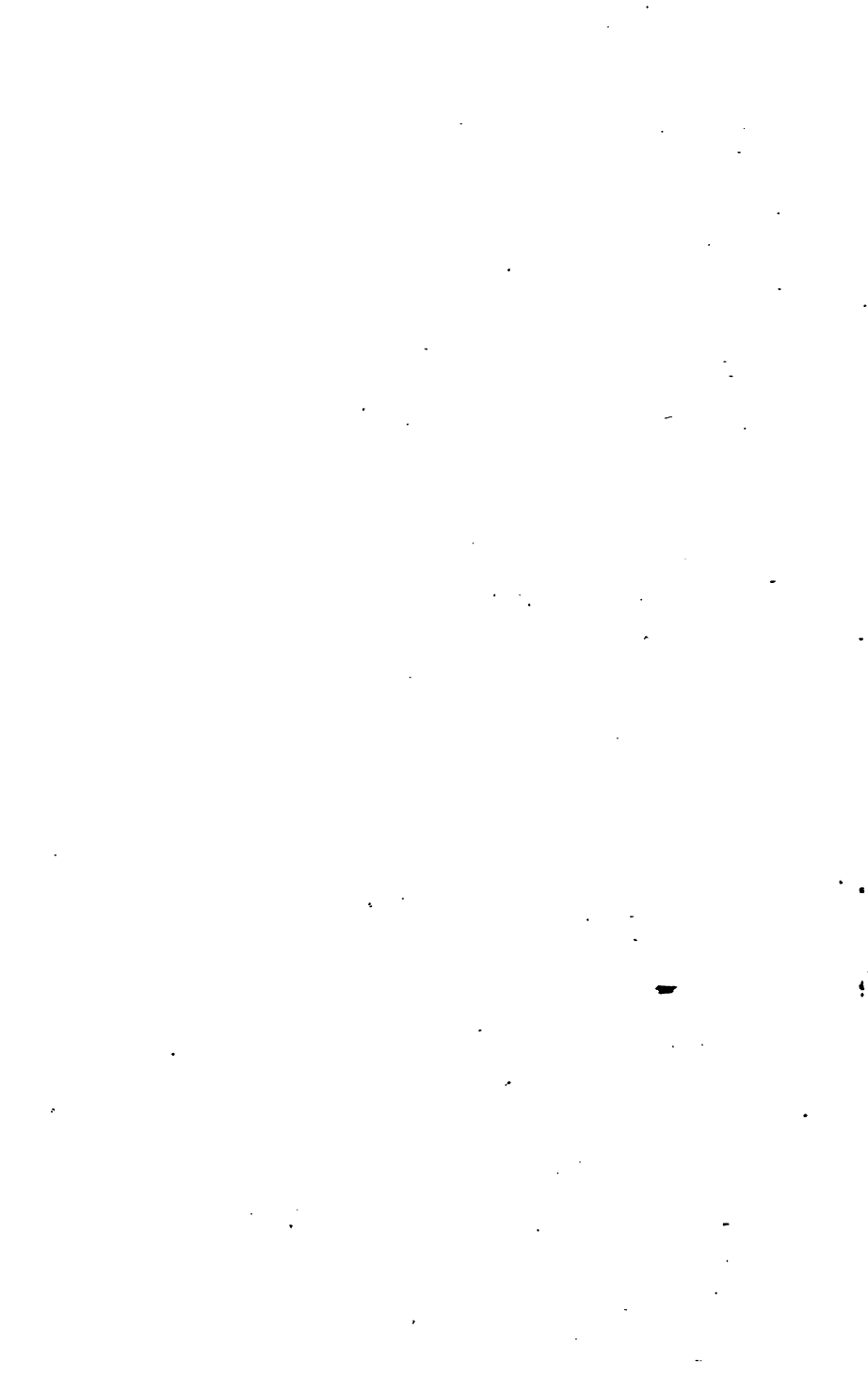
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